HISTORY

OF THE

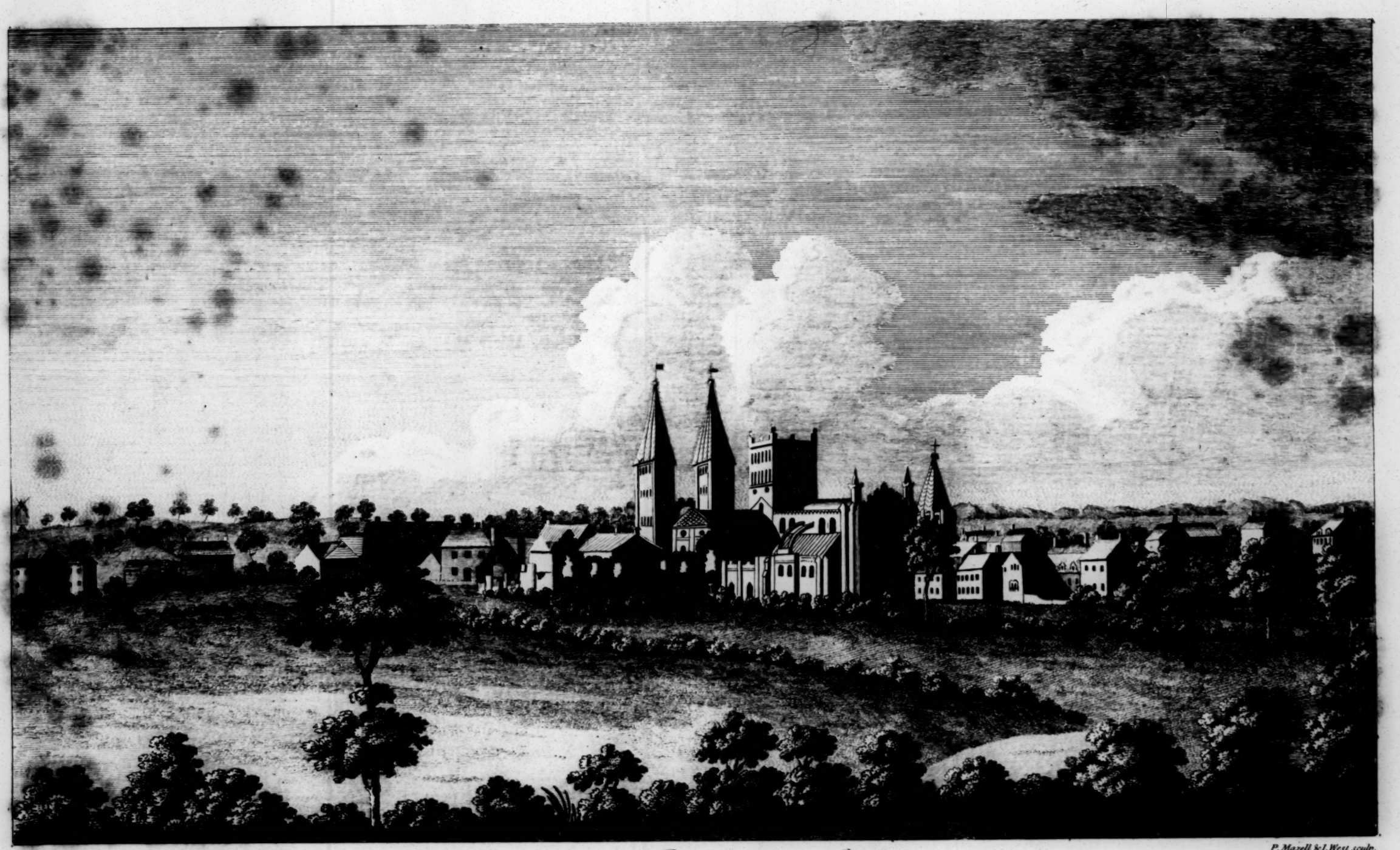
ANTIQUITIES

OF THE

TOWN AND CHURCH

OF

SOUTHWELL.



I. Frost delin: omnes.

P. Mazell sc. I. West sculp.

S: E. View of Southwell.

A

HISTORY

OF THE

ANTIQUITIES

OF THE

TOWN AND CHURCH

OF

SOUTHWELL,

IN THE COUNTY OF NOTTINGHAM.

DEDICATED, BY HIS GRACE'S PERMISSION, TO THE

ARCHBISHOP OF YORK,

BY W. DICKINSON RASTALL, A. M.

FELLOW OF JESUS COLLEGE, CAMBRIDGE.

LONDON, PRINTED FOR THE AUTHOR,

AND SOLD BY

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MDCCLXXXVII.

TO

THE RIGHT REVEREND

WILLIAM MARKHAM, LL.D.

LORD ARCHBISHOP OF YORK, &c. &c.

MY LORD,

IN whatever ſituation of life I view your Grace, private, or profeſſional, I am urged by motives of Intereſt, as well as of Duty, to be anxious that the following pages ſhould be introduced to the Public under the protection of your Grace's Patronage.

It is not, my Lord, my temper, or my talent, to laviſh, even on the moſt exalted of mankind, abject flattery, or fulſome panegyric: and I might, without the imputation of either from that part of the world who know your Grace, fill a page with an enumeration of thoſe virtues, which make the Sanction of your Grace's name the peculiar object of my ambition. In doing this I ſhould but comply with the current of practice, and that in an inſtance the moſt agreeable to myſelf; becauſe the very act which might

appear

appear to be adopted in deference to cuſtom, would, at the ſame time, flow from the genuine dictates of my own judgement. But, my Lord, I forbear on two accounts. Your Grace's reputation has been too well eſtabliſhed by the precepts you have delivered in the duties of your profeſſion, and enforced in the practice of your life, to be augmented by the feeble praiſe of my pen. And ſecondly, by thoſe parts of the world who deny the virtues, becauſe they envy the ſituations, of the Great, who have but a mean opinion of the independence, becauſe they contemn the profeſſion, of an author, I might be accuſed of adulation, while I fancied myſelf only celebrating the praiſes of exalted merit.

Dedications are too often a tribute paid to accidental friendſhip, coincidence of political opinion, or mercenary expectation. No ſuch incentives influence me in the choice of a Protector. The firſt I have no pretenſions to deſerve, and too much conſciouſneſs of inequality to claim. The ſubject on which I write, and my reluctance to become an Author, would confute the imputation of the laſt-mentioned motive, even in the judgements of thoſe who are ignorant of any other reaſon for its not exiſting. What my political opinions are, is a matter of too little importance to obtrude upon your Grace; but it is ſufficient for my preſent purpoſe to obſerve, that I claim the privilege of an Engliſhman, and hold myſelf accountable for them to no man. I dedicate, my Lord, to virtue, and to virtue only.

Impreſſed,

Impreſſed, however, with theſe ſentiments of your Grace, I could not but be convinced how much it was for the intereſt of theſe pages that they ſhould appear under the ſanction of your Patronage. It is certainly, my Lord, not leſs the duty of their Author that they ſhould do ſo, when he is communicating the hiſtory of a place proud to acknowlege, in your Grace, a zealous Friend and liberal Benefactor,

I have the honor to be,

MY LORD,

With the greateſt reſpect,

Your Grace's moſt obliged,

and obedient Servant,

W. DICKINSON RASTALL.

INTRODUCTION.

IF cuſtom had not eſtabliſhed, in all caſes, the neceſſity of a prefatory introduction, to a work of this kind its propriety would be particularly obvious. A local hiſtory muſt appear a ſubject of too confined a nature to intereſt the attention of the Public, without ſome previous recommendation, founded on ſuch circumſtances of internal ſingularity or antiquity, as to make it an object of curioſity to the world in general: at leaſt, to thoſe parts of it, who, either from a genuine attachment to antiquarian knowledge, and the immediate gratification of that paſſion, become inquiſitive in its purſuit; or to thoſe, who, with a more comprehenſive view, are diligent in ſuch enquiries, only as they are ultimately conducive to the elucidation of general hiſtory.

Conſidering, therefore, the few lines I dedicate to this ſort of prefatory apology, but as the means of introducing the work, and its author, to the reader, my purpoſe ſhall be merely to acquaint him with the motives which ſuggeſted the attempt, and with the ſyſtem purſued in the proſecution of them. In doing this, it ſhall be my endeavor, by an honeſt acknowledgment of defects, to beſpeak the protection of his candor; and to blunt the point of wanton criticiſm, by a plain narration of the circumſtances, which impelled me to publication.

Not long ſince, two or three gentlemen of ability and experience were applied to, by thoſe, whoſe preferments, or property, at SOUTHWELL, attached them to the place, to publiſh its hiſtory; while there yet remained ſome records relating to its early fortunes, and ſome few old perſons, who ſtill treaſured in their memories the traditional accounts of occurrences, which the civil wars of the laſt century had furniſhed. My reſidence, almoſt equally divided between the metropolis and the univerſity of Cambridge, gave me opportunities of collecting whatever was preſerved in printed authorities, relative to the ſubject in contemplation, by the acceſs it afforded to the libraries of thoſe places. This part of the labor, for which nothing but mere induſtry ſeemed requiſite, and to which little reſponſibility was annexed, I chearfully undertook. The recollection of my ſubſequent trouble, and my preſent apprehenſions, on commencing author, condemn me for my officious punctuality.

Indolence, or infirmity, prevented thoſe, for whom I made the collection, from taking advantage of it. The variety of authors (many of them too ſcarce, and moſt of them too voluminous, for private libraries in general) from which I had made extracts, induced thoſe who were deſirous, at any rate, to have ſome hiſtory of SOUTHWELL, to think theſe, diſperſed as they were, in ſuch a number of volumes, when collected into one point of view, worth publication.

To

To this I conſented, becauſe it did not militate againſt my original deſign. The barren appearance, however, which the production made, induced me to add ſome few manuſcripts to it: thoſe required explanation, comment, and introduction. After all, chaſms wanted filling up, and I was obliged to reſort to tradition. I was thus inſenſibly led on to commence author, when my utmoſt intention was to be an auxiliary compiler. I ought to add, and indeed my pride makes me willing to do it, that, whenever the novelty of the undertaking raiſed difficulties in my road, the promiſed protection of that exalted character, under whoſe auſpices I venture my ſlender bark on the ocean of criticiſm, ſmoothed the paſſage before me, and leſſened every obſtruction in my way.

So much, then, for the motive and occaſion of this publication. I have now to give ſome account of the ſyſtem purſued in the execution.

The diviſion into ſix chapters ſeems to need little explanation; as that is juſtified by example, and the ſubject alſo reſolves itſelf into ſo many diſtinct points of view. As little need I offer on the arrangement of the different parts. With reſpect to ſome, the order of time, in which the events treated of took place, palpably point out the ſucceſſion of their inſertion. The arrangement of others muſt, from the nature of them, be diſcretionary; in theſe, what will

will appear to one judicious and methodical, will be cenſured by another as arbitrary and irrational. I have only to wiſh, in this inſtance, that the former deſcription of perſons may be numerous, and the latter candid.

In one particular I have departed from almoſt every example that has been ſet before me; and this, not leſs by the advice of judgments I confide in, than from my own opinion. But as that temerity, which projects innovation on eſtabliſhed rules, can only be juſtified by an explanation of its motive and deſign, I proceed to give them. I have not a ſingle note from one end of my book to the other; and I have rejected the uſual decoration of an appendix. In doing this, however, I have neither omitted authorities, nor overlooked thoſe original documents, which muſt neceſſarily ſupply the baſis of ſuch a hiſtory. But I have introduced both the one, and the other, into the body of the work; not, however, without ſuch diſtinguiſhing marks annexed to each, as will enable the reader, whoſe diligence or love of antiquity are not ſufficient to induce elaborate inveſtigation, to paſs them over with facility. Having ſaid this, it is almoſt ſuperfluous to add, that I have not introduced a reference more than was requiſite to authenticate the relation, from a parade of induſtry, or an affectation of erudition.

Whether

Whether ſo unfaſhionable a mode of writing will pleaſe the majority of my readers, is a queſtion, on which it is impoſſible for me to decide; and indeed, if I am to ſuppoſe, that thoſe many modern publications of this kind (in which every page is loaded with notes, equal in quantity to the other matter) have been ſo conſtructed in compliance with the taſte of the times, the ſucceſs of *my* plan is an event, which preſents itſelf to me rather as an object of hope, than of expectation. Nothing, in my opinion, is more fatiguing, or more diſagreeable, than having the attention continually diverted from the thread of the narration, contained in the body of a page, by marks of reference to notes ſubjoined at the bottom. To avoid this, without, at the ſame time, omitting the neceſſary ſtamps of authenticity, (which alone can procure a paſſport to the reſpect or attention of an antiquary) occaſioned my departure from the eſtabliſhed practice. Another obſervation too I muſt obtrude on the patience of my reader; which is, that the old Monkiſh writers, whom I have frequent occaſion to cite, having divided the tranſactions they record, into years, or into King's reigns, every one, who is in the habit of reading them, or will have occaſion to conſult them, will be provided with a ſufficient key for the purpoſe, without references to the particular pages, whence the paſſage cited is extracted; which, indeed, I have omitted giving, where it was not abſolutely neceſſary, in order to avoid that languor and prolixity, which the inſertion of

them would infallibly have thrown over the narration. Having preſumed to differ from thoſe, whoſe example might ſeem to preclude the poſſibility of difference, without the imputation of preſumption, I thought it incumbent on me to aſſign my reaſons: having aſſigned them, I truſt I ſhall eſcape the accuſation of affected conſequence or wanton ſingularity.

Nothing more remains toward the performance of my promiſe, but that I acknowledge, and account for, ſuch defects, as I am aware are but too numerous, and too open to obſervation.

This is, perhaps, not the leaſt difficult part of my undertaking; ſince I have to apologize, not only for errors that I am conſcious of, but for thoſe which ignorance may have concealed from my diſcovery, or vanity have impoſed on my opinion. It was judiciouſly obſerved, by an experienced literary friend, to whom I imparted my intention, that a man of twenty-nine publiſhing on antiquity, was a circumſtance ſo novel to him, as, at once, to excite his apprehenſion and preclude his aſſiſtance. Had the remark been made a few months earlier, it would, probably, have prevented the occurrence, which gave occaſion to it; but my friends were now too deeply engaged in my ſervice, to permit me to be diverted from my object. Let not the candid reader miſapprehend my meaning. Youth is a ſuffi-

a ſufficient reaſon for not publiſhing on ſubjects that require experience; but is certainly none for impoſing traſh on the patience of the Public; nor do I intend reſorting to ſo paltry an apology. All opinions on queſtions of antiquity muſt be liable to error, and thoſe the moſt ſo, which are leaſt matured; but I raiſe no claim to indulgence on that foundation, unaccompanied with thoſe circumſtances, before related, which ſeduced me to this attempt.

Engaged in a laborious profeſſion, and not bleſt with uniform good health, I have had recourſe to the ſtudy of architecture and antiquity, only as a relaxation from more fatiguing purſuits. I am aware, therefore, how little I am qualified to inſtruct mankind, on a ſubject, where I am myſelf ſo ſuperficially informed. This will occaſion many defects; particularly in that chapter, which I have dedicated to the conſideration of ancient architecture. I have the more reaſon to lament it in that inſtance, becauſe it is there I moſt preſume to differ in opinion, from all that have gone before me; to which, perhaps, the critic, in the ſeverity of his judgment, may think me not intitled, till my information be much ſuperior to thoſe, whoſe poſitions I call in queſtion. In apology for myſelf, I have only to ſay, that, even if I ſhould be thought to have adopted my opinions capriciouſly, I diſclaim all pertinacious adherence to them. As opinions I ſubmit them

them to examination: if they ſhould prove well founded, they ſuggeſt but little triumph; if they ſhould be controverted with ſucceſs, I ſhall not be leſs happy to receive conviction, becauſe I have avowed an error.

An objection, which it is proper I ſhould anticipate, will ariſe alſo from the neceſſity I am under of introducing many matters that cannot gratify the curioſity, nor be of uſe to the enquiries, of readers in general. In anſwer to this, let it be remembered, that the minuteſt piece of information becomes of magnitude and conſequence, when viewed through the medium of attachment, intereſt, or partiality, occaſioned by property, reſidence, or connection, in the place treated of; and that whoever publiſhes the hiſtory of a town, publiſhes for thoſe within, as well as for thoſe without it.

To this muſt be attributed the mention of many particulars, in the laſt chapter of this work, which cannot, in the nature of them, have any other foundation than tradition, and many of which may appear too trivial for inſertion; but if they flatter the honeſt pride, or gratify the innocent curioſity, of the inhabitants of the place, the imputation of over-ſqueamiſhneſs would ſeem rather the proper conſequence of omitting, than that of credulity or puerility ſhould be of introducing them.

One more ſubject only now remains for obſervation, under this diviſion of my prefatory apology. The White Book of SOUTHWELL (a particular deſcription of whoſe contents hereafter occurs) is one of my principal ſources of intelligence; indeed, that, to which I am more indebted than to any other. It is written chiefly in Latin. To tranſcribe it, would have been to make a folio volume: to ſelect, and tranſlate, was a matter of nicety. I have inſerted much more than can be of *general* uſe, or can gratify *general* curioſity, for a reaſon before given; but that is not what I have ſo much apprehenſion about, as the mode, or form, in which I have introduced what is taken from this repoſitory. The line I have adopted has been this: Wherever the curioſity of the matter cited conſiſted, in any degree, in the language, I have given it in the original; where only in the ſubject matter, to make it more generally intelligible, in a faithful tranſlation; where a part would have been incompetent to the purpoſes of information, I have tranſcribed at large; where every purpoſe in view was conſiſtent with conciſeneſs, I have epitomiſed.

Whatever be my ſucceſs, I may, at leaſt, conſole myſelf with the reflection, that this work will, in a ſmall degree, contribute towards the information of mankind; if it be but by making public ſome few unknown ſources, to which thoſe of greater ability, and more leiſure, may have

recourſe, with a reaſonable proſpect of their labors being rewarded.

Before I conclude, let me endeavour to make my thanks acceptable to all my friends, who have kindly aſſiſted me, by this public acknowledgment of my obligations to them. I am not leſs indebted to thoſe, whoſe information was either communicated ſparingly, or is not adopted; becauſe, in one caſe, it is reaſonable to ſuppoſe their exertion was limited only by their ability to aſſiſt; and, in the other, I am myſelf alone anſwerable. But while I endeavor to do juſtice to all who have imparted information to me, in any degree, it is but reaſonable I ſhould particularly enumerate the few, to whom I am eſpecially indebted.

To the Reverend Doctor Colman, Maſter of Benet College, Cambridge, I am obliged for ſeveral Extracts from A. B. Parker's MSS. in the library of that ſociety. To the Reverend Doctor Peckard, Maſter of Magdalen College, in the ſame univerſity, I owe the deſcription of the curious Ring, found at SOUTHWELL. Mr. Kerrich, Fellow of the laſt-mentioned college, very kindly ſupplied me with Mr. Eſſex's Notes on SOUTHWELL Church. To the Reverend Doctor Berdmore, Fellow of Merton College, Oxford, I am particularly indebted for his attention in ſearching the libraries of that univerſity, and procuring me almoſt every thing I have taken from thoſe repo-

repoſitories. To the Reverend Mr. Porter, Prebendary of SOUTHWELL, I am obliged for ſeveral pieces of information. The Reverend Mr. Dealtry, Prebendary of SOUTHWELL, took the trouble of communicating to me every thing, which the regiſtry at York contained on the ſubject of my enquiry. To the Reverend Mr. Crofts, of Brandon in Suffolk, I am much indebted for a very conſiderable fund of information; particularly among the traditional parts of this hiſtory; in which he was ſingularly enabled to aſſiſt me, from the circumſtances of his having lived, the major part of his life, in SOUTHWELL; being deſcended from SOUTHWELL families; having numerous connections among the older inhabitants of the place; and being poſſeſſed of an excellent judgment, by which he was directed in the retaining whatever came well authenticated, and rejecting whatever was not ſo. To Mr. Lodge, of the Herald's College, my beſt thanks are due, for much aſſiſtance reſpecting the Arms, &c. of families, which occur in the courſe of this work. For many more minute pieces of information, for the uſe of Coins, Deeds, and other ſources of intelligence, I wiſh to make an acknowledgment alſo to the Gentlemen of SOUTHWELL; many of whom have very readily lent me every aſſiſtance in their power, eſpecially Mr. Sherbrooke Lowe, Mr. Clay, Mr. Briſtoe, Mr. Falkner, and Mr. Hodgkinſon. To Mr. Fleming of Worceſter, Grandſon of Doctor Stukeley, I am indebted for that learned antiquary's letter re-

reſpecting the tranſactions at SOUTHWELL, during the troubles of Charles the Firſt. On the ſame ſubject, I owe much to Mr. Savage of Southwark. All the information relating to the Honor of Peverel, inſerted in the Hiſtory of Shelford Priory, was very obligingly communicated to me by Mr. Heywood of Nottingham; whoſe office, in the court of that juriſdiction, furniſhed him with an opportunity of being very correct in his enquiries. Before I cloſe this account of the friends, to whom I am indebted, I gladly embrace an occaſion of acknowledging my obligations to Mr. Charles Melliſh; who has given me many uſeful hints, and exerted himſelf with the moſt friendly anxiety in my behalf.

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HISTORY

OF THE

ANTIQUITIES

OF THE

TOWN AND CHURCH

OF

SOUTHWELL.

CHAP. I.

Of the FOUNDATION of the TOWN and CHURCH of SOUTHWELL.

AT what period the place, of whoſe antiquity the following pages profeſs to treat, obtained its preſent name; or whether it ever flouriſhed under any other appellation, Britiſh, Roman, or Saxon; is now almoſt impoſſible to be determined beyond a proſpect of controverſy. The authorities, however, on the ſubject, aided by ſuch remarks as I am able to make from obſervation, ſhall ſpeak for themſelves. Firſt, let us begin with the Antonini Itinerarium; which is as early a period as we can reaſonably be expected to carry our reſearches to.

I need ſcarcely inform my readers, that this work is merely an account of the ſeveral ſtations, which were ſituated on, or near, the

Roman military ways; undertaken by the direction of one of the Antonini, while this iſland was under the dominion of the Roman emperors. More modern opinions attribute the honor of it to Caracalla, rather than to Antoninus Pius: and what ſeems to give great color to this opinion, though leſs noticed, perhaps, than it deſerves, is, that Caracalla was himſelf ſeveral years in Britain; and, therefore, much more likely to have given the ſanction of his authority to ſuch a work. Theſe itinera ſeem to be ſo many marching routes for the ſoldiers; and, therefore, if conſulted with more confidence and attention, than the conjectural ſpeculations of moſt enquirers after antiquity will allow them, would determine, in many inſtances, with great preciſion, the ſituations of the Roman roads and ſtations. The route, which I am now to inveſtigate, is that from London to Lincoln, thus deſcribed in the original.

Iter		Road	
A Londinio Lindum		From London to Lincoln	
M. P. CLVI.		156 miles, Roman meaſure.	
A. Londinio	-	From London	
Verolamio	- M. P. XXI	- - -	St. Albans.
Durocobrio	- M. P. XII	- - -	Dunſtable.
Magiovinio	- M. P. XII	- - -	Fenny Stratford.
Lactodoro	- M. P. XVI	- - -	Towceſter.
Iſanavatiâ-	- M. P. XII	- - -	Daventry.
Tribontio	- M. P. XII	- - -	Rugby.
Venonis	- M. P. IX	- - -	Cleyceſter.
Ratis	- - M. P. XII	- - -	Leiceſter.
Verometo	- M. P. XIII		
Margiduno	- M. P. XIII		
Ad Pontem	- M. P. VII		
Crococolana	- M. P. VII		
Lindo	- - M. P. XII	- - -	Lincoln.

As

As far as Leiceſter, the modern towns, which anſwer to the old Roman ſtations, have been ſo well aſcertained by antiquaries of eminence, that it would be to little purpoſe to examine the authorities in this place: but, were it otherwiſe, what renders it quite unneceſſary here, is, firſt, that whether the ſtations could be exactly aſcertained, or not, the road itſelf is manifeſt beyond all poſſibility of controverſy: and, ſecondly, that the ſubject of our preſent inveſtigation lies between Leiceſter and the other extremity of this route, Lincoln.

The firſt ſtation, then, after Ratæ or Leiceſter, which demands enquiry, is Verometum. Purſuing the Roman road, or Foſs, as it is ſtill called (and that we certainly muſt purſue to find this ſtation) we come to a field on the brow of the hill over-looking Willoughby Brook; where, as Dr. Stukeley, the induſtrious antiquary, ſays, "Many coins and moſaic pavements have frequently "been dug up, and leave no room to doubt its having been a "Roman ſtation." The diſtance from Leiceſter anſwers very exactly to the Roman eſtimate, and fixes, with conſiderable preciſion, the ancient Verometum at this place.

Margidunum, the next ſtation, is equally aſcertained. At the diſtance where the Itinerarium fixes it, are the remains of a Roman camp. "Many Roman bricks, ſays our laſt-mentioned author, "and other antiquities have been found, particularly a coin of "Veſpaſian." This is called Barrow Field, and is in the pariſh of Eaſt Bridgeford. The ſame account of this place is alſo to be met with in Camden.

We now come to Ad Pontem, the poſt of difficulty. Many perſons have been deceived by the ſuppoſed etymology of its preſent name, into placing this ſtation at Ponton, by Grantham; but the name is all that can be found to ſupport this opinion; while there are ſeveral objections to be urged againſt it: among the reſt, that there is no water in, or near, Ponton, to ſupply occaſion for a bridge; that Ponton is not, nor, according to hiſtory, ever has been,

more conſiderable than it is now; that no remains of Roman antiquity have ever been diſcovered in, or near, this place; and laſtly, that the town of Ponton lies ſo entirely out of the direction from Leiceſter to Lincoln, that it is impoſſible, without the ſtrongeſt evidence of facts, to ſuppoſe the Romans made it a ſtation in their road between theſe two places.

The Itinerary makes it, we ſee, ſeven Roman miles from Margidunum. Newark, where other antiquaries have placed Ad Pontem, is diſtant ſo conſiderably more, as to be entirely out of the queſtion. But an obſervation ſuggeſts itſelf on the name of this ſtation, which has not eſcaped the attention of the better informed writers on the ſubject; viz. that the names of all the others being put in the ablative caſe, and this in the accuſative with the prepoſition ad, there muſt be ſome material difference between this and them.

I am much inclined to think this obſervation clears up all difficulties about the bridge, which this name ſeems to imply, and which cannot be upon the Foſs itſelf, for two reaſons: Firſt, becauſe the ſtation would then have been put in the ablative, Ponte; and ſecondly, becauſe there is no water nearer than the Trent, over which a bridge would be erected. Suppoſing the word *viâ* to be (in the ſchool phraſe) *underſtood*, and the name of the ſtation to ſtand *viâ ad Pontem*, it means no more than, *the ſtation on the road which leads to the bridge*, or *the ſtation with a road to the bridge*. This interpretation relieves us from all our difficulties reſpecting the bridge, which aroſe from the ſuppoſition of the ſtation being *at* one. If this opinion be admitted, we muſt next advert to the Roman eſtimate of diſtance between Margidinum and Ad Pontem. Purſuing the Roman road, we come near to Farndon, which is oppoſite to SOUTHWELL. Here we meet with the river Trent, over which it ſeems agreed there was, at this place, a bridge, leading to what now is Nottingham, "the Gauſennæ, ſays Dr. Gale, of the Romans." The deduction

duction drawn by Horſley, in his Britannia Romana, from theſe premiſes, in which I am proud to follow him, is, that SOUTHWELL, near Trent, was the old Roman ſtation Ad Pontem; this being the only place of age, ſize, or conſequence, in the neighbourhood, to which this honor can poſſibly be attributed. The great difficulty appeared to ariſe from the notion, that this ſtation muſt, on account of its name, have been ſituated immediately *at* a bridge, and therefore at a river large enough to have induced the Romans to build one. This embarraſſment being removed by the, no way unnatural, explanation of the appellation Ad Pontem, before given, there are not a few concurring teſtimonies in favor of SOUTHWELL. Ponton ſeems to be wholly out of the queſtion, if its ſituation and circumſtances be properly conſidered: Newark is the only place which ſtands in competition with SOUTHWELL; but, independent of the argument before-mentioned, ariſing from the diſtance of Newark from Bridgeford, another very forcible one is to be deduced to the advantage of SOUTHWELL, from the comparative ages of theſe two rivals for the honor of a Roman origin. The date of Newark ſeems tolerably well aſcertained, and to belong to a period poſterior to the Roman government in this iſland. The general opinion ſeems to be, that it aroſe from the ſpoils of the Roman grandeur at different ſtations in its neighbourhood, but eſpecially of Crococolana, the next on the Iter to Lincoln; which is the one we are now examining. Crococolana is indiſputably fixed at Brugh near Collingham, by Horſley, Stukeley, and other writers. Collingham itſelf was formerly conſidered as having been the ſtation; but its ſituation, (out of the direction) and many other arguments, have been ſatisfactorily urged againſt that opinion. The queſtion is thus treated by the laſt-mentioned author, in his Itinerary; "Brugh, ſays he, was the Roman "ſtation. The Saxons liked ſituations near rivers, and therefore "built Collingham, part of whoſe church is compoſed of the "ruins of Brugh. Collingham was a market town very early, "much before Newark. Brugh continued a large place even till

"the

" the time of the Danes, but they deſtroyed it in the reign of " Edmund Ironſide. Danethorpe (whoſe name beſpeaks its " origin) is hard by."

But to decide this queſtion more preciſely, it may not be amiſs to give a very ſhort hiſtory of the town of Newark. The earlieſt account we have of this place is preſerved in Dugdale's Monaſticon, in a deed by which Leofric, Earl of Mercia, and his Lady Godiva, give the manor of Newark to the monaſtery of Stow near Lincoln, in the time of Edward the Confeſſor; who, with his Queen and ſeveral of his nobles, was preſent at, and conſenting to, the agreement made between the ſaid Earl and Counteſs, and the Biſhop Wulwi. William the Norman confirmed this to the monaſtery, at the requeſt of Remigius, then Biſhop of Lincoln. Thus much is ſufficient to confute the opinions of ſome late writers, who ſuppoſe this place to be no older than the time of King Stephen; and, to ſupport the opinion, give a fanciful etymology from the caſtle, then called the *New-work*. However, certain it is, that we find no mention made of the town as a place of great importance, till the caſtle was built (as Henry of Huntingdon ſays) by Alexander Biſhop of Lincoln, the immediate ſucceſſor of Remigius. That ſtrong fortreſs was an eye-ſore to Stephen; which we may readily ſuppoſe, when hiſtorians tell us there were, in this reign, above eleven hundred of them, in the hands of unruly Barons, and ambitious Eccleſiaſtics. Stephen ſeized the Biſhop and ſome of his relations, whom he kept cloſe priſoners, till this caſtle was put into the poſſeſſion of the Crown. Roger Hoveden's account of this tranſaction is, that, after Stephen's battle with the Scots, " Oxenfordiam petiit, ubi res infamiâ nota- " bilis, & ab omni humanâ conſuetudine remota comparuit. Rex " namque Rogerum Epiſcopum Saleſburienſem & Alexandrum Lin- " colnienſem cum pacificè ſuſcepiſſet, violentèr in curiâ ſuâ cepit " nihil juſtitiæ recuſantes, &c. Ponens igitur Alexandrum Epiſ- " copum in carcerem, &c. duxit ſecum ad Newercam. Ibi quidem con-

" conſtruxerit idem Epiſcopus caſtellum ſuper flumen Trente for-
" tiſſimum & florentiſſimum. Quo cum veniſſet, indixit Rex Epiſ-
" copo jejunium non legitimum, aſtruens, fide datâ, eum omni cibo
" cariturum donec redderetur caſtellum." From Henry of Hunt-ingdon we learn particular reaſons, why the poſſeſſion of ſuch a fortreſs as the ſtrong caſtle of Newark, in the hands of Alexander, was an object of peculiar jealouſy to the Monarch. Stephen could never think his title to the Crown indiſputable; and he was wiſe enough to know that, if there were a revolution, he ſhould owe it principally to the power and ambition of the prieſthood. For this reaſon every prelate, who ſtood conſpicuous for popularity, Stephen, was taught, by a very obvious policy, to diſarm.

That Alexander, Biſhop of Lincoln, was one of theſe, we may collect from the following verſes, preſerved in the laſt-mentioned author.

Splendor Alexandri non tam reniteſcit honore,
Quam per eum reniteſcit honor, flos namque virorum
Dando tenere putans theſauros cogit honoris,
Et gratis dare feſtinans, ne danda rogentur.
Quod nondum dederit, nondum ſe credit habere,
Oh Decus, Oh Morum directio! Quo veniente.
Certa fides, hilaris clementia, cauta poteſtas,
Lene jugum, doctrina placens, correctio dulcis,
Libertaſque decens, venère, pudorque facetus.
Lincoliæ gens magna prius, nunc maxima ſemper,
Talis & iſte diu, ſit nobis Tutor honoris.

But, to return to our ſubject. If Newark, from what has been alleged reſpecting its origin, be conſidered as out of the queſtion, let us proceed to another argument, which may be urged in favor of SOUTHWELL. This ariſes from the name it bore in the time of venerable Bede. Treating of the public baptiſm which Paulinus, one of the firſt Biſhops in Britain, adminiſtered, he writes that

that he baptized the multitude "in fluvio Trehenta juxta Civi-"tatem quæ linguâ Anglorum Tiovulfingaceſter vocatur." Now it is well known that the Engliſh termination *ceſter*, is anſwerable to the Latin caſtrum; and, therefore, that wherever the name of any town ends in *ceſter*, we may lay it down as a certain rule that it has been in the neighbourhood of a Roman camp. It ſeems now univerſally agreed, that the Civitas Tiovulfingaceſter of Bede, is SOUTHWELL. Camden roundly aſſerts that, in his time, there was a private hiſtory of the place in being, which put it beyond a doubt, by giving an account of the tranſactions of Paulinus in theſe parts; and of the foundation of the Church of SOUTHWELL, then called Tiovulfingaceſter, in commemoration of his great ſucceſs in converting the inhabitants to Chriſtianity. The ſame thing is aſſerted by Dugdale in his ſhort account of this place, publiſhed in 1716. His words are, "Paulinus, the "firſt Archbiſhop of York, having baptized the inhabitants of "the parts thereabouts in the river Trent, near to Tiovulfinga-"ceſter, here begun the ſtructure of this Church of SOUTH-"WELL, *as the private hiſtory of this place avoucheth.* It ſoon "after changed its name to that it now beareth, by reaſon of a "fair ſpring or well to the ſouthward of it."

Henry of Huntingdon writes the name of *Fingeceſter*, but gives the ſame account of Paulinus going from Lincoln, after the foundation of the church there was laid, to baptize in the Trent. I am not clear that the baptiſmal ceremony, performed by Paulinus, was not the event, from which the ancient name of this place originated. I ſuppoſe it to be a compound of Roman and Saxon, as many of our names of both perſons and places certainly are; the words, of which it is compounded, to be a Saxon one, Tiolo, ſignifying induſtry, earneſtneſs; whence it is in ſome places written Tiolfingaceſter; the Roman word, Vulgus, the multitude; the Saxon one, Fengan, (whence our Engliſh word finger) to lay hands on; and then the Roman again, Caſtrum, angliciſed by the word ceſter, or ſtation.

Thus

Thus analyſed, it ſignifies THE PLACE WHERE MUCH INDUSTRY WAS EMPLOYED IN LAYING HANDS ON THE MULTITUDE.

It muſt not be omitted, that there have been ſeveral Roman coins, of late years, dug up, on the ſouth, and eaſt, ſides of the town. So little value has been ſet upon theſe, by the inhabitants of the place, that very few of them are now to be procured. The firſt, I have heard of, was found, about forty years ago, nearly in a ſouth-eaſt direction from the palace, and at a diſtance from it of not more than ſixty yards. This coin is no longer to be met with; but the deſcription, I have received of it, is, that it was of a metal reſembling copper, but of a lighter color, and was nearly the ſize of a modern half crown; the impreſſion, on one ſide entirely obliterated, on the other only a very ſmall part of a head remaining, with the words Cæs: Aug: in very legible characters. From this deſcription the moſt we can collect is, that it was Roman; but that is ſufficient for the preſent purpoſe.

Three ſmall copper coins have been lately found at the eaſt end of the town, which are now in the poſſeſſion of a Mr. William Nicholſon, an ingenious carpenter there. Of one, nothing is to be made, both ſides being equally illegible. On one of the other two, nothing more than, on one ſide, a *Caput Laureatum*, and the inſcription CONSTA----; on the reverſe, the word INVICT. But it is eaſily diſcovered to be a coin of Conſtantius, which exhibits, on one ſide, this Emperor's head; on the reverſe, *ædificium quoddam*, with the inſcription INVICTA ROMA. The other is, evidently, a coin of Maxentius. It exhibits, on one ſide, the *Caput Galeatum cum haſtâ*, with the inſcription MAXENTIUS. P.F. AUG. On the reverſe a *Victoria alata tenens clypeum*

Many other copper coins, of the latter Emperors, have been diſcovered in the neighbourhood of SOUTHWELL; particularly at Thurgarton, a place about three miles diſtant; where ſome hundreds were lately found of the Emperors, Valerian, Gallienus, and Dioclecian. Of theſe I ſhall forbear to make any particular mention here. The only purpoſe, for which they were introduced at all, was to ſhew, from the number of Roman remains diſcovered in the neighbourhood of SOUTHWELL, the probability of its having been a Roman ſtation.

To ſum up all, then, that has been advanced on this ſubject, the argument will ſtand thus:

1. Ad Pontem was a Roman ſtation, not far from the river Trent, a few miles ſhort of Newark, near the Foſs leading from Bridgeford to Brugh.

2. Tiovulfingaceſter was a Roman ſtation, near the river Trent, and in the neighbourhood of Newark.

3. Tiovulfingaceſter and SOUTHWELL are one and the ſame place.

4. And there is no other place in the neighbourhood where there are any veſtiges of a Roman ſtation.

5. Therefore it is probable that the modern town of SOUTHWELL, which was the Trovulfingaceſter of the Saxons, had been the Roman ſtation, AD PONTEM.

Excepting what has been before cited from Dugdale, I find no mention whatever made of the time, when SOUTHWELL firſt obtained its preſent name; but, if we may credit that account, very ſoon after the foundation of its church. In Leland's Collectanea we read, in a hiſtory of the King's of Merche (Mercia) this

this account. "Ther was a Se at Southwel of the Merches that now longith to tharchbiſhop of Yorke." In Edward the Confeſſor's time, and alſo in that of William the Norman, it appears under its preſent appellation. But, whatever was the *time* of its origin, there is no great difficulty in diſcovering the *occaſion* of it. It is one of many towns, in this kingdom, for whoſe etymology we muſt have recourſe to their ſituation. Its famous well, to the ſouth of it, ſufficiently accounts for this.

In the time of the Conqueror, and for ſome reigns after, it ſeems to have gone under the common denominations of SOUTHWELL, SUDWELL, and SUWELL. In Doomſday Book it is generally written SUDWELL; in the regiſter of the church, or White Book, at leaſt as old as the reign of Henry I. it moſtly appears under the name of SUTHWELL; and, in the Thurgarton regiſter, a book hereafter to be noticed, under that of SUWELL. In Roger Hoveden's Annals, where this place is frequently mentioned, it is generally under the laſt of theſe denominations: the ſame in Ingulphus, Henry of Huntington, and William of Malmſbury. In theſe authors it is often noticed as the reſidence of the Archbiſhops of York, and, ſometimes, on other accounts. Scarce a ſingle inſtance of great public convulſion occurs, but this place has, in ſome way or other, partaken of the confuſion of the times. In this point of view, we often meet with it celebrated as the ſcene of intrigue and negociation; the center of politics or of war; and, not unfrequently, as the priſon of the weak, the unwary, or the unfortunate. Leaving the more modern inſtances for a part of this work, to which they more properly belong, let me mention a very early one, illuſtrative of the preſent ſubject, which we find thus recorded in Hoveden. Richard the Firſt, determined on his famous expedition to the Holy Land, left the adminiſtration of the kingdom in the hands of William Biſhop of Ely, his Chancellor, and Hugh Biſhop of Durham, Juſtice north of

Humber. Theſe two brilliant ſuns, it ſeems, could not ſhine in the ſame hemiſphere. William ſoon obſcured his brother of Durham. Hugh remonſtrated; and, to give his remonſtrances the greater weight, met the Chancellor *in villâ de Blie*, to whom he ſhewed the King's letters, containing his appointment north of Humber. William, apparently ſatisfied with the conference, drew Hugh on as far *uſque ad SUWELLE*, where he kept him a priſoner till he had, one by one, ſurrendered to his potent rival, ſays Hoveden, *caſtellum de Windſhoure & omnia cætera quæ Rex Richardus illi tradiderat in cuſtodiâ.*

This place, with its hamlets and members, which now make up what is called the Soke of SOUTHWELL, before the conqueſt, was a diſtinct hundred, lying between the hundreds of Thurgarton and Lyde; with both which it is now united, and all three go under the common denomination of Thurgarton a Lee hundred.

The account given of SOUTHWELL, in King William's Survey, called Doomſday Book, is as follows:

Terra Archiepiſcopi Eboracencis
Torgartone Wapentac.

In Sudwelle cum Berewicis ſuis ſunt xxii carucatæ et dimidium, ad geldam. Terra xxiiii. Ibi habet Archiepiſcopus Thomas x carucatas in dominio, et decem Sochmannos, et lxxv Villanos, et xxiii Bordarios, habentes xxvii carucatas. Ibi duo molendini xl ſolidorum & Piſcina, et Paſſagium ſex ſolidorum. De eâdem terrâ tenent ſex milites iiij carucatas terræ et dimidium.

Tres Clerici habent unam carucatam terræ et dimidium. De eâ ſunt duæ bovatæ in præbendâ. Duo Anglici habent tres carucatas terræ, et v bovatas. Milites habent vij carucatas in dominio et xxxv Villanos et xxviii Bordarios, habentes xxi carucatas et unum molendinum viii ſolidorum.

Clerici

Clerici habent unam carucatam & dimidium in dominio, et vij Villanos et v Bordarios, habentes tres carucatas. Anglici habent iiij carucatas in dominio et xx Villanos et ſex Bordarios habentes ſex carucatas et dimidium.

Ad Sudwell pertinent Clxxxviij acræ prati. Silva paſtilis octo leucarum longitudine et duarum quarentinarum latitudine. Terra arabilis quinq. leucarum longitudine et trium latitudine. Tempore Regis Edwardi valebat xl libr.—Modo xl libr. & xv ſol.

In Sudwell numerantur xii Berewicæ.

In Croppehille et Heggelinge habet S. Maria de Sudwelle duas carucatas et dimidium ad geldam. Terra vii carucat.—Ibi habent Canonici in dominio duas carucat. et quinque Sochm. et xii Villan. et quatuor Bordarios habentes ſex carucatas et ii bov. et xx acras prati. Temp. R. Edw. val. lx ſol—Modo l ſol.

In Norwell habet S. Maria de Sudwelle xii bov. terræ ad geldam. Terra ſex caruc. Ibi modo ii caruc. in dominio et xxii Villan. et iii Bordar. habentes vii caruc.——Ibi Eccleſia et Preſbyter unum molendinum xii denariorum, et un. piſcar. et lxxiii acr. prati. Silva paſtilis duarum leucarum longitudine et unius latitudine. Temp. R. Ed. val vi libr. Modo C ſol.—

I preſume it is almoſt unneceſſary to give my reader much information reſpecting the date, or purpoſe, of this work, called Doomſday Book; for ſuch, however, as are unacquainted with its contents, let the following account, from Walter Hemingford's Chronicle, ſuffice. "Anno Domini M. Lxxxvi. Wilhelmus Rex fecit deſcribi omnem Angliam quantum ſcilicet terræ Quiſque Baronum ſuorum poſſidebat, Quot feodatos Milites, Quot Carrucos, Quot Villanos, Quot Animalia, & quantum vivæ pecuniæ Quiſque

Quiſque haberet in omni regno ſuo, a magno uſque ad minimum, et quantum redditûs quæque poſſeſſio reddere poterat."

One term, indeed, in this account from Doomſday Book, may want ſome explication; but even that, more for the ſake of comprehending other paſſages in this work, than for the purpoſe of explaining the term in this; where it is rendered intelligible by the familiarity of contiguous expreſſions. *Geldum* or *Gelda* (for it is written indifferently both) is the word I mean. In Spelman's Gloſſary it is thus rendered. "Geldum, ſays he, plerumque occurrit pro Danegeldo. Danegeldum, tributum Anglis indictum ob pacandos Danos." This word, like many others, ſoon outgrew its original meaning. At firſt, we ſee, it was a tax levied for the purpoſe of paying a tribute to the Danes, to buy them off from commiting depredations on this country. The frequency of their viſits made this, after ſome time, an annual impoſt; of which our Kings taking advantage, when the invaſion of the Danes was a thing no longer remembered, it came at length to ſignify nothing more than an annual tax. The name, ſays Spelman, ceaſed about the reign of Stephen, when the Norman appellation of *tallagium* ſucceeded.

In the King's Library, Britiſh Muſeum, is the following valuation of SOUTHWELL, taken in the reign of Henry VIII.

Dn̄ium De Southwell, P̄cell Archiep̄at. Ebor.

Temporales poſſeſſion. ibidem valent clare per annum ultra repriſ. li. CLvj : s. xvj : d. vj.

S̄pualia ibidem videlicet in Sinodal. li. xxj : s. vij : d. viij. Penſionibus li. xvij : s. ix : d viij.

Inſtitucionibus, Inductionibus, L̄ris Dimiſſorijs, Mulctis, P̄bacionibus Teſtament̄. et al. S̄pual. Juriſdictionibus coib̄s annis x, in toto li. xlviij : s. xvij : d. iiij.

S̄mu

li. s. d.
Smu CCv : xiij : x.

This Some is Pcell of the Bisshoppes owne livinge.

Memorand. that the wodds belonginge to the said Lordeshippe of Southwell, bee wourthe to bee solde at this Daye C li v.

Smu patet.

Item, there is a goodelie Mansion House of the Bisshoppe builded of Tymbre and Stone and the most of Stone adjoynenge to the Collegiat Churche there wiche House is well and sufficientlie repayred.

Item, the saide Bishoppe hathe many Liberties w.th in the Forest of Shirwod nere unto the saide Lordeshippe of Southwell.

Item, many greate Men of that Contrey theraboute holde therre Lands of that Lordeshippe.

Item, the pleasr or Comoditie of the Game of Falowe Deere w.th in three Pks there wherof oone conteynethe in compace five myles and either of thother a myle and half.

Item, there is no parte of the Demaynes there letten by Lease, but oone Mylne and oone Close thereunto belonginge.

Item, there belongithe to the Collegiat Churche there and bee in the gifte of the said Archbisshoppe xvj pebends wiche be wourth by yere among them C li. s. d. iij xxxiij : iiij : v.

The Collegiate Church there, with the Commodities belonging to the same.

Item, there belongethe to the said Collegiate Church xvj Vicars whiche bee at the gifte of the prebendaries there & bee wourthe by year li. s. d. Cxv : xiij : iiij

Item, there belongethe to the same Church xiij Chauntries of Fundations and Patronaiges whiche be wourthe by yere xx li. s. d. uj : xj : vij

"The

"The ſcite of the town of SOUTHWELL is divided into two parts, ſays Thoroton, in his Antiquities of Nottinghamſhire, the Burgage, now contracted into Burridge, and the Prebendage: the former comprizes all that part of the town between the market-place and the river Greet; the latter comprehends the church and its property."

This account, of the diviſion of the town into two parts, is correct at this day; but, if it were intended to inſinuate that, in the portion denominated the Prebendage, no other property interfered with that of the church and its members, it is no longer a deſcription ſuited to the circumſtances of the place. There is good reaſon to believe, that the whole of this diviſion was once the property of the Archbiſhop, the Chapter, and the individual Prebendaries; but ſome parts have been, at different periods, purloined from them, whenever the public convulſions of the times, aided by the diſhoneſty of the tenant, afforded an opportunity to defraud the church of its patrimony. The other diviſion of the town, called the Burridge, is certainly much reduced in ſize and population, from what it has been in former times. The occaſion of its deſtruction, and the æra of its taking place, are equally unknown; but the foundations of a whole ſtreet, running in a direction from weſt to eaſt, are ſtill to be found in this part of the town, where there is now no other veſtige of habitations.

The hamlets of Eaſthorpe and Weſthorpe are contiguous to, make part of, and generally go under the common denomination of, SOUTHWELL. The hamlet of Normanton is rather more diſtant, but that diſtance not amounting, at the moſt, to half a mile. Theſe hamlets had their reſpective chapels in former days, which will be more particularly deſcribed in a ſubſequent chapter, when I come to treat of the *antiquities* of this place and its neighbourhood; which I forbear to do here, becauſe I wiſh to dedicate this to matters of general deſcription, and not of minute curioſity.

The

The town of SOUTHWELL is ſituated on a riſing ground, in the midſt of an amphitheatre of hills, which are extremely fertile, and, in general, well wooded. The ſoil, in this part of Nottinghamſhire, is a rich clay; the water extremely good; and the air, from the vicinity of the rapid river Trent, very pure. Under theſe circumſtances, it is matter of no wonder that SOUTHWELL is famous for the longevity of its inhabitants; ſome remarkable inſtances of which will be hereafter recorded.

SOUTHWELL ſtands 14 miles north-eaſt from Nottingham: as many ſouth-eaſt from Mansfield; and 8 ſouth-weſt from Newark. The little river Greet, celebrated for its red trout, runs by the ſide of the town, and falls into the Trent at 3 miles diſtance. One of the beſt markets in the county is holden here on a Saturday.

Having thus traced the Hiſtory of the TOWN as correctly as the obſcurity of a very early origin will allow, the CHURCH of SOUTHWELL now claims ſome mention.

This may be ſaid to have had many founders; and many patrons and benefactors, little inferior to founders. It ſeems univerſally agreed, by hiſtorians, that the honor of its firſt inſtitution is to be attributed to the pious projector of York and Lincoln, Paulinus; the firſt Archbiſhop of the North. His hiſtory, as given by all the authors on the ſubject, is, in ſubſtance, as follows.

Gregory the Great, one of the very few Popes who have obtained that elevated ſituation, merely becauſe their piety made them worthy to fill it, being extremely anxious to convert the Saxons, who were then the inhabitants of Britain, to chriſtianity, ſent Auſtin

and ſeveral others, as miſſionaries, to effect that deſirable purpoſe. Auſtin met with more ſucceſs than he expected. This he communicated to Gregory; who immediately, for the furtherance of his ſcheme, authorized him to erect ſeveral Sees in the iſland, and appoint Biſhops. Of theſe York was to take the firſt place. Here he was directed to fix a Metropolitan, who was to have twelve ſuffragans.

The Pope's letter, conferring this authority on Auſtin, is preſerved in Bede, in the words following:

Reverentiſſimo & Sanctiſſimo fratri Auguſtino Coepiſcopo Gregorius, ſervus ſervorum Dei.

Cùm certum ſit pro omnipotente Deo laborantibus ineffabilia æterni regni præmia reſervari; nobis tamen eis neceſſe eſt honorum beneficia tribuere, ut in ſpiritualis operis ſtudio ex remuneratione valeant multipliciùs inſudare. Et quia nova Anglorum eccleſia ad omnipotentis Dei gratiam, eodem Domino largiente, & te laborante, perducta eſt, uſum tibi Pallii in eâ, ad ſola miſſarum ſolemnia agenda concedimus; ità ut per loca ſingula duodecim Epiſcopos ordines, qui tuæ ſubjaceant ditioni, quatenùs Lundonienſis civitatis Epiſcopus ſempèr in poſterum a ſynodo propriâ debeat conſecrari, atque honoris Pallium abhâc ſanctâ & Apoſtolicâ, (cui Deo auctore deſervio) Sede percipiat. Ad Eboracam vero civitatem te volumus Epiſcopum mittere quem ipſe judicaveris ordinare; ità duntaxàt ut ſi eadem civitas cum finitimis locis verbum Dei receperit, ipſi quoque duodecim Epiſcopos ordinet, & Metropolitani honore perfruatur, quia ei quoque (ſi vita comes fuerit) Pallium tribuere, Domino faciente, diſponimus: Quem tamen fraternitatis tuæ volumus diſpoſitioni ſubjacere: poſt obitum vero tuum, ità Epiſcopis quos ordinaverit, præſit, ut Lundonienſis Epiſpiſcopi nullo modo ditioni ſubjaceat. Sit vero inter Lundonienſis & Eboracencis civitatis Epiſcopos in poſterum honoris iſta diſtinctio, ut ipſe prior habeatur qui priùs fuerit ordinatus: communi autem conſilio & concordi actione quæque ſunt pro Chriſti zelo agenda, diſponant unanimitèr, rectè ſentiant, & ea quæ ſenſerint non ſibimet diſcrepando perficiant. Tua verò fraternitas non ſolùm eos Epiſcopos quos ordinaverit, neque hos tandummodò qui per Eboracæ Epiſcopum fuerint ordinati, ſed etiam omnes Britanniæ ſacerdotes habeat Deo Domino noſtro Jeſu Chriſto auctore ſubjectos: quatenùs ex linguâ & vitâ tuæ ſanctitatis, & rectè credendi & benè vivendi normam percipiant: atque officium ſuum fide ac moribus exſequentes, ad cæleſtia, cum Dominus voluerit, regna pertingant. Deus te incolumen cuſtodiat, reverentiſſime Frater. Datâ die decimâ Kalendarum Juliarum, imperante Domino noſtro Mauricio Tiberio Piiſſimo Auguſto anno decimo nono, poſt conſulatum ejuſdem Domini anno decimo octavo, Indictione quartâ.

Which

Which I find thus tranſlated in Sammes's Antiquities of Britain.

Although it is certain that the inexpreſſible rewards of an eternal kingdom are reſerved for thoſe that labor in the ſervice of God, yet it is neceſſary that we ſhould allow them the enſigns of honor, that by ſuch rewards they may be encouraged the more abundantly to labor in ſpiritual works; and becauſe the late church of the Engliſh, through the mercy of our Lord and your diligence, is brought to the grace of Almighty God, we grant you the uſe of the Pall in that nation; but for only celebrating the ſolemnity of the maſs, ſo that you ordain through all places twelve Biſhops that ſhall be under your juriſdiction. Foraſmuch as the Biſhop of the City of London ſhall always hereafter be conſecrated by a ſynod of his own, and receive the honor of the Pall from this holy and Apoſtolic See, in which, through God's grace, I ſerve. I will alſo, that you ſend a Biſhop to the City of York, whom you ſhall think fit to be ordained, ſo that if the ſame city, with the bordering places, ſhall receive the word of God, let him alſo ordain twelve Biſhops, that he may alſo enjoy the honor of a Metropolitan, becauſe we intend, God willing, to beſtow on him in like manner a Pall, if he is of a meek and courteous behaviour, whom nevertheleſs we will that he ſubmit to the authority of your brotherhood. After your death, ſo let him preſide over the Biſhops he ſhall ordain, that by no means he ſubmits to the power of the Biſhop of London; but hereafter let this diſtinction of honor be between the Biſhops of London and York, that he be accounted firſt who was firſt ordained. Let them, with common counſel and joint action, order whatever ought to be done for the love of Chriſt. Let them unanimouſly agree in the right, and whatſoever they agree on, not by contradicting one another, bring to perfection. The Lord keep you ſafe, &c. &c. In the year of Chriſt 601.

At this time Edwin the Great, a Pagan, was King of Northumberland. In the year 625, he took to wife Ethelburga, daughter of Ebauld, King of Kent; who had lately been converted to Chriſtianity. This lady, being a zealous convert, inſiſted on the exerciſe of her own religion, and the honorable ſupport of ſuch Chriſtian divines as ſhe thought fit to bear her company. With this requeſt the amorous monarch, at length, reluctantly complied. Paulinus, a man of piety and reſolution, was the principal perſon of thoſe ſhe ſelected. The attractions of the Queen, co-operating with the unaffected piety of the preacher, ere two years, made a convert of Edwin; and, on Eaſter-day, A. D. 627, this King, with moſt of his court, was baptized by the Prelate in the City of York. Paulinus had previouſly been con-

ſecrated Archbiſhop of the North, by Juſtus, Archbiſhop of the South: he was now publicly inſtalled by Edwin himſelf, and, ſoon after, received his Pall from Honorius, who was, by this time, become Pope. "Baptizatus igitur Rex Edwinus, primus omnium Regum Northanhymbrorum die ſancto Paſchæ, et multi cum eo in Eccleſiâ Sancti Petri Eboraci, quam ipſe de ligno pro ſede Epiſcopatûs conſtruxerat: mox tamen majorem incepit lapideam, quam ſanctus Oſwaldus Rex poſteà perfecit, et in eâdem eccleſiâ dictum Paulinum Archiepiſcopum Eboraci ordinavit, conſtituit, atque fecit," ſays Bede. Honorius congratulates Edwin on his converſion, in the following letter.

Domino Excellentiſſimo atque Præcellentiſſimo filio Edwino, Regi Anglorum, Honorius Epiſcopus, ſervus ſervorum Dei, ſalutem.

Ità Chriſtianitatis veſtræ integritas, circa conditoris ſui cultum, fidei eſt ardore ſucceenſa, ut longè latèque reſplendeat, & in omni mundo adnunciata, veſtri operis multiplicitèr referat fructum. Sic enim vos Reges eſſe cognoſcitis, dum Regem & Creatorem veſtrum orthodoxâ prædicatione edocti, Deum venerando creditis, eique quod humana valet conditio, mentis veſtræ ſinceram devotionem exſolvitis. Quid enim Deo noſtro aliud offerre valebimus, niſi ut in bonis actibus perſiſtentes, ipſumque auctorem humani generis confitentes, eum colere, eique vota noſtra, reddere feſtinemus? Et ideo, excellentiſſime fili, paternâ vos caritate quâ convenit, exhortamur, ut hoc quod vos divina miſericordia ad ſuam gratiam vocare dignata eſt, ſolicitâ intentione & aſſiduis orationibus ſervare omnimodò feſtinetis: ut qui vos in præſenti ſæculo ex omni errore abſolutos, ad agnitionem ſui nominis eſt dignatus perducere, & cœleſtis patriæ vobis præparet manſionem. Prædicatoris igitùr veſtri, Domini mei, apoſtolicæ memoriæ Gregorii, frequenter lectione occupati. Præ oculis affectum doctrinæ ipſius quem pro veſtris animabus libentèr exercuit, habetote, quatenùs ejus oratio, & regnum veſtrum populumque augeat, & vos omnipotenti Deo inreprehenſibiles repræſentet. Ea verò quæ á nobis pro veſtris ſacerdotibus ordinanda ſperaſtis hæc pro fidei veſtræ ſinceritate, quæ nobis multimodâ relatione per præſentium portitores laudabilitèr infinuata. Eſt gratuito animo adtribuere illis ſine ullâ dilatione prævidimus; & duo Pallia utrorumque metropolitanorum, id eſt, Honorio & Paulino direximus, ut dum quis eorum de hoc ſæculo ad auctorem ſuum fuerit accerſitus, in loco ipſius alter epiſcopum ex hac noſtrâ auctoritate debeat ſubrogare. Quod quidem tam pro veſtræ caritatis affectu, quam pro tantarum provinciarum ſpatiis, quæ inter nos & vos eſſe noſcuntur, ſumus invitati concedere, ut in omnibus. Devotioni veſtræ noſtrum concurſum, & juxta veſtra deſideria præberemus incolumem excellentiam veſtram gratia ſuperna cuſtodiat.

Thus

Thus tranſlated in Sammes's Antiquities of Britain.

Biſhop Honorius, ſervant of the ſervants of God, to Edwin King of the Engliſh, greeting.

The integrity of your Chriſtianity is ſo warmed, through the zeal of faith, toward the worſhip of the omnipotent Creator, that it caſts a luſtre every where, and is talked of over all the world, ſo that we wiſh you may abundantly enjoy the reward of your labor; for then you may account yourſelves Kings, when having been informed of your King and Creator, by a true and orthodox preaching, you believe in God, by worſhipping him ſincerely, and paying to him, as much as the weakneſs of your condition will permit, the unfeigned devotion of your minds; for what elſe are we to offer up to our God, but that perſevering in good actions, and confeſſing him to be the Author of mankind, we make haſte to worſhip him, and to pay our vows unto him. And therefore, moſt excellent, ſon we exhort you, as is meet, with a fatherly love, that ſince the divine pity has vouchſafed to call you to his grace, you would endeavor with a careful mind, and by continual praying, to preſerve it, that he who in this preſent world has brought you free from all error to the knowledge of his name, would prepare for you the manſions of the heavenly country, &c. &c.

The death of Edwin in 633, in a battle with Cedwalla, King of the Britons, and Penda, King of the Mercians, (of whom Bede, and after him Henry of Huntingdon, ſay, "Penda Paganus, ſed Cedwalla Pagano ſævior") obliged Paulinus to leave his dioceſe of York; but not till he had converted the Governor of Lincoln, with all his houſe, and built a church there for the worſhip of Chriſt, as alſo another at SOUTHWELL, which he dedicated to St. Mary the Virgin. After he quitted York, he was appointed, by the Pope, to the See of Rocheſter; where chriſtianity flouriſhed under his protection till the year 644, when he departed this life, and was buried in the church, over which he had preſided with ſo much piety and ſucceſs.

Theſe events are thus recorded in venerable Bede:

Igitur accepit Rex Edwinus, cum cunctis gentis ſuæ nobilibus, ac plebe perplurimâ fidem et lavacrum ſanctæ regenerationis, anno regni ſui undecimo, qui eſt annus Dominicæ incarnationis ſex centeſimus viceſimus ſeptimus, ab adventu vero Anglorum

rum in Britanniam annus circiter centeſimus octogeſimus. Baptizatus eſt autem Eboraci, die ſancto Paſchæ, pridie iduum Aprilium, in Eccleſiâ ſancti Petri Apoſtoli, quam ibidem ipſe de ligno cum Chatechizaretur, atque ad percipiendum baptiſma imbueretur, citato opere conſtruxerit. In quâ etiam civitate ipſe Doctori atque Antiſtiti ſuo Paulino ſedem Epiſcopatûs donavit. Mox autem ut baptiſma conſecutus eſt, curavit, docente eodem Paulino, majorem ipſo in loco et auguſtiorum de lapide fabricare baſilicam, in cujus medio ipſum quod priùs fecerat, oratorium includeretur. Præparatis ergo fundamentis in gyro prioris oratorii per quadrum cæpit ædificare baſilicam. Sed priùſquam altitudo parietis eſſet conſummata, Rex ipſe impiâ nece occiſus, idem opus ſucceſſori ſuo Oſwaldo perficiendum reliquit. Paulinus autem ex eo tempore ſex annis continuis, id eſt, ad finem uſque imperii Regis illius verbum Dei (annuente ac favente ipſo) in eâ provinciâ prædicabat: credebantque et baptizabantur quotquot erant præordinati ad vitam æternam.

And again:

Prædicabat Paulinus verbum etiam Provinciæ Lindiſſi, quæ eſt prima ad meridianam Humbræ fluminis ripam pertingens uſque ad mare, Præfectumque Lindocolinæ civitatis, cui nomen erat Blecca, primùm cum domo ſuâ convertit ad Dominum. In quâ videlicèt civitate et eccleſiam operis egregii de lapide fecit: cujus tecto, vel longâ incuriâ, vel hoſtili manu dejecto, parietes hactenùs ſtare videntur, et omnibus annis aliqua miracula ſanitatum in eodem loco ſolent ad utilitatem, eorum qui fidelitèr quærunt, oſtendi. In quâ eccleſiâ Paulinus, tranſeunte ad Chriſtum Juſto, Honorium pro eo conſecravit Epiſcopum, ut in ſequentibus ſuo loco dicemus. De hujus fide provinciæ narravit mihi Preſbiter et Abbas quidam, Vir veraciſſimus, de monaſterio Peartanu, vocabulo Deda, retuliſſe ſibi quendam ſeniorem, baptizatum ſe fuiſſe die mediâ a Paulino Epiſcopo, præſente Rege Edwino, et multam populi turbam, in fluvio Trehenta, juxta civitatem, quæ linguâ Anglorum TIOVULFINGACESTER vocatur: qui etiam effigiem ejuſdem Paulini referre eſſet ſolitus; quod eſſet longæ ſaturæ, paululùm incurvus, nigro capillo, facie macilentâ, naſo adunco pertenui, venerabilis ſimul et terribilis aſpectu. Habuit autem ſecum in miniſterio et Jacobum Diaconum, virum utique induſtrium ac nobilem in Chriſto et in eccleſiâ, qui ad noſtra uſque tempora permanſit, &c. &c.

Bede being a Saxon, and intimately acquainted with the affairs of the iſland, while it was under the dominion of his countrymen, the hiſtory of the early tranſactions, in the infancy of that religion he was ſo inſtrumental in propagating, reſts in a great meaſure on his authority. For this reaſon, and becauſe my materials are not ſo numerous as to make this work liable to the common

common objection, of being too voluminous, I have rather choſen to give the words of this, and other authors themſelves, who record the events, of which I am treating, than merely refer to books, which not one in a hundred has in his poſſeſſion. I ſhall, therefore, trouble my reader with another extract or two from the ſame writer, venerable Bede, reſpecting the life and hiſtory of a man, whom ſo many noble monuments of antiquity boaſt of as their founder.

At vero Edwinus cum decem et ſeptem annis genti Anglorum ſimul et Brittonum glorioſiſſime præeſſet, e quibus ſex etiam ipſe (ut duximus) Chriſti regno militavit, rebellavit adverſus eum Cedwalla, Rex Britonum, auxilium præbente illi Pendâ, viro ſtrenuiſſimo, de rêgio genere Merciorum, qui et ipſe eo tempore, gentis ejuſdem regno annis viginti et duobus variâ ſorte præfuit: et conferto gravi prælio in campo qui vocatur Hethfelth, orciſus eſt Edwinus die quartâ iduum Octobris, anno Dominicæ incarnationis ſexenteſimo tricesimo tertio, cum eſſet annorum quadraginta et octo: ejuſque totus vel interemptus, vel diſperſus eſt exercitus. In quo etiam bello ante illum unus filius Osfrid, Juvenis bellicoſus, cecidit; alter Eatfrid neceſſitate cogente, ad Pendam Regem transfugit, et ab eo poſt modum, regnante Oſwaldo, contra fidem jusjurandi peremptus eſt. Quo tempore maxima eſt facta ſtrages in eccleſiâ, vel gente Nordanhymbrorum, maximè quod unus ex Ducibus, a quibus acta eſt, Paganus, alter quia Barbarus erat, Pagano ſævior. Siquidem Penda, cum omni Merciorum gente, Idolis deditus, et Chriſtiani erat nominis ignarus. At vero Cedwalla, quamvis nomen et profeſſionem haberet Chriſtiani, adeò tamen erat animo ac moribus barbarus, ut ne ſexui quidem muliebri, vel innocuæ parvulorum parceret ætati, quin univerſus atrocitate ferinâ morti per tormenta contraderet, multo tempore totas corum provincias debacchando pervagatus, ac totum genus Anglorum Britanniæ finibus eraſurum ſe eſſe deliberans.

Adlatum eſt autem caput Edwini Regis Eboracum, et inlatum poſtea in eccleſiam beati Petri Apoſtoli, quam ipſe cæpit, ſed ſucceſſor ejus Oſwaldus perfecit, ut ſupra docuimus, poſitum eſt in porticu ſancti Papæ Gregorii, a cujus ipſe diſcipulis verbum vitæ ſuſceperat. Turbatis itaque rebus Nordanhymbrorum hujus articulo cladis, cum nihil alicubi præſidii, niſi in fugâ eſſe videretur, Paulinus, aſſumptâ ſecum Edelberge Reginâ, quam pridem adduxerat, rediit Cantiam navigio, atque ab Honorio Archiepiſcopo, et Rege Eadbaldo multùm honorificè ſuſceptus eſt: Venit autem illùc Duce Baſſo, milite Regis Edwini fortiſſimo, habens ſecum Eanfredam filiam et Vuſcfrean filium Edwini, nec non et Iſh filium Osfridi filii ejus, quos poſtea mater, metu Eadbal diet Oſwaldi Regum, miſit in Galliam nutriendo Regi Dagberecto, ibique ambo in infantiâ defuncti, et

juxta

juxta honorem vel regiis pueris, vel innocentibus Chriſti congruum, in eccleſia ſepulti ſunt. Attulit quoque ſecum vaſa pretioſa Edwini Regis perplura, in quibus et crucem magnam auream, et calicem aureum conſecratum ad miniſterium altaris, quæ hactenùs in eccleſiâ Cantiæ conſervata monſtrantur. Quo in tempore, Rhofenſis eccleſia Paſtorem minimè habebat, eò quod Romanus Præſul illius ad Honorium Papam a Juſto Archiepiſcopo Legatarius miſſus, abſorptus fuerat fluctibus Italici maris: ac per hoc curam illius præfatus Paulinus, invitatione Honorii Antiſtitis et Eadbaldi Regis, ſuſcepit, ac tenuit, uſquedum et ipſe ſuo tempore ad cœleſtia regna cum glorioſi fructu laboris aſcendit. In quâ eccleſiâ moriens, pallium quoque quod a Romano Papâ acceperat, reliquit. Reliquerat autem in eccleſia ſuâ Eboracenci Jacobum Diaconum, virum utique eccleſiaſticum et ſanctum, qui multo ex hinc tempore in eccleſiâ manens, magnas antiquo hoſti prædas docendo et baptizando eripuit: cujus nomine vicus in quo maximè ſolebat habitare, juxta cataractam, uſque hodie cognominatur. Qui quoniam cantandi in eccleſiâ erat peritiſſimus, recuperatâ poſtmodum pace in provinciâ, et creſcente numero fidelium, etiam magiſter eccleſiaſticæ Cantionis juxta morem Romanorum ſeu Cantuariorum multis cæpit exiſtere: et ipſe ſenex et plenus dierum, juxta ſcripturas, Patrum viam ſecutus eſt.

The Church of SOUTHWELL has, perhaps, ſuffered a greater fluctuation of fortune, than any religious foundation in the kingdom. From its firſt inſtitution, in the year 627, to the reign of Henry the Eighth, we find it encouraged and endowed by the liberality of Kings and Princes, and moſt bountifully protected by the foſtering hands of Popes and Prelates. Scarce a perſon, during that long period, was advanced to the See of York, but he made SOUTHWELL Church the richer, or the more independent, for his promotion; and of its own members, very few were long in the enjoyment of its offices and preferments, but they manifeſted their attachment, by ſome augmentation of its revenues. In the reign of Henry the Eighth, it experienced, for a time, at leaſt, a fatal viciſſitude; for we are told by Dugdale and every writer on the ſubject, that, in the paroxyſms of that monarch's religious frenzy, this church, among many others, became, more than once, the object of reformation; firſt, by the diſſolution of its chauntries, and the expulſion of that order of its prieſts, about the year 1536; and, afterwards, by ſharing

ſharing in that general wreck of collegiate foundations, which prevailed in moſt parts of the kingdom. Indeed, the Archbiſhops of York, during the majority of Henry's reign, ſeem to have been, at leaſt, as willing as the Monarch, to deſpoil this church of its property. In the year 1542, Edward Lee, Archbiſhop of York, among other revenues of the See, granted, by indenture, to the King, his manor of SOUTHWELL. Holgate, the immediate ſucceſſor of Lee, alienated to the crown, or to his own relations, almoſt all the remaining archiepiſcopal eſtates. Sixty and ſeven are enumerated by the biographers of this Prelate; and, among them, are to be found moſt of thoſe, which belonged to the See, in right of its juriſdiction at SOUTHWELL. There is reaſon, however, to believe that, ſome few years afterwards, the ſplendor of this Church was, on the whole, rather increaſed, than diminiſhed, by the fluctuating councils of that unſteady Monarch: for, in the 34th year of his reign, it was declared, by act of parliament, to be the head, and mother church, of the town and county of Nottingham; and, ſome little time after this, "at the interceſſion of the gentry thereabouts, ſays Dugdale, it was refounded and reendowed by Henry;" but, moſt likely, principally at the inſtance of Archbiſhop Cranmer; who was a native of a part of Nottinghamſhire, very little diſtant from SOUTHWELL, and was, at that time, in the meridian of his influence. What, in a great meaſure, tends to confirm this conjecture is, that, about the ſame time, many other cathedrals, and collegiate foundations, were endowed and enriched, at his interceſſion; whereby the King, thus dividing with them a ſmall ſhare of the plunder he had got from the monaſteries, purchaſed the good-will and approbation of his newly reformed church. On the diſſolution of the monaſtic ſocieties, it is well known, it was Henry's intention to found ſeveral new biſhopricks. In ſome few inſtances, he carried this intention into execution: SOUTHWELL preſents one of them; and Richard Cox, D. D. afterwards Biſhop of Ely, was appointed to the new erected See, in 1543. It does not appear that any revenues were

abſolutely appropriated to this biſhoprick; and, indeed, the projected eſtabliſhment was ſo ſoon abandoned, viz. in the year following, that it is probable the revenues of the ſocieties, which had been diſſolved in, and about, the place, were not found ſufficient, both to gratify the King's rapacity, and ſupply a proviſion for a Biſhop. Queen Elizabeth, in ſome ſtatutes ſhe gave to this church, in the 27th year of her reign, recognizes its reendowment, in terms the moſt flattering to her father's memory, by calling him its founder.

Soon after the acceſſion of Edward the Sixth, this Chapter was again diſſolved, among other collegiate foundations; and its prebendal, and other eſtates, granted to John Earl of Warwick, who, afterwards, became Duke of Northumberland: by him they were ſold to John Beaumont, Maſter of the Rolls; but coming, ſoon after, again, to the crown, by eſcheat, they were regranted to the rapacious favourite Northumberland; in whoſe hands they remained till his attainder in 1553. They, once more, reverted to the crown, on this nobleman's execution, and Queen Mary reſtored them to the Archbiſhop and Chapter, in as ample a manner, as they had before been holden; thereby, in truth, becoming another Founder of this eſtabliſhment.

A ſuccinct hiſtory of this church, in a great meaſure, tending to confirm the above particulars, appears on one of the pillars, in the ante-choir; ſtill called Lee's Pillar, from the name of a perſon, who was the author of the following inſcription on it.

Reges et Reginæ erunt nutrices tuæ.
Hanc
Collegiatam et Parochialem Eccleſiam
Religioſa Antiquitas
Fundavit.

Rex Henricus 8. Illuſtriſſimus. { reſtauravit 1543. } Edwardo Lee Archiepiſcopo Ebor. Piiſſimo. { Petente

Reg. Elizabetha Religioſiſſima. { ſancivit 1584. } Edwino Sandys Archiepiſcopo Ebor. Digniſſimo. { Intercedente

Monarcha Jacobus Præpotentiſſimus. { ſtabilivit 1604. } Henrico Howard Comite Northamptonienſi Prænobiliſſimo. { Mediante

A Domino factum eſt iſtud :
Da gloriam Deo.
Honorem Regi.
Sint ſecut Oreb & Zeb, Zebe & Salmana,
Qui dicunt poſſideamus Sanctuarium Dei.
Pſal. 83. 11.
Det Deus hoc ſanctum ſanctis ; ſit ſemper Aſylum
Exulis, Idolatras Sacrilegoſque ruat.
Gervas Lee
In piam gratamque Mæcenatum memoriam
Poſuit.
1608.

The difficulties, under which this foundation labored, however, amidſt ſuch a fluctuation of fortune, were too great, to make a mere reſtoration of its property ſufficient for its re-eſtabliſhment. Add to this, that the perfecting of the reformation, by Elizabeth, made ſome further interference of authority neceſſary. Accordingly, that Queen, in the 27th year of her reign, ordained many regulations for the government of this body, and gave them an entire new code of laws. Theſe, with ſome occaſional decrees

of Archbiſhops, conſtitute, at this day, the *jus municipale* of this community. In the civil wars of the laſt century, the Church of SOUTHWELL, with many others, ſuffered a temporary annihilation of its laws, and ſuſpenſion of all its officers. But the greateſt misfortune that befell it, in thoſe unhappy times, was the loſs of almoſt all its records; which were then deſtroyed, as we are told by Walker, in his "Sufferings of the Clergy" (a book publiſhed in the year 1714) by the parliament army.

The White Book, as it is called, or Ancient Regiſter of the Church, eſcaped this general deſtruction, from the circumſtance, as is believed, of its having been in the cuſtody of the Chapter, and not in that of the Archbiſhop. For the library of his palace, being the general repoſitory of records, and that palace becoming the reſidence of each party, as it happened to be victorious, during the civil wars, every thing that was there, became the plunder of one, or other, of the contending armies. Of this book further notice will be taken in its proper place: ſuffice it, for the preſent, to obſerve, that it contains the grants of moſt of the revenues belonging to this church, from a period, very little poſterior to the conqueſt, till near the end of the reign of Henry the Eighth. The laſt articles in it are three letters, addreſſed to the Chapter (the two firſt miſtakenly to the Dean and Chapter) from Sir Edward Northe, by the command of his Majeſty. Theſe letters are without date, but the title given to the writer of them, which is "Chauncellour of Augmentations," enables us to determine, pretty exactly, when they were written.

On the diſſolution of monaſteries, a new office was erected, entitled the *Treaſurerſhip* of Augmentations. Sir Edward Northe was the firſt perſon appointed to fill it, in 32d of Henry the Eighth. In the 36th of the ſame King, he was made *Chancellor* of Augmentations, which office he enjoyed four years. So writes one of his poſterity, who is the hiſtoriographer of the family.

Theſe

Theſe letters are inſerted here, for the purpoſe of further aſcertaining the time, when this church was re-endowed by Henry the Eighth, as alſo of ſhewing the hard race he and its own Canons ran, in deſpoiling it of all its moveable effects; of which, ſome ſeem to have been extremely curious and valuable.

LETTERS of SIR EDWARDE NORTHE, Knight, Chauncellour of Thaugmentations of the Revenues of our Sovereyne Lorde the Kynge, is Majeſtie, is Crowne, directed to the Chapiter of Suthwell, by is ſayd Majeſtie, is commandement.

LETTER I.

To my lovinge ffreends the Dean & Chapiter of Suthwell, at Newerke upon Trent, haſte poſt haſte, poſt of Newerke delyver this to the Dean of Suthwell.

AFTER my hartie commendacons, the Kinge's Majeſtie beynge credably informed that ye lately have not oonely determined & concluded amonges yourſelfes to make ſale of all the plate apptaynynge unto that your colledge, and to employe the monaie which ſhall ryſe and growe by reaſon of the ſale of the ſame to your awn uſes and comoditie, but alſo that ye have & entende to make ſpoile of other thinges whiche donne apptayne to your ſayde colledge, as ſellynge and fellynge of woodes, grauntynge annuytes, makynge of leaſes, and other extraordinarie graunts contrarie to the godlie meanynge entended & propoſed by the Kings Majeſtie upon your erection, haythe commanded me to will & chardge you on hys Majeſties behalf as well to ſtay the ſale of the foreſayde plate & woodes, as to ceaſe the grauntynge of ſutche other

other extraordinaire thinges as ye will anſwer at your parrill. And further, that ye as ſhortelie, and with as moche expedicon as ye convenyentlie may doe certyfiè me in writynge of the hole eſtate & condicon of your ſaid colledge, and of all the plate, jewelles, & goodes apptayninge to the ſame as it was at the feaſte of Saynte Mychalle Tharchaungel laſt paſt, and is now at thys preſent to thentente that his Hieghnes may therebye perceive whether the ſayde information to hyme geven aganſte youe be true or not, whefor faile ye not to make due certificate as ye wyll avoyde hys Hieghnes diſpleaſure. Thus fare ye hertily well, from my houſe in London, the 13th of Maie,

your loveinge freende,

EDWARDE NORTHE.

LETTER II.

To my lovynge Frends the Deane & Prebendaries of the Colledge of Suthwell, give theſe wyth ſpede the Poſt of Newerk to conveye thes to Suthwell.

I comende me unto you, the Kynges Majeſtie beynge credably enformed, that beſides the great ſpoilles & ſales by youe lately committed & done of the wooddes, plate and jewelles, ornaments and other goodes apptaynynge to your college to your ſingular benefitte & lucre, ye have practyſed unlawfullye to ſell a chalice & a croſſe of gold, garnyſhed & ſett wyth dyverſe kinds of precious ſtones belongynge to the ſayde colledge, haith commanded me therefore forthwithe to addreſs theſe my lettres unto youe wyllynge & commaundynge you on his Majeſtie is behalf not oonlye to ſtay & ceaſe thes your unlawfulle practyſes, but alſo to appointe two of the diſcreateſt Prebendaries ther to repaire hither unto me with all covenyente diligence after the receipte herof

herof, and to brynge with them the ſaide chalice and croſs of gold, to the intent I may ſhewe the ſame unto his Grace, accordynge his Majeſtie is pleaſure in that behalf, & further to declare yourſelfe in all ſutch thinges as then ſhall be objected & layde to your chardge concernynge the ſame ſpoylles, not failyng the due accomplyſhment herof as ye will anſwer at your parryl. From my houſe in Hoggeſtowne, this 28th of May,

y^r frend,

EDWARDE NORTHE.

LETTER III.

To my lovinge Frends the Prebendaries of Suthwell.

AFTER my hertie commendacons, theis ſhall be to ſignifie unto youe the Kinges Majeſtie comandement is, that I ſhoulde on his Heighnes behaulf addreſſe this my lettre unto youe, wyllynge youe by the ſame, immediatly upon the receipte herof, to ſend into his Heighnes the aultar table of ſylver & gilte, which remaynythe in your churche, havinge the pictures of our Ladie and other ſaynets in the ſame, bythands of Mr. Adams, who is oone of the Prebendaries of your colledge, with a juſt & true inventorie of all other parcells of plate and other jewelles & goodes given unto your colledge by the King's Highneſs at the time of the erection of the ſame; wherfore this ſhall be to require youe with all convenient diligence to ſhewe yourſelves conformable to hys Majeſties comandment in thys behaulf accordynglie. Thus fare you hertylie well, from my houſe at Hoxton, nere London, the 6th of June,

y^r frynde,

EDWARDE NORTHE.

His

His Heighnes further pleaſure is, that ye do ſend up hither unto me the inventorie of all the plate, goods & other things whiche were delivered unto youe at the time of your erection, with a playne & true declaration howe much therof is goon, and how the ſame is beſtowed.

Hitherto, the inſtitution of this *Collegiate Society* has alone been conſidered.

A few words now on the foundation of the *Church*, or *Fabrick* itſelf. This will be found to boaſt ſcarcely fewer authors, patrons, and projectors, than the other.

The preſent fabrick is compoſed of, at leaſt, two, as diſtinct, and different, orders of architecture, as it is poſſible to conceive. The choir is in the eaſtern end; the date of which is, without much difficulty, aſcertained, and will be hereafter treated of: the middle, and weſtern end, are the ſubject of conſiderable curioſity, and of preſent enquiry. It is ſomewhat ſingular, that there ſhould be no hiſtory, or document of any kind, from which a probable conjecture can be formed, reſpecting the antiquity of thoſe parts of the building. Such, however, being the fact, we can only collect, from thoſe general ideas of architecture, by which we appropriate to each particular age its own peculiar ſtyle, the periods, to which we may, with a reaſonable degree of probability, affix the credit of this ſingular ſtructure.

Two diametrically oppoſite opinions have been ſupported, with equal warmth and ingenuity, reſpecting the qualities and perfection of Saxon architecture. Some will have it, that there are ſtill remaining many ſpecimens, in England, of Saxon taſte and grandeur; and, that we are, by no means, indebted to their conquerors, the Normans, for the introduction of magnificence in our public buildings. Others have gone ſo far, as to ſay, there

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is not the ſmalleſt remnant of a Saxon edifice to be diſcovered in the kingdom : that the public buildings of that people were equally without ſtrength and ornament : not compoſed of ſtone, or any durable material ; but conſtructed merely, for the purpoſes of the day, of reeds, wood, and other periſhable commodities ; without beauty, elegance, or grandeur. The great champion of this latter opinion is Mr. Somner, in his account of Canterbury cathedral ; of the former, Mr. Bentham, in his excellent hiſtory of Ely. This writer's poſition is, that " not only the opinion, which ſome au- " thors have entertained of the Saxon churches and monaſteries " being uſually wooden fabricks, is erroneous, and has no foun- " dation in true hiſtory ; but alſo, that *very elegant ſtone* buildings, " ſupported by pillars and arches, were *very common* with them." Either of theſe extremes being adopted, eſtabliſhes a doctrine I feel little inclination to admit. If the Saxons had no ſtone edifices, or thoſe they had were ſo few, and ſo mean, that it is not probable any of them have remained to our time, it will follow, that we are indebted to the Normans for all the ancient architecture in this kingdom, of which we have any knowlege. On the contrary, if *magnificent ſtone* buildings, ſupported by pillars and arches, were *very common* among our Saxon anceſtors, it leads neceſſarily to this concluſion ; that, their expertneſs being ſo great, to them may be attributed many of thoſe buildings, whoſe origins happen not to have been aſcertained, and which, modern ſcience has taught us to believe, nothing prior to Norman excellence could achieve. In either caſe, the conſequence will be, that all thoſe characteriſtical diſtinctions, with which laborious inveſtigators of antiquity have amuſed themſelves, are but ſo many idle theories, mere ſcientific play-things, in which there can be no certainty, and from which no uſeful deductions can be extracted.

Great, however, as is the reputation of the laſt-mentioned author, and, therefore, much as his opinions are entitled to reſpect, truth, in this, as in moſt caſes, ſeems to lie between the

two extremes, reſpectively adopted by theſe two gentlemen. That the Normans ſurpaſſed their predeceſſors, the Saxons, in their knowlege of architecture, as a ſcience, ſeems not to be conteſted: as little, I think, are we warranted, by hiſtory, to doubt, that they carried the theory into execution, with as much ſuperiority, as they poſſeſſed it. Indeed, we find, from the beſt authority, that ſome of the Norman buildings ſo far exceeded, in magnificence, any ideas which the Saxons had, that they were obliged to ſend, not only for materials, but for workmen alſo, to put them together, from Normandy. This was the caſe at the erection of St. Paul's in London, by Mauricius, then Biſhop, in 1087, as we are informed by Stow, in his Survey of London. His words are, "In the yeere 1087, this church of St. Paul was "burnt with fire, and therewith the moſt part of the citie; which "fire began at the entrie of the weſt gate, and conſumed the eaſt "gate. Mauricius, then Biſhop, began therefore the foundation "of a new church of St. Paul, a worke that men of that time "thought would never have beene finiſhed, it was to them ſo "wonderfull, for length & breadth; and alſo the ſame was builded "upon arches *or vaults* of ſtone for defence of fire; which was a "manner of worke *unknown* to the people of this nation, & then "brought in by the French, & the ſtone was fetched from Cane "in Normandy. This Mauricius deceaſed in the yeere 1107." Now this is a pretty ſtrong intimation of inferiority in the ſtate of Saxon architecture. At the ſame time, we have good reaſon, upon the credit of an author, to whom I am, in ſeveral parts of this work, much indebted, to believe, that very ſtately and grand edifices of ſtone were, by no means, unknown among the Saxons; though, perhaps, not ſo ſplendid, nor ſo numerous, as the taſte and affluence of the Normans afterwards introduced. Bede expreſsly ſays, in his Account of Edwin's Converſion to the Chriſtian Faith, before cited, that, on the very ſpot where this Prince was baptized, he built a ſtately and magnificent church of ſtone; in which, a wooden one, that had been erected upon a very

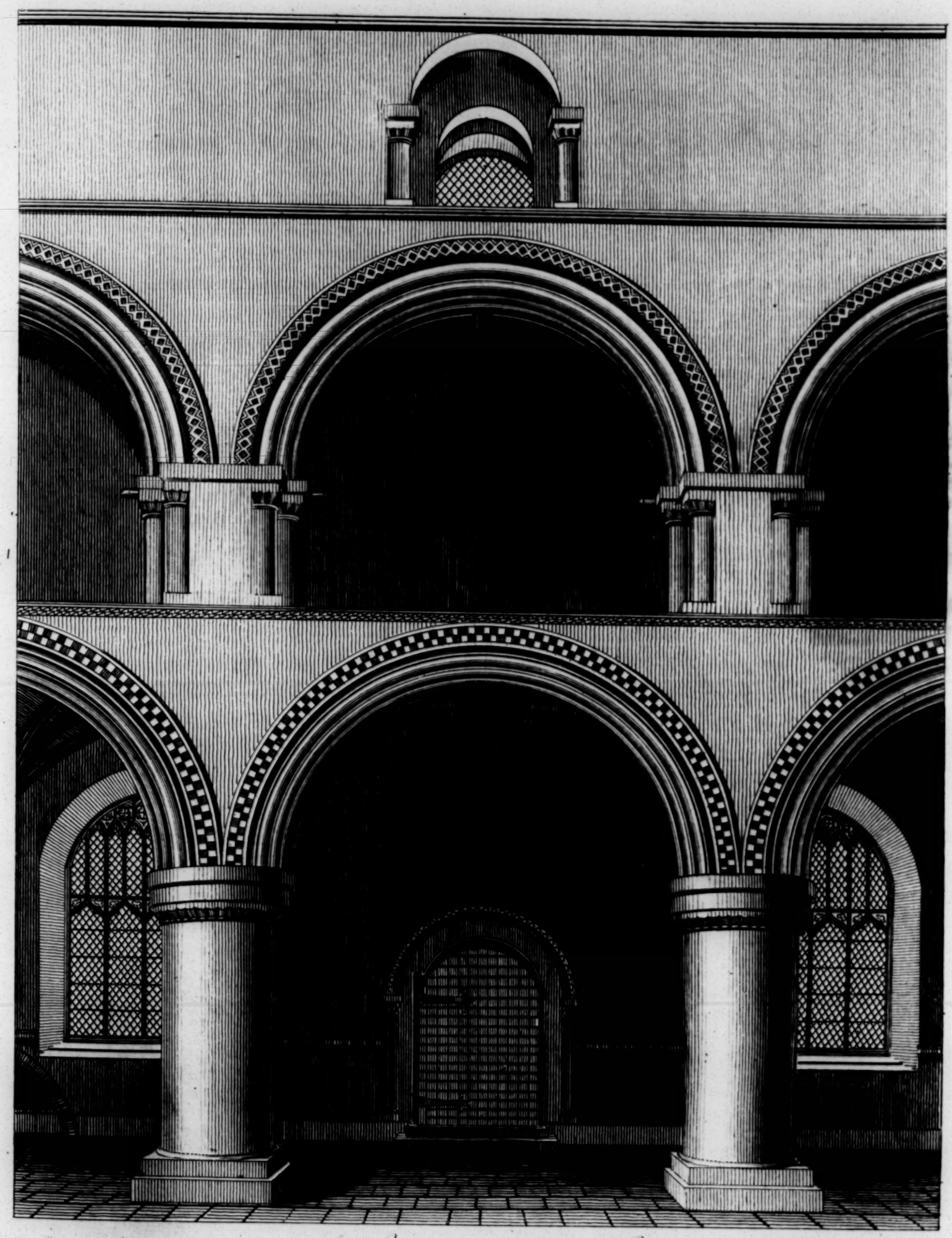
a very contracted ſcale, for the mere purpoſe of performing the baptiſmal ceremony, was included. That it was a large and coſtly fabric, needs no other proof, than that it was ſix years of Edwin's reign in building, but ſtill remained to be finiſhed by his ſucceſſor. This author gives us, at leaſt, one more inſtance of a magnificent ſtone church being erected about the ſame period of the Saxon government, with that of Edwin's at York; which is the church of Lincoln, raiſed by Paulinus himſelf, in commemoration of the converſion of Blæcca, Governor of that city.

Eddius, a cotemporary writer with Bede, in his hiſtory of Wilfrid, Archbiſhop of York, enumerating the great and liberal acts which diſtinguiſhed that magnificent Prelate, mentions his building of two very ſuperb churches, and thus deſcribes them. Of one he writes, "Polito lapide a fundamentis in terrâ uſque ad ſum-"mum ædificatum variis columnis & porticibus ſuffultam in altum "erexit & conſummavit." And again, ſpeaking of Hexham church, ſays, with a conſiderable degree of rapture, "Cujus pro-"funditatem in terrâ cum domibus mirificè politis lapidibus fun-"datum, & ſuper terram multiplicem domum, columnis variis & "porticibus multis ſuffultam, mirabilique longitudine & altitudine "murorum ornatam, & variis linearum enfractibus viarum ali-"quando ſurſum, aliquando deorſum, per cochleas circumductam, "non eſt meæ parvitatis hoc ſermone explicare quod ſanctus ipſe "præſul animarum, a ſpiritu Dei doctus opere facere excogitavit; "neque ullam domum aliam citra Alpes montes talem ædificatam "audivimus." Which words I would tranſlate.—Its deep foundations, with apartments therein, wonderfully contrived, of hewn ſtone, its variety of building above-ground, ſupported by divers columns and porticos, beſide the extraordinary length and height of its walls, adorned with various carvings, its winding paſſages ſometimes aſcending, ſometimes deſcending, by ſtairs, to different parts of this building, it is no eaſy matter for me to deſcribe, ſo as to do juſtice to the work of this divine Prelate, but there is

no ſuch building, that I have heard of, on this ſide the Alps. Rich. Prior Haguſt, who lived more than four centuries afterwards, is ſtill more elaborate in his deſcription of the chuch at Hexham, but concludes with the ſame expreſſion, "that there was nothing like it on this ſide the Alps." Theſe, and innumerable other inſtances, from ancient writers, Mr. Bentham has produced in his Hiſtory of Ely Cathedral, in ſupport of his favourite opinion; and they do, moſt certainly, ſo far eſtabliſh his poſition, as to prove, that ſtone churches, erected with pillars, and variouſly ornamented with carving, were by no means unknown to the Saxons: but, it ſeems to me, that the terms of aſtoniſhment, in which they are mentioned, imply the unfrequency of them, and the difficulty of the undertaking. Novelty or ſuperiority alone occaſion ſurprize. If magnificent ſtone churches, with pillars and porticos, had been more frequent, Eddius would have been leſs tranſported with admiration at that of Hexham, and have been leſs diffuſe in his deſcription.

Thus much I thought it neceſſary to ſay, reſpecting the architecture of the Saxons, becauſe the more ancient part of the Church of SOUTHWELL is of that ſpecies, which commonly goes under the denomination of Saxon, and has been ſuppoſed, by moſt perſons, to be of ſo early a date. A tradition has prevailed in the place itſelf, that this part of the fabric was built in the reign of Harold, the immediate predeceſſor of William the Norman. To what this opinion owed its adoption I never could collect; but I do not think it improbable that it may have a good foundation. Certain it is, that there is greater appearance of antiquity in this church, than in moſt of thoſe, which have generally gone under the denomination of Saxon. The windows (except ſuch as have, moſt evidently, been altered, according to the taſte of later times) are all, either perfectly circular, or have circular tops, ſmall, and unornamented. The pillars, in this part of the building, are large, plain, and ſingularly maſſive; with capitals

ſparingly



Arches of the Inte-choir.

ſparingly decorated; the arches ſimple, circular, and heavy; and the roof of timber. We might, perhaps, ſupported by this tradition of the place, decidedly pronounce this ſtructure of Saxon original, but for the following reaſons. At the weſt end of the church are two towers, with ſpires upon them; and, at the eaſt end of this more ancient part of it, between that and the modern choir, is another large tower: which mode of building is, by ſome, ſuppoſed to be of much later introduction. In the next place, there is, though of a clumſy kind, a ſpacious magnificence in the general deſign, which ſeems to partake more of Norman grandeur, than of Saxon ſimplicity. The third objection ariſes from the two ſpires, which are of wood covered with lead; and this mode of building is, on all hands, allowed to be of Norman extraction. From the laſt of theſe objections to the antiquity of this building, I do not apprehend much weight; becauſe there is little difficulty in ſuppoſing, that the ſpires might be a more modern addition to the towers, on which they are erected. The firſt ſpire of wood covered with lead, in England, is ſaid, by all the writers on architecture, to have been that of old St. Paul's in London, which was completed about the year 1220; at leaſt, it is the firſt, the erection of which hiſtory has perpetuated. But whether theſe at SOUTHWELL were coeval with the towers, on which they are ſupported, or were added afterwards, in conformity with the taſte of the times, it is not poſſible abſolutely to determine. Where hiſtory is ſilent, we can only have recourſe to compariſon and analogy; but the utmoſt effort of reaſoning cannot enable us to go beyond probable conjecture, and plauſible concluſion. The Saxon edifices are ſuppoſed to have had, in general, an uniform, even, roof, without towers, turrets, or pinnacles. If this was univerſally the caſe, SOUTHWELL Church muſt not lay claim to ſo much antiquity, as has generally been attributed to it: but I rather incline to conjecture, that this ſtyle only obtained in their ſmaller, and more private, places of worſhip; but that their cathedrals, and other large foundations of Kings and Biſhops, made

made an exception to their general rule of building. If I be right in this conjecture, we may reſtore SOUTHWELL to its former pre-eminence in antiquity. About the reign of King John, the circular arch, and maſſive column, began to be laid aſide, and gave way to the ſlender pillar, and pointed arch; ſo that we can have no doubt but SOUTHWELL was of a date, prior to that period; and, if we may judge from the unadorned ſimplicity of the whole, the ſmall, circular, windows, clumſy arches, thick walls, heavy columns, timber roof, and other diſtinguiſhing characteriſtics of its parts, ſo much prior, that I am diſpoſed to ſupport the tradition, and aſcribe its origin to the reign of Harold. That the early Norman ſtyle, in this kingdom, bore a *general* reſemblance to that which predominated here before their arrival, I have not the leaſt doubt; but, if we attentively obſerve the architecture of thoſe buildings, which are known to bear that date, and compare them with this part of SOUTHWELL Church, I am much miſtaken if we heſitate to give the palm of priority to this foundation of Paulinus.

I have, more than once, mentioned the timber roof, among the proofs I have ſubmitted of the antiquity of this ſtructure. I did ſo, becauſe, though I moſt readily allow, that a timber roof, in buildings of doubtful architecture, is, by no means, a *direct* proof of Saxon original, yet, I think, it operates obliquely as one, in thoſe inſtances, at leaſt, where additional circumſtances concur to ſupport ſuch a claim. In other words, I believe, after the moſt diligent enquiry, that an arched, or vaulted, roof of ſtone is an almoſt unequivocal demonſtration of a foundation, ſubſequent to the time of the Norman Conqueſt. Where ancient authors (I mean thoſe who wrote before the Conqueſt, or thoſe who wrote ſoon after that event, of tranſactions which took place before) mention arches, they ſeem only, by that expreſſion, to intend ſimple arches, which ſpring from a ſingle row of columns, and are intended merely for the ſupport of a timber roof; not arches of that complicated kind, which themſelves

ſelves compoſe the roofs of gothic buildings, and which are generally underſtood by the term, *vaultings*. There is an expreſſion in a charter of King Edgar's, dated 974, which has been much relied on by the advocates of both ſides the queſtion. That may, perhaps, appear not very deciſive of *any* poſition, which is forced into the ſervice of advancing *all*; but I ſhall beg leave to rely no leſs on it to prove my medium, than the hiſtorians of Canterbury and Ely have done to ſupport their reſpective extremes. "All the "monaſteries of my realm, ſaith King Edgar, to the ſight are "nothing but worm-eaten and rotten timber and boards." A proof, as Mr. Somner apprehends, that the fabrics of thoſe times were made only of timber. That conſtruction is rejected by Mr. Bentham, who ſuppoſes this expreſſion to have a reference only to the *roofs* of the monaſteries; which were, in general, ſo much decayed, that the timbers were bare, and the beams rotten. From what has been before advanced, it ſufficiently appears, that buildings of ſtone, with pillars and arches, were not unknown to the Saxons; and, therefore, that this expreſſion of King Edgar's charter cannot reaſonably be underſtood in that comprehenſive ſenſe, put upon it by the hiſtorian of Canterbury. If it ſhould alſo have been ſucceſsfully ſuggeſted, that Mr. Bentham is too warm in his ſupport of the oppoſite extreme, giving to our Saxon anceſtors more credit for ſcientific maſonry, than they are entitled to, the poſition, at preſent contended for, will need little further argument for its eſtabliſhment; which is, that the foundations of great magnitude, as cathedral, and collegiate, churches; or of royal, or noble, origin, as moſt of the greater manaſteries, before the conqueſt, were conſtructed with ſtone walls, pillars and arches; but that the age, in which they were erected, was not ſkilful enough to vault the roofs with ſtone; but they made them of timber, and covered them with lead. Vaulted roofs were the improvement of the Normans, and, for ſome reigns, the only one. Of this ſecond, or ſucceeding, ſpecies of architecture, viz. that of the Normans,

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the older part of SOUTHWELL Church alſo exhibits, according to this mode of diſcrimination, a moſt deciſive ſpecimen. What I have hitherto remarked reſpects only ſo much of the old church, as remains at this day, *with an exception of the ſide aiſles.* Them I conceive to be pure Norman; and, I ſhould gueſs, about the time of William Rufus, or, perhaps, ſomewhat later. This opinion I found on the eſſential differences to be obſerved between the ſtyle of the nave, and of theſe aiſles. The former has a timber roof, as I have before-mentioned, and arches of a ſpecies of workmanſhip, ſtrongly indicative of ignorant times, and the rudeſt notions of architecture. The latter have vaulted roofs, and thoſe not of the earlieſt introduction; but ſupported by ribs, which form angular compartments, at their mutual interſections, in the center. There is a general ſimilarity, and air of antiquity, through the whole of this part of the fabric, which may eaſily betray a curſory obſerver into an opinion of its uniformity, and cotemporaneous origin: but, if it be ſcanned by the more diſcriminating eye of an architect or antiquary, there will be found, beſide thoſe already mentioned, many inferior points of difference and diſtinction. But, perhaps, the moſt univerſally unequivocal proof of the diſtant periods, to which theſe two parts of the ante-choir are to be reſpectively aſcribed, is the unnatural union they preſent; the ribs, which ſuſtain the vaultings of the aiſles, ſpringing from columns, moſt obviouſly calculated for the excluſive ſupport of other arches. Add to this, that, near the weſt end of the church, many of theſe ribs are made to ſpring from ſtones, inſerted, in ſubverſion of all taſte and order, and in derangement of the original ornaments of the building. Thus much I found it neceſſary to remark, in order to prevent, by the excluſion of theſe aiſles, objections, that might have been raiſed upon them, to my general argument, reſpecting the claim of a very conſideaable part, at leaſt, of this church to a Saxon origin.

What

What has been advanced concerning the characteriſtical diſtinctions between the modes of building that prevailed before, and after, the advent of the Normans, is not a little confirmed by the deſcription given of the Abbey Church at Weſtminſter, built by King Edgar, and renewed by Edward the Confeſſor, as publiſhed, by Camden, in the year 1606, from an ancient manuſcript, in theſe words: (Vid. Wren's Parentalia, p. 296.)

" Principalis area domûs, altiſſimis erecta fornicibus quadrato
" opere, parique commiſſurâ circum volvitur; ambitus autem
" ipſius ædis duplici lapidum *arcu* ex utroque latere hinc inde
" fortiter ſolidata operis compage clauditur. Porrò crux templi
" quæ medium canentium Domino chorum ambiret, et ſui ge-
" mina hinc inde ſuſtentatione mediæ turris celſum apicem ful-
" ciret, humili primùm & robuſto fornice ſimplicitèr ſurgit;
" deinde cochleis multipliciter ex arte aſcendentibus plurimis
" intumeſcit; deinceps vero ſimplici muro uſque ad *tectum ligneum*
" plumbo diligentèr veſtitum pervenit."

To this deſcription, from Camden, Wren adds the following account of this church. " To paſs over, ſays he, the fabulous
" hiſtory that King Lucius firſt founded a little church here, A. D.
" 170, out of the ruins of the Temple of Apollo, deſtroyed by an
" earthquake a little before: it is recorded, with better authority,
" that Sebert, King of the Eaſt Saxons, built a monaſtery here,
" and a church, in 605, which being deſtroyed by the Danes, was,
" about 360 years after, repaired by the pious King Edgar. This,
" it is probable, was a ſtrong good building, after the mode of that
" age, not much altered from the Roman. We have ſome examples
" of this ancient Saxon manner, which was with piers or round
" pillars, much ſtronger than Tuſcan round-headed arches and
" windows; ſuch was Wincheſter Cathedral of old; and ſuch, at
" this day, the Royal Chapel in the White Tower of London; the
" Chapel of St. Croſſes; the Chapel of Chriſt Church in Oxford,

" and divers others I need not name, built before the conqueſt; " and ſuch was the old part of St. Paul's, built in King Rufus's " time." I am not to learn that the dates, here attributed to ſome of thoſe edifices, have, of late, been queſtioned; but, without dwelling on the merits of either ſide in this conroverſy, even if the illuſtrations ſhould have been ever ſo ſucceſsfully combated, that will not invalid ate theprincipal poſition; the elucidation of which was the only purpoſe of their introduction.

So much, then, reſpecting the general ſtyle of architecture before the conqueſt, and the deductions to be made from that, in favor of the antiquity of SOUTHWELL Church. Let us now proceed to another argument; which, if it be well founded, will not only demonſtrate the great antiquity of this building, but will even aſcertain, with preciſion, the period, to which we are to look for its foundation.

That church bells, and towers to hang them in, are nearly cotemporaneous, as well the reaſon of the thing, as hiſtorical teſtimony, leaves little room to doubt; notwithſtanding the arguments of a celebrated modern author, which will be hereafter more particularly noticed. Now, we find, in William of Malmſbury and other writers, that Alfric, appointed to the See of York in 1023, gave two large bells to the Church of SOUTHWELL. It appears, by the authority of Bede, Spelman's Gloſſ., and ſeveral inſtruments preſerved in the Monaſticon, that this was exactly the period of bells becoming general in our churches. When I ſay, of their becoming general, I would be underſtood ſtrictly; for that ſome rich monaſteries had them, before that time, is certain. The moſt remarkable inſtance of the early introduction of them, is that mentioned by Ingulphus, who writes thus, among the tranſactions of the reign of Edgar. " Fecit ipſe (Egelricus, Abbot of Croyland, not Turketulus, as erroneouſly ſtated by Spelman, and, following his authority, by many ſubſequent authors) fieri duas " magnas campanas, quas Bartholemæum & Bettelinum cogno-

" minavit;

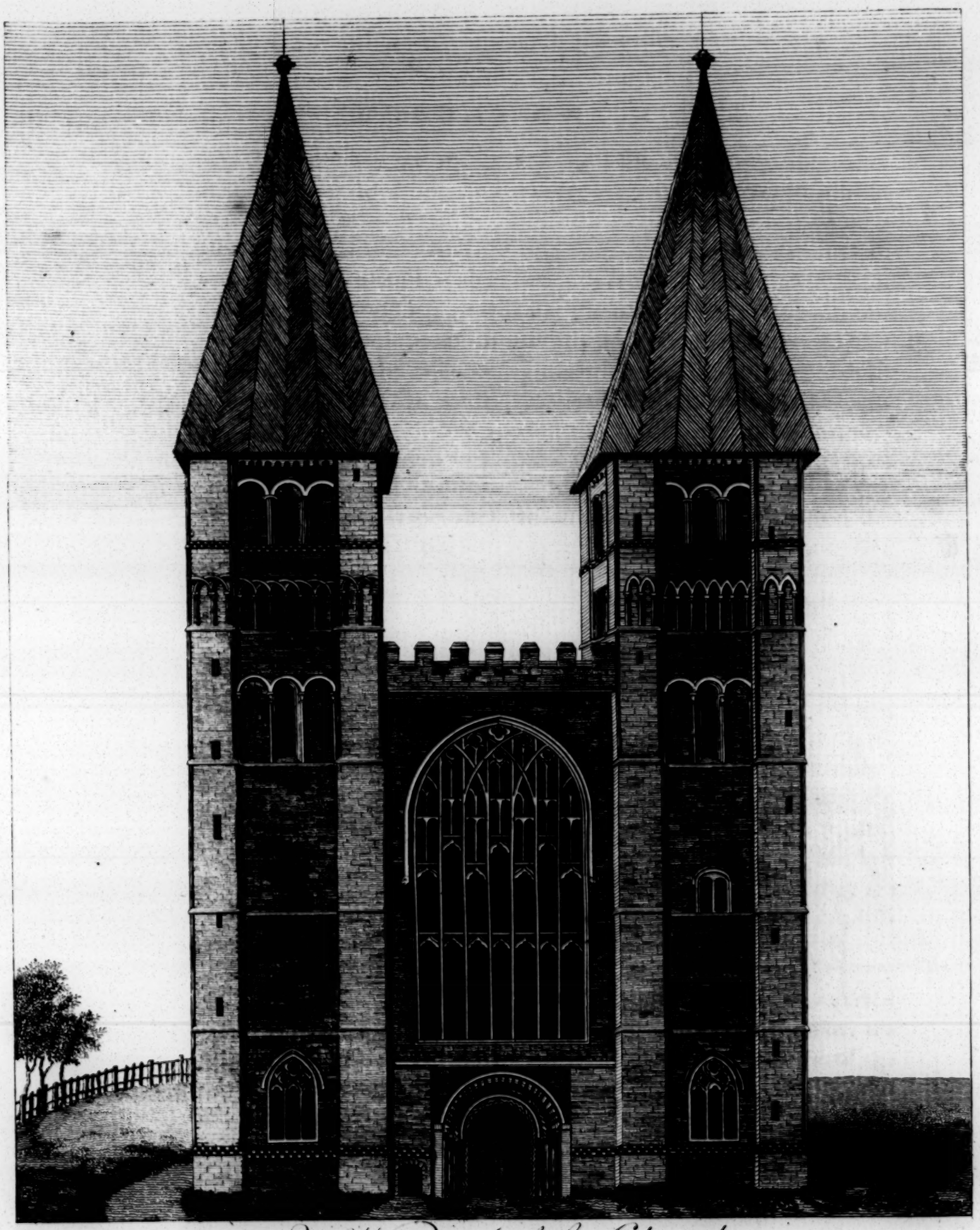
" minavit; & duas medias, quas Turketulum & Tatwinum vo-
" cavit; & duas minores, quas Pegam & Begam appellavit. Fe-
" cerat antea fieri Dominus Turketulus Abbas unam maximam
" campanam, nomine Guthlacum, quâ cum prædictis campanis
" compoſita fiebat mirabilis harmonia, nec erat tunc tanta conſo-
" nantia campanarum in totâ Angliâ." Spelman ſays, the uſe of bells did not become general in England till a ſubſequent period; at leaſt, however, the uſe of more than one in each place of religious concourſe. From the foregoing remarks, it ſhould ſeem highly probable, that the ancient tower of SOUTHWELL Church (and, conſequently, ſuch other parts as are coeval with that) was built for the reception of Alfric's faſhionable, and, no doubt, eſtimable preſent. The younger Harold reigned in the year 1066, till which period this ſtately pile would, probably, not receive its final completion; and, in whatever reign the finiſhing hand was put to it, that would, moſt likely, be conſidered as the æra, from which the foundation of the church would be dated. It may, indeed, be argued, that the bells were given to ornament the tower, and not the tower built to receive the bells. Allowing this opinion its due weight, we may, perhaps, attribute ſome little inaccuracy to the tradition, as now current; and apply it, rather to the reign of the firſt Harold, which was in the year 1039, than to that of the immediate predeceſſor of William the Norman. Where the ſilence of authentic hiſtory occaſions ſo much obſcurity, tradition, rendered reſpectable by its age, and credible by its uniformity, is entitled to all reaſonable ſupport. The reigns of theſe two monarchs are not ſo far diſtant, one from the other, but that the opinion of the place may be applied to either, without any incongruity or inconſiſtency; without leſſening its probability, or contradicting any authority.

Before I quit this part of my ſubject, I muſt take notice of ſome circumſtances, of inferior conſequence indeed, but not al-

together unworthy of obſervation. At the vertex of every arch, in this ancient part of the church, is a large, projecting, cylindrical ſtone, with a round hole in its center, and a groove from that to the circumference. I believe this is a device ſingular in its kind, and, therefore, not to be accounted for by analogy or compariſon. The purpoſe of theſe extraordinary projections ſeems to have been to ſupport the arches, by the adventitious aid of a perpendicular rod, inſerted in theſe holes: and the occaſion of ſuch a device muſt have proceeded only from the ignorance of the age, in which the church was erected. A ſtrong preſumptive proof ſurely, that it was built in the time of the Saxons; when the arts, bequeathed by the Romans, were declining, and thoſe of the Normans were not yet introduced.

The awkward, and ill-adapted, alterations, which have been, in latter times, made in the windows of this building, is another circumſtance, which ſhould not paſs unnoticed. At the weſt end, and in the moſt conſpicuous places of the aiſles, the Gothic window is introduced. That theſe are modern inſertions, much poſterior, in date, to the walls, which contain them, is manifeſt, from the botched appearance, which the irregular courſes of the ſtone, and the mixture of old and new cement, give them. When this ridiculous alteration took place, neither record nor tradition inform us: we have only, therefore, to rejoice, that the Gothic frenzy, which poſſeſſed the author of it, has left ſome few of the windows in their original ſtate: where they are ſo, I believe, this church exhibits the pureſt ſpecimen of unadulterated Saxon architecture, in England.

Another matter of ſome curioſity ſtill remains to be animadverted upon, relative to this part of the church. Various and many are the ſources, to which antiquaries have looked, for the origin of the Gothic arch. Some have conceived it to have been not unknown, in this kingdom, many centuries before it was in faſhion; and have obſerved, that the interſection of two circular arches forming a pointed



The West end of the Church.

pointed one, probably gave occaſion to the invention. Perhaps, in the towers of SOUTHWELL Church, a circumſtance, which I do not know has hitherto been diſcovered, may determine this perplexed enquiry. The annexed engraving will diſplay my meaning, with more perſpicuity, than a page of writing: to that, therefore, I muſt refer; only remarking, by the way, that one would almoſt think the very reaſon of *particular* difference in two contiguous towers, intended, no doubt, to be, and actually being, *generally* alike, was to perpetuate the origin of the pointed arch.

The foregoing obſervations receive no ſmall confirmation from the general opinion, reſpecting the antiquity of a building, exactly ſimilar, in its diſtinguiſhing, characteriſtical ornaments, to this ancient part of SOUTHWELL Minſter. St. Peter's Church, at Oxford, is the ſtructure alluded to. Its different parts have been erected at very diſtant periods; but its earlieſt is the only, one which I am any way intereſted in examining. Underneath is a vault ſupported by (I think) eight, plain, cylindrical columns. Theſe, with their ſuperincumbent arches, bear the moſt exact reſemblance, in every particular, ſize excepted, to the middle aiſle of SOUTHWELL ante-choir. One Grimbald, in the reign of Alfred, is ſaid to have been their projector. Tradition has not dated the ſuperſtructure with ſo much preciſion; but the opinion, which has been tranſmitted to me, from very intelligent perſons, fixes it at a period ſomewhat poſterior to the conqueſt. It is remarkable, that this part of the church very exactly, in almoſt every minute particular, reſembles the north porch at SOUTHWELL, which is attached to the ſide aiſle of the ante-choir. The ſide aiſles, I have before given my reaſons for believing, are ſubſequent to the Norman advent. Every tradition, as well as every probable conjecture, reſpecting theſe two very ancient, and ſimilar, edifices, thus coinciding, ſeem mutually to confer, and receive, illuſtration and confirmation.

Once

Once for all, let me here obſerve, that the ſpecies of ornament, which goes under the denomination of zig-zag, abounds in all thoſe buildings, that are known to have been erected ſoon after the conqueſt; inſomuch, as to form one of the moſt deciſive characteriſtics of Norman architecture. In thoſe ſtructures, which have the reputation of an origin prior to that period, this ſort of decoration is not to be found; at leaſt, not in the ſame profuſion. Here and there, indeed, it occurs, but it is very ſparingly. This obſervation is ſtrikingly exemplified in both the buildings, which have been the ſubject of compariſon in the few preceding lines.

Let us now proceed to examine the Choir, or Eaſt End of the Church.

To the Norman order of architecture (which I take to have differed very little, at firſt, from the Saxon, in any eſſential, characteriſtic feature; but to have been equally diſtinguiſhed by circular arches, and maſſive pillars, with, perhaps, ſome little addition of ſculpture, and, in ſome inſtances, vaulted roofs) ſucceeded, what is generally underſtood, however improperly, by the denomination of Gothic: I ſay, improperly, becauſe, as Wren writes, the Goths were rather the deſtroyers, than inventors, of arts. This ſeems to have been introduced before the reign of King John, and to have prevailed pretty generally in that of Henry the Third. It continued, with little variation, till the time of Edward the Third; when a conſiderable alteration took place in the conſtruction of the pillars and roofs. The latter began to be divided into ſeveral compartments, by kinds of ribs, meeting in the center of the arch, and forming triangular ſpaces on each ſide. Theſe ribs, and the junctions of them, were more, or leſs, ornamented, according to the affluence of the builder, the ſkill of the architect, the vicinity of the place to the ſeats of faſhion and improvement, either metropolis of the kingdom, (London, or York), and to the purpoſes of the building. The columns now began to take the

form

form of a cluſter of ſmall pillars, cloſely united, and forming one compact and ſolid, but ſlender and elegant, ſupport. About this period, and before any great alteration had taken place in the general mode of conſtructing the windows, we might, from the ſtyle of this fabric, if we wanted other evidence, pronounce the choir of SOUTHWELL Church to have been erected: but this matter is placed beyond a doubt by four, at leaſt, of the ornaments of it; which are the heads of Edward the Third and his Queen, and of Edward the Black Prince, carved in ſtone, and decorating different parts of the wall. The King and Queen occupy two ſpaces between the windows, at the eaſt end: the King and Prince, the latter crowned with his three feathers, ſupport the ribs, or ſprings, of two arches of the roof, on the north ſide: and over the middle arch of the ſouth ſide are the three oſtrich feathers again, neatly carved. By theſe numerous compliments to the Prince, we may be ſure this building was erected juſt at the time when, by his conqueſt over the French, he was in the zenith of his popularity.

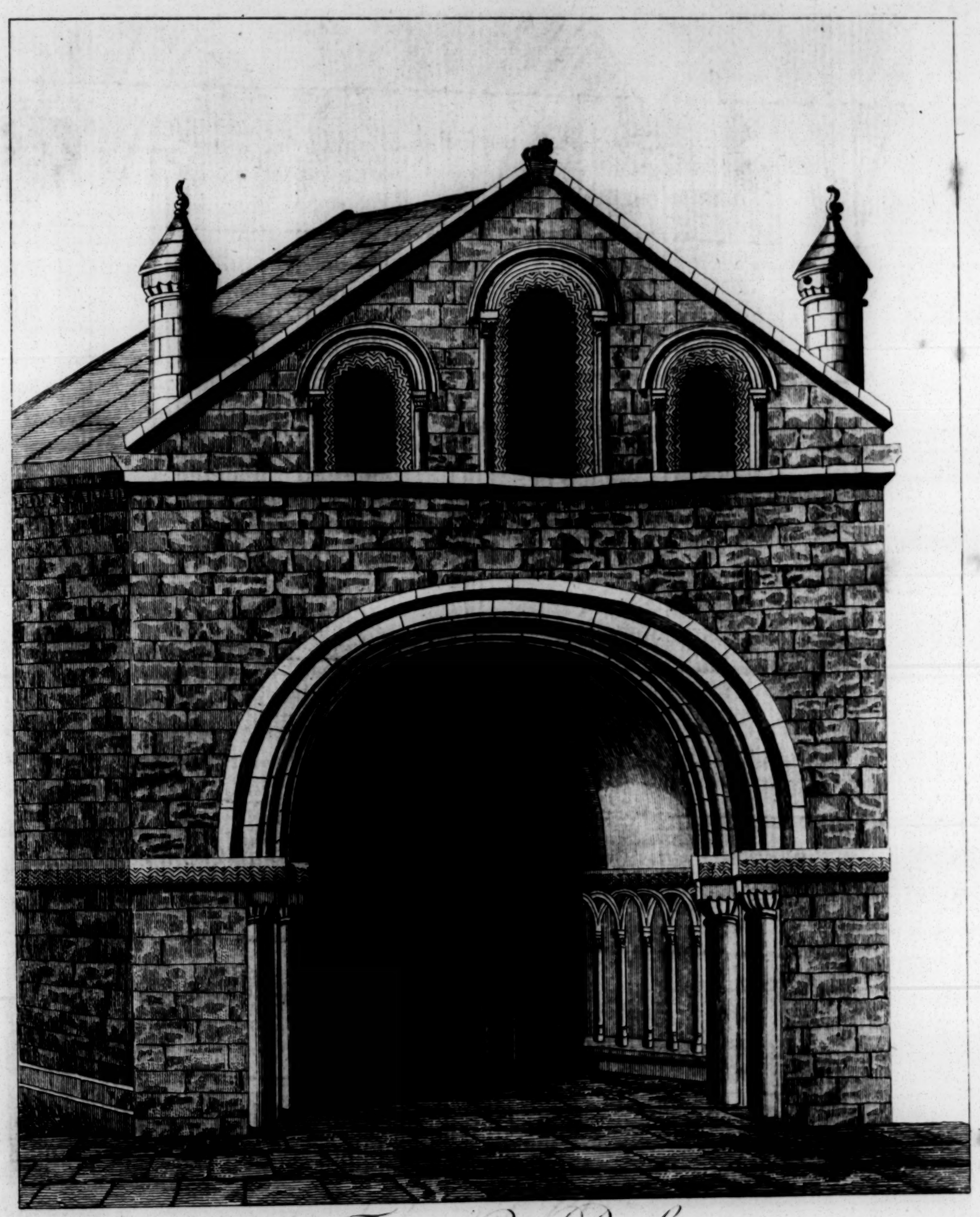
In the White Book is preſerved a licenſe from King Edward, in the eleventh year of his reign, to the Chapter of SOUTHWELL, for the taking, and carrying away, of ſtones, from a quarry in the foreſt of Shirewood, for the purpoſes of the fabric of this church, which, it ſeems, the foreſters had oppoſed as unlawful. It runs in theſe words:

Licencia $\overline{\text{Dni}}$ Regis pro Cariag. Lapidum de Lapicio Fabrice apud Maunsfeld per Foreſtam de Schyrewode,

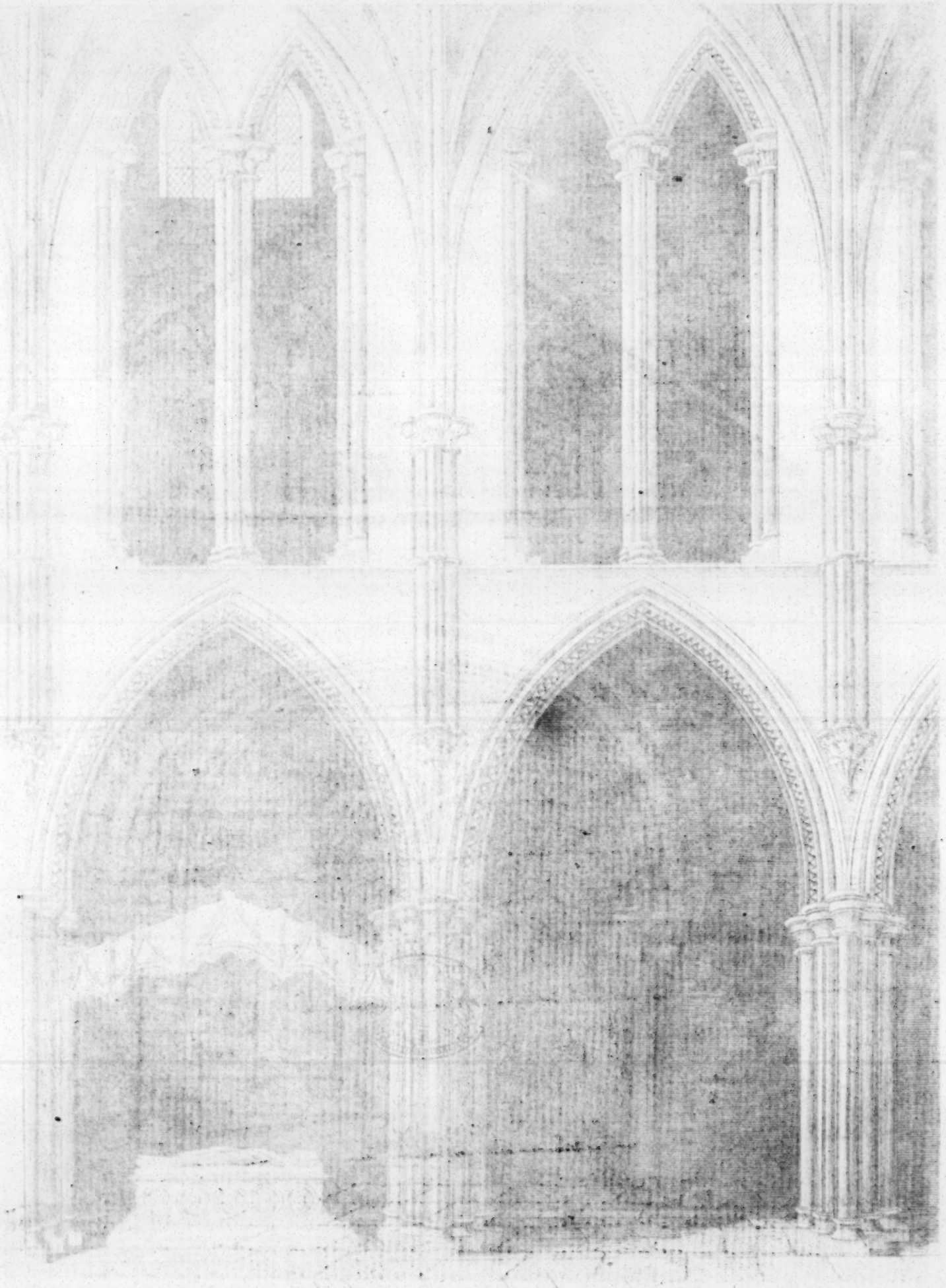
Edwardus Dei gratiâ Rex Anglie Dominus Hibernie & Dux Aquitanie dilecto & fideli ſuo Radulpho De Nevyle Cuſtodi Foreſte ſue ultra Trentam vel ejus locum tenenti in Foreſta de Schyrewode, ſalutem. Cum de communi conſilio regni noſtri ſtatutum ſit quod nullus Foreſtarius de cetero qui non ſit Foreſtarius de feodo firma reddens pro Balliva ſua capiat chiminagium, videlicet,

videlicet, pro carecta per dimidium annum duos denarios & per alium dimidium annum duos denarios pro equo qui portat ſum magium per dimidium annum obolum, & per alium dimidium annum obolum & non niſi de illis qui de extra Ballivam ſuam tanquam Mercatores veniunt per licentiam ſuam in Ballivam ſuam ad Buſcam, maeremium corticem vel carbonem emenda & alias ducenda ad vendend̄ ubi voluerint & de nulla alia carecta vel ſum magio aliquod chiminagium capiat, & non capiat chiminagium niſi in locis in quibus antiquitus capi ſolebat & debuit, ac jam ex parte dilectorum nobis in Chriſto Canonicorum & Capituli Eccleſie beate Marie Suthwell, nobis ſit oſtenſum quod cum ipſi quaſdam carectas ſuas pro lapidibus de Quarierâ ſuâ ad Fabricam Eccleſie predicte per medium Foreſte predicte cariand̄ quandoque miſerint quidam Foreſtariorum in predicta Foreſta noſtra de Shyrewode, & eorum ſervientes carectas predictas cum equis ſuis pro hujuſmodi chiminagio eis contra formam ſtatuti predicti preſtand̄ ſepius areſtarunt & indies aneſtare faciunt ac eos multipliciter inquietant, in ipſorum Canonicorum & Capituli dampnum non modicum, & Eccleſie predicte deterioracionem manifeſtam. Unde nobis ſupplicarunt ut eis in premiſſis de remedio providere velimus. Nos eorum ſupplicationi in premiſſis annuentes vobis mandamus quod ſi ita eſt tunc predictos Foreſtarios & eorum ac veſtros ſimiliter Miniſtros ſive ſervientes ab hujuſmodi areſtacionibus carectarum vel cariagiorum ſuorum predictorum & aliis hujuſmodi gravaminibus eis de cetero inferend̄ deſiſtere fac̄ ut eſt juſtum. Ipſos vel ſervientes ſuos ſeu carectas vel cariagia ſua per Miniſtros Foreſte predicte contra formam ſtatuti predicti nullatenus gravari vel impediri a modo permittentes. T. Meipſo apud Weſtm. 16 die Octob. An. Reg. noſtri undecimo.

In conformity with the general taſte of that time, the windows are narrow, pointed, unornamented, and without any diviſion by ſtone guts or mullions. It was not till late in this reign, or in the next, that the faſhion became general of having the windows

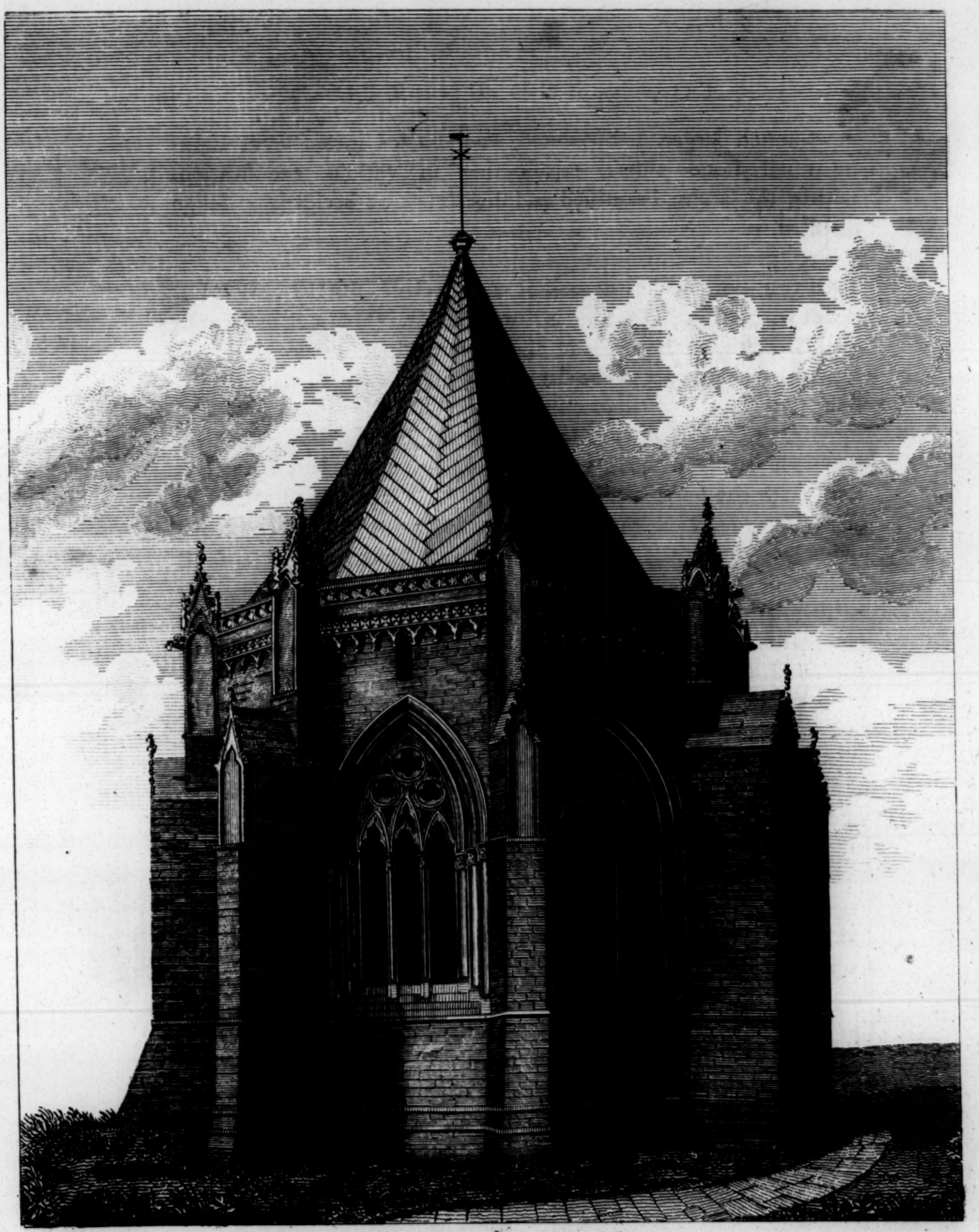


The North Porch.





Arches of the Choir -



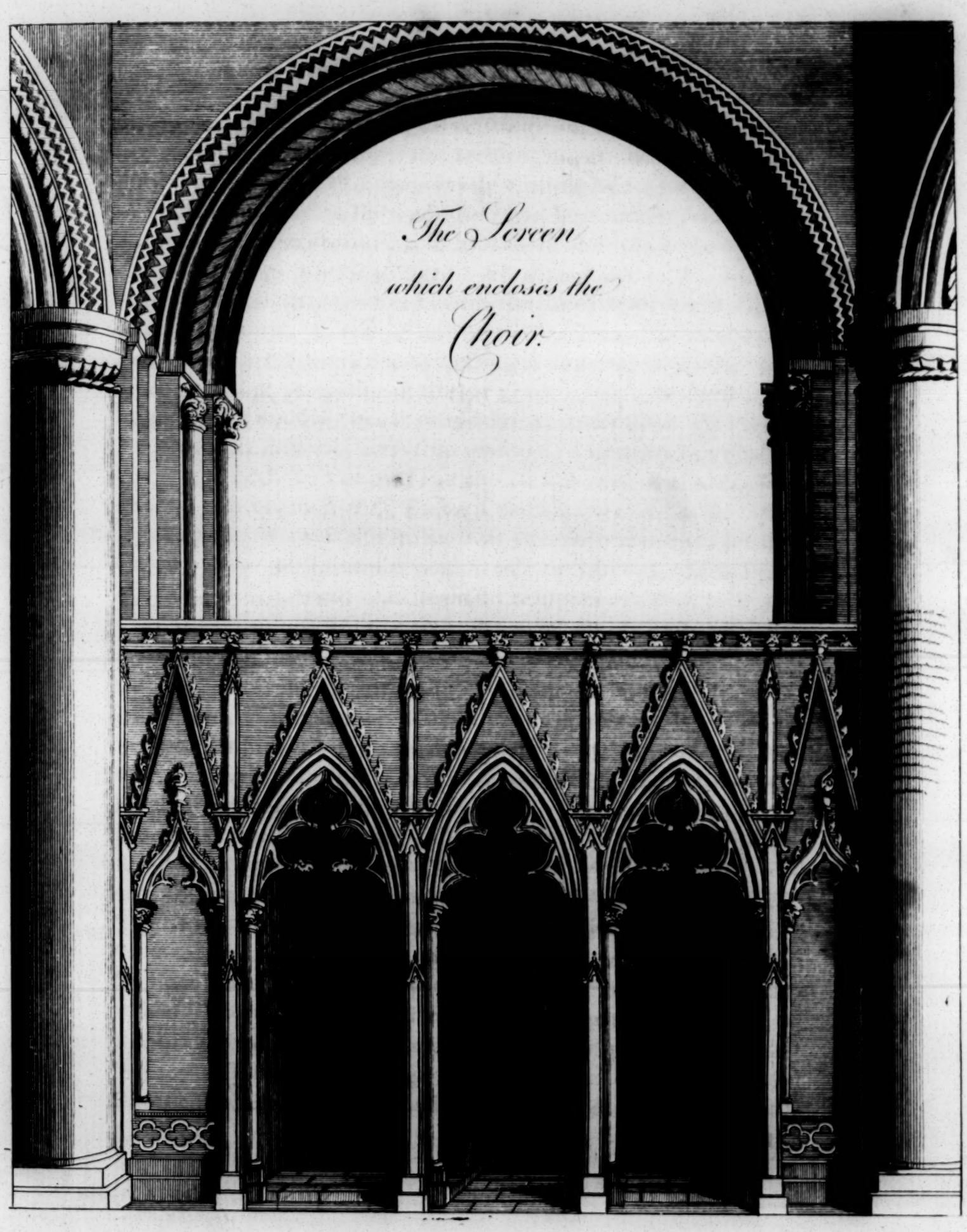
The Chapter House.

dows much larger, leſs pointed, and divided into ſeveral lights by ſmall ſtone pillars, terminating in various ramifications within the arch; beautified and diverſified, as accident or deſign directed.

Of this more modern ſpecies of architecture, SOUTHWELL is not without more ſpecimens than one, and thoſe not inelegant; viz, the chapter houſe, and the ſcreen which divides the choir from the weſtern part of the church, or ante-choir. Theſe are of the ſame ſtyle, and, to all appearance, of the ſame age; much poſterior, in date, to the reſt of the Gothic work in this church. The chapter houſe is a detached, octagonal building, connected, by a cloyſter, with the north aiſle of the choir. To what reign we are to attribute its erection, may, perhaps, void, as we are, of any thing like a record on the ſubject, find it no eaſy matter to determine. Its outſide does not boaſt a profuſion of ornament, though its battlement and buttreſſes are light and well-finiſhed, and in a good taſte. Its inſide is much ſuperior. The arch, under which you enter, has arreſted the admiration of many travellers; who, in ſo plain, and even clumſy, a building, as the major part of this church preſents to the view, could form no expectation of meeting with a piece of ſculpture, exceeding, perhaps, any thing in this kingdom. Dr. Drummond, the late Archbiſhop of York, who was thought to have great taſte, and conſiderable knowledge, in the ſcience of architecture, the author of this enquiry has heard ſay, more than once, that there was nothing equal to it in this country, nor in any other he had ſeen, except Italy; but of this more hereafter. This chapter-houſe is, in a general ſenſe, built upon the model of that at York, but, in many particulars, differs from it materially. The arch, of which I have been treating, is in the ſame ſtyle, but very ſuperior in beauty and workmanſhip. The roof is of ſtone, not very richly ornamented, but light and ſimple, and rather elegant. The ſtalls, which are niches in the wall, and extend quite round the room, are divided,

each from the other, by a ſmall, plain, cylindrical column. Theſe ſupport the arched heads of the ſtalls; all of which are pointed, and much decorated with ſculpture, of a ſingular and curious, but not very ſtriking, or highly finiſhed, kind. Of the devices, at the tops of theſe ſtalls, it is ſomewhat remarkable, that no two are alike. The windows are of the later Gothic; large, light, not much pointed at the vertex, and divided into three compartments by ſtone mullions. It is to be lamented, that the painted glaſs, which they once poſſeſſed, is almoſt wholly deſtroyed; the few mutilated fragments that remain, not being ſufficient to collect any facts from them, reſpecting the date of the building, or the benefactors to its foundation. The origin of the ſcreen is involved in the ſame obſcurity; but as the ſtyle is pretty nearly, if not altogether, the ſame, it may reaſonably be attributed to the ſame period.

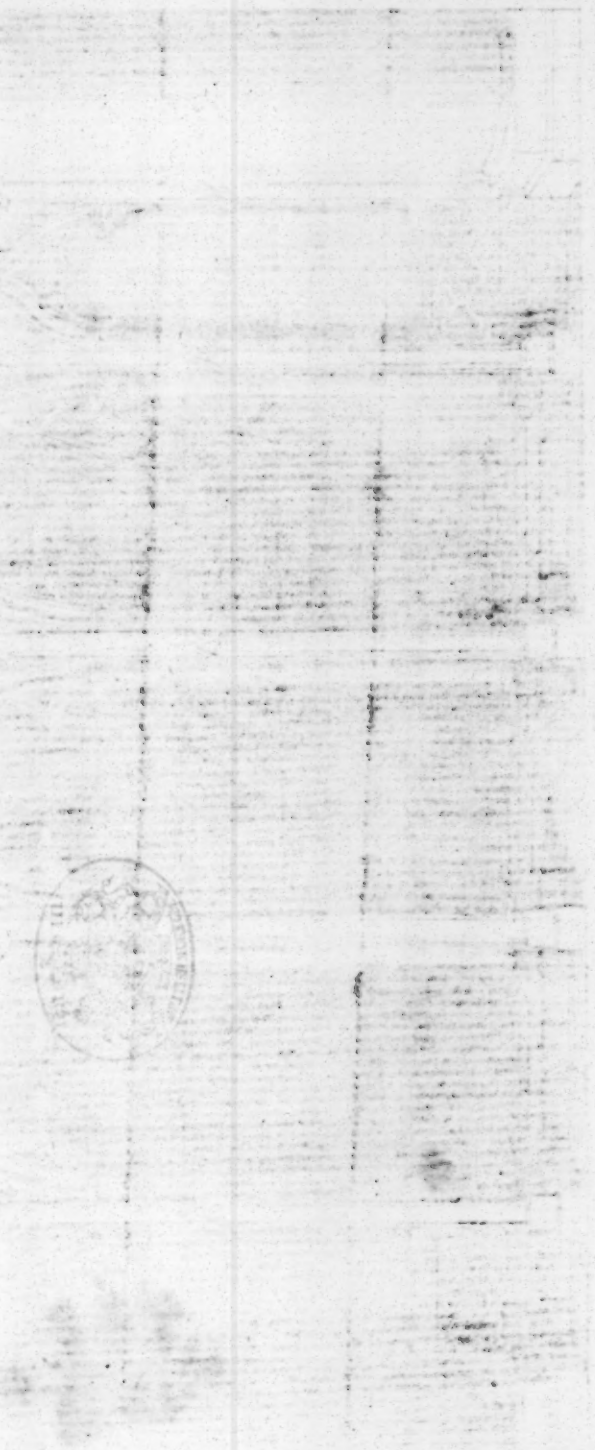
It is obſervable, in the choir of this church, the only part of it whoſe date can be incontrovertibly aſcertained, that they were at SOUTHWELL, in their ſtyle of architecture, full half a century behind moſt other parts of the kingdom: for the more ornamented Gothic had been long introduced, and, indeed, was become pretty general, in moſt public buildings, at the time this part of SOUTHWELL Church was erected. The choir, which was indiſputably completed in the reign of Edward the Third, is of the ſtyle of Edward the Firſt; ſo the chapter houſe, which has all the appearance of being built much ſubſequent to the contiguous parts of the church, is of the ſtyle of Edward the Third, excepting, indeed, the arch at the entrance, and that carries with it a ſtill more modern appearance. If we affix to this building an origin, as much ſubſequent to the introduction of that ſtyle, of which it bears the appearance, as the choir itſelf is after that age, whoſe features it carries, we muſt place the chapter houſe in the reign of Richard the Second. Should this conjecture have no material objection to it, it will meet



The Screen

which enclosas the

Choir.



meet ſome confirmation in a, no very improbable, tradition, reſpecting one of the ornaments of the arch at the entrance into the cloyſter, which leads to the place we are treating of. The ornament I mean, is the head of a Biſhop. On what foundation, I know not, but this has always been ſaid, at SOUTHWELL, to be deſigned for Archbiſhop Neville. Neville filled that See in the reign to which I would attribute the building of the chapter houſe. Giving credit, therefore, to the teſtimony of tradition, the facts I have mentioned, ſeem mutually to illuſtrate each other, and give us ſome ground to conclude, that this chapter houſe was built, perhaps, by the bounty, under the ſanction, at leaſt, of this Prelate. Another circumſtance, not to be omitted, is, that, on the oppoſite ſide of the arch to the Archbiſhop, is the head of a King, very like the beſt engravings of Richard the Second; and, very lately, in the window over this arch, was the portraiture of John of Gaunt, Duke of Lancaſter and Uncle to Richard, on a ſquare of glaſs, well painted, and in good preſervation.

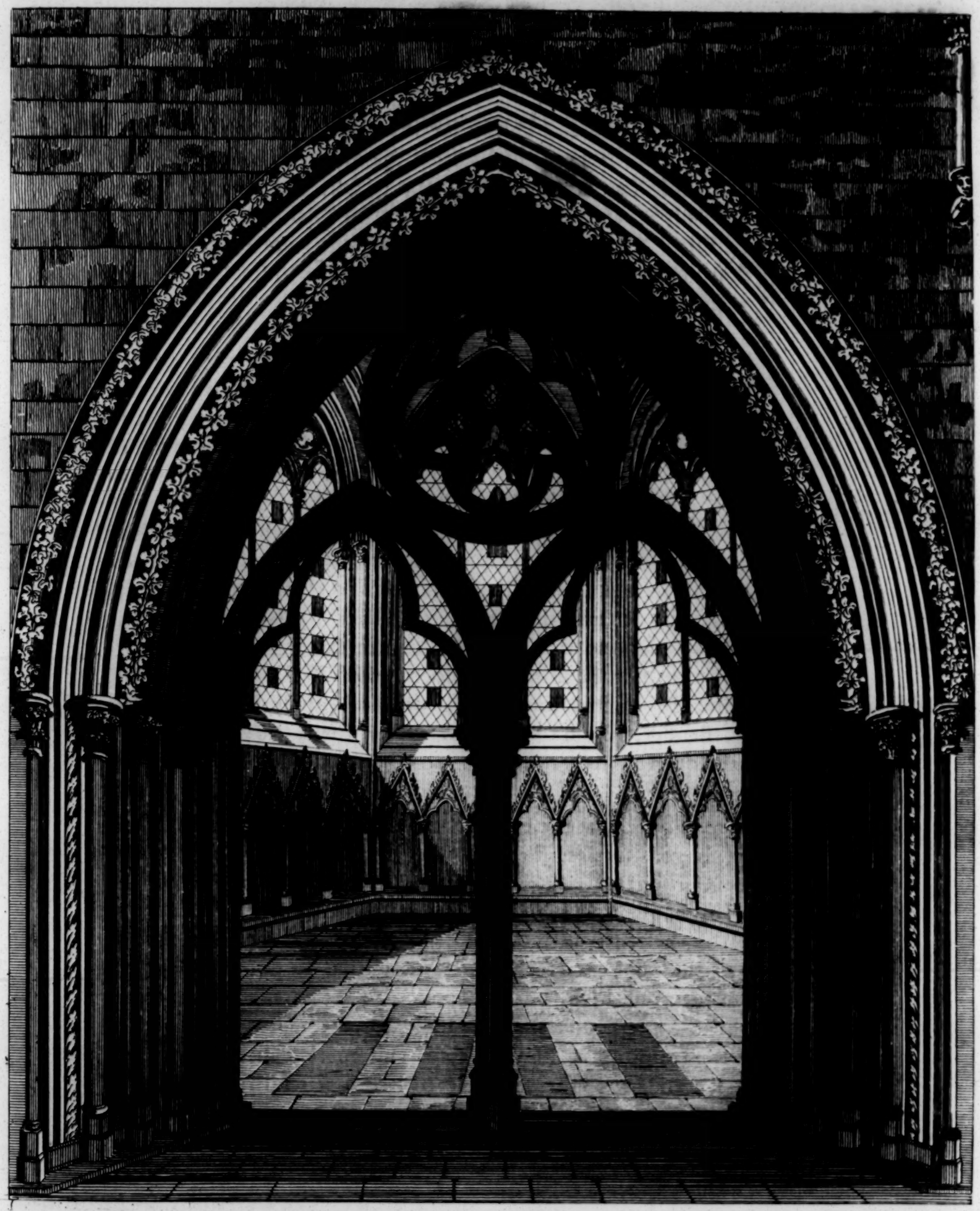
An obſervation occurs, in this part of our ſubject, which ſhews how fallacious are all thoſe data, from which modern antiquaries have fancied they could *preciſely* aſcertain the origin of almoſt any ancient building ſince the conqueſt. In Mr. Bentham's, juſtly admired, book, which I conſider as containing the ſubſtance of all that has been written on the ſubject, we find the following paſſage, p. 39.

"During the whole reign of Henry the Third, the faſhionable
"pillars to our churches were of Purbec marble, very ſlender and
"round, encompaſſed with marble ſhafts, a little detached, ſo as
"to make them appear of a proportionable thickneſs; theſe ſhafts
"had each of them a capital richly adorned with foliage, which,
"together in a cluſter, formed one elegant capital for the whole
"pillar. This form, though graceful to the eye, was attended
"with an inconvenience, perhaps, not apprehended at firſt; for

" the ſhafts, deſigned chiefly for ornament, conſiſting of long " pieces, cut out horizontally from the quarry, when placed in a " perpendicular ſituation, were apt to ſplit and break; which " probably occaſioned this manner to be laid aſide in the next " century. The windows of that age alſo were long, narrow, " ſharp pointed, and uſually decorated on the inſide and outſide " with ſmall marble ſhafts."

Let me aſk, who would not think, from this very deciſive and diſtinct account, reſpecting the origin, progreſs, and decay, of this ſpecies of architecture, that, wherever he found any of theſe round, ſlender, marble ſhafts, adorned with a capital of foliage, and cut horizontally from the quarry, he could date exactly the age of the building; at leaſt, could determine that it was not erected ſubſequent to the century, in which Henry the Third reigned? That century ended with the year 1300, and Richard the Second did not enter upon his reign till 1377. Now, in this very chapter-houſe of SOUTHWELL, and in the cloyſter leading to it, (evidently of the ſame date) which certainly were not built before the reign of Richard, but might, poſſibly, be erected long after, we find theſe marble ſhafts, long, ſlender, round; cut horizontally from the quarry, and, in conſequence, ſhivered, ſplit, and broken.

As to the arch, at the entrance into the chapter-houſe; I think, there is good reaſon for ſuppoſing, that it may be a very modern inſertion, as many of the ornaments, in this part of the church, unqueſtionably are. The ſituation of it is particular: it is not in the center of a ſide of this octagonal room, but cloſe to one of the angles; which gives its poſition ſo unnatural an appearance, as nothing, but the opinion of its having been inſerted ſince the contiguous walls were built, can reconcile. Add to this, that the ſculpture is infinitely finer and more delicate than any near it; and, though it is made to bear a general reſemblance to the



Entrance into the Chapter House.

the other parts of the building, there are many particulars, which admit of conſiderable diſcrimination: ſome few are eaſily diſcernable by the eye, which it is ſcarcely poſſible for the pen to deſcribe; but there is one, not of this claſs, which, with builders, has no ſmall weight; viz. that the courſes of the ſtone, which ſurround this arch, by no means correſpond with thoſe of the contiguous walls, and ſides of the room. Decided as my own opinion is, at preſent, on this ſubject, I offer it as an opinion merely, and with that diffidence, which ſhould always attend a new diſcovery. I am inclined to attribute this curious arch to the reign of one of the laſt Henries; and, if I were to indulge conjecture any further, it would be, in ſuppoſing it the gift and deſign of the magnificent Wolſey; who is well known to have beſtowed on SOUTHWELL ſome ſplended proofs of his exquiſite taſte and liberality, in the ſeaſons of his retirement from the buſineſs of the ſtate.

I may, perhaps, to the rigid antiquary, in this enquiry into the origin and hiſtory of SOUTHWELL, appear ſometimes too much inclined to indulge conjecture and ſpeculation. To this accuſation, if it be made, I have too apologies, at leaſt, to plead.—Firſt, that every poſſible diligence has been uſed in ſearching for records, and that recourſe is no where had to conjecture, but where written evidence fails, and yet the moſt probable account is neceſſary to be inſerted, for the purpoſe of connecting facts, and making the general hiſtory as intelligible and complete, as the circumſtances will allow.—Secondly, that, in *almoſt* every inſtance of this kind, I am ſupported by very reſpectable traditions, or the concurring teſtimonies and opinions of much abler judges.

Tradition is certainly, at all times, ſuſpicious evidence; but, if it be ever entitled to reſpect, it is more than commonly ſo in the ſubject of my preſent enquiry. The town of SOUTHWELL, ſituate

ſituate at a conſiderable diſtance from any paſſage of importance between the moſt frequented parts of the kingdom, was hardly known by name, for ſome centuries, but to thoſe, whoſe connections or preferments brought them acquainted with it. Till within theſe laſt twenty years, there was no turnpike road to it in any direction, little or no paſſage through it, and no trade within it, but for the ſupply of its own inhabitants. Thus, in a great degree, denied acceſs to all the reſt of the world, the people of SOUTHWELL lived a diſtinct and ſeparate ſociety from the reſt of the kingdom, retaining their own particular manners, untainted by the faſhions or caprices of the ſurrounding multitude. Traditions were delivered down, through ſucceſſive generations, pure and unadulterated by the ſpeculations of the learned, or the imaginary diſcoveries of antiquaries and hiſtorians. The only interruption to this general calm, was during the civil wars of the laſt century; and, being, then, but tranſient and accidental, its impreſſion was inconſiderable on the manners of the people; and while it tended, in ſome degree, to enrich, it did not derange or confuſe the traditional knowlege of the place.

Of thoſe opinions, which confirm and corroborate what I have ventured to advance, reſpecting the ſtructure of this church, I ſhall only mention two.

When Biſhop Warburton had it in contemplation to write notes on Pope's Epiſtles, and found he ſhould have occaſion, in the courſe of that work, to introduce ſome remarks on architecture in general, particularly on the Gothic, and the difference between that and Saxon, he took a journey to SOUTHWELL, and brought the famous Mr. Allen, his relation, with him, for the purpoſe of viewing, what was then ſuppoſed to afford, the pureſt ſpecimen of Saxon in this kingdom. The remarks of theſe judicious

cious travellers are communicated to me, in a letter from a friend, in theſe words. " When Biſhop Warburton and Mr. Allen came " to take a view of SOUTWELL Church, ſome of us who " were members of the college attended them. I remember well, " they agreed that the old, or weſt, part was indiſputably of the " vitiated Roman architecture, and certainly built, either by the " Danes or the Saxons, before the conqueſt."

About the year 1775, the author of theſe ſheets had the pleaſure of attending that inquiſitive explorer of antiquity, and communicative traveller, Mr. Pennant, in a view he took of this building. His attention was principally confined to the older part of it, and of that he ſeemed to think there were, in its windows, columns, and ornaments, deciſive proofs of a very uncommonly remote origin. The only remark he made, which tended to ſpecify the preciſe period, was, that it was certainly prior to the reign of William Rufus.

The Notes of Biſhop Warburton, which have been alluded to, and which his obſervations upon SOUTHWELL Church contributed to produce, are the following.

" Our Gothic anceſtors, ſays he, had juſter and manlier notions of magnificence, on Greek and Roman ideas, than thoſe mimics of taſte who profeſs to ſtudy only claſſic elegance: and becauſe the thing does honor to the genius of thoſe barbarians, I ſhall endeavour to explain it. All our ancient churches are called without diſtinction, Gothic; but erroneouſly. They are of two ſorts; the one built in the Saxon times, the other in the Norman. Several cathedral and *collegiate* churches of the firſt ſort are yet remaining, either in whole or in part; of which this was the original: when the Saxon Kings became Chriſtians, their piety conſiſted in building churches at home, and performing pilgrimages abroad, eſpecially to the Holy Land, and theſe ſpiritual exerciſes aſſiſted and ſupported one another. For the moſt venerable, as well as moſt elegant, models of religious edifices, were then in Paleſtine. From theſe our Saxon builders took the whole of their ideas; as may be ſeen by comparing the drawings, which travellers have given us of the churches yet ſtanding in that country, with the Saxon remains of what we find at home; particularly in that ſameneſs of ſtyle in the later religious edifices of the Knights Templars, (profeſſedly built upon the model of the church of the Holy Sepulchre at Jeruſalem) with the earlier

earlier remains of our Saxon edifices.—Now the architecture of the Holy Land was Grecian, but greatly fallen from its ancient elegance.—Our Saxon performance was indeed a bad copy of it; and as mnch inferior to the works of St. Helene and Juſtinian, as theirs were to the Grecian models they had followed: yet ſtill the footſteps of ancient art appeared in the circular arches, the entire columns, the diviſion of the entablature into a ſort of architrave, frize, and corniche, and a ſolidity equally diffuſed over the whole maſs. This, by way of diſtinction, I would call the Saxon architecture.—But our Norman works had a very different original. When the Goths had conquered Spain, and the genial warmth of the climate, and the religion of the old inhabitants had ripened their wits, and inflamed their miſtaken piety (both kept in exerciſe by the neighbourhood of the Saracens, through emulation of their ſcience, and averſion to their ſuperſtition) they ſtruck out a new ſpecies of architecture, unknown to Greece and Rome; upon original principles and ideas much nobler, than what had given birth even to claſſical magnificence. For this northern people, having been accuſtomed, during the gloom of paganiſm, to worſhip the Deity in groves (a practice common to all nations) when their new religion required covered edifices, they ingeniouſly projected to make them reſemble groves, as nearly as the diſtance of architecture would permit; at once indulging their old prejudices, and providing for their preſent conveniencies, by a cool receptacle in a ſultry climate: and with what ſkill and ſucceſs they executed the project, by the aſſiſtance of Saracen architects, whoſe exotic ſtyle of building very luckily ſuited their purpoſe, appears from hence, that no attentive obſerver ever viewed a regular avenue of well grown trees, intermixing their branches over head, but it preſently put him in mind of the long viſto through a Gothic cathedral; or ever entered one of the larger and more elegant edifices of this kind, but it repreſented to his imagination an avenue of trees; and this alone is what can be truly called the Gothic ſtyle of building. Under this idea, of ſo extraordinary a ſpecies of architecture, all the irregular tranſgreſſions againſt art, all the monſtrous offences againſt nature, diſappear; every thing has its reaſon, every thing is in order, and an harmonious whole ariſes from the ſtudious application of means, proper and proportioned to the end. For could the arches be otherwiſe than pointed, when the workmen were to imitate that curve which branches of two oppoſite trees make, by their inter-ſection with one another; or could the columns be otherwiſe than ſplit into diſtinct ſhafts, when they were to repreſent the ſtems of a clump of trees growing cloſe together? On the ſame principles they formed the ſpreading ramification of the ſtone work in the windows, and the ſtained glaſs in the interſtices; the one to repreſent the branches, and the other the leaves, of an opening grove; and both concurred to preſerve that gloomy light, which inſpires religious reverence and dread. Laſtly, we ſee the reaſon of their ſtudied averſion to apparent ſolidity in theſe ſtupendous maſſes, deemed ſo abſurd by men accuſtomed to the apparent, as well as real, ſtrength of Grecian architecture. Had it been only a wanton exerciſe of the artiſts ſkill, to ſhew he could give real ſtrength without the appearance of any, we might, indeed, admire his ſuperior ſcience; but

but we muſt needs condemn his ill judgment. But, when one conſiders, that this ſurprizing lightneſs was neceſſary to compleat the execution of his idea of a ſylvan place of worſhip, one cannot ſufficiently admire the ingenuity of the contrivance.—This, too, will account for the contrary qualities in, what I call, the Saxon architecture. Theſe artiſts copied, as has been ſaid, from the churches in the Holy Land, which were built on the models of the Grecian architecture, but corrupted by prevailing barbariſm; and ſtill further depraved by a religious idea. The firſt places of Chriſtian worſhip were ſepulchres and ſubterraneous caverns, low and heavy from neceſſity. When Chriſtianity became the religion of the ſtate, and ſumptuous temples began to be erected, they yet, in regard to the firſt pious ages, preſerved the maſſive ſtyle; made ſtill more venerable by the church of the holy ſepulchre; where this ſtyle was, on a double account, followed and aggravated. Such, as is here deſcribed, was Gothic architecture. And it would be no diſcredit to the warmeſt admirers of Jones and Palladio to acknowledge it hath its merit. They muſt, at leaſt, confeſs it had a nobler birth, though an humbler fortune, than the Greek and Roman architecture." Mor. Eſſays, 4 Epiſt.

The celebrated Mr. Warton, in his obſervations upon Spencer, has taken occaſion, in a note, to treat of architecture in general, and particularly of the introduction, into this kingdom, of that kind, which is diſtinguiſhed by the appellation of Gothic. In marking the progreſs of improvement in this art, he divides it into four periods, to each of which he has given a denomination ſomewhat novel. As every thing, which falls from the pen of ſuch an author, is entitled to reſpect; and, as ſome of his poſitions may ſeem to militate againſt what has been advanced, in the way of conjecture, about the different parts of SOUTHWELL Church, and the reſpective periods in which they are ſuppoſed to have been built; it certainly cannot be conſidered as impertinent to the preſent enquiry, to meet his opinions with a fair diſcuſſion.

" The Normans," ſays Mr. Warton, " at the conqueſt, intro-
" duced arts and civility. The churches, before this, were of
" timber, or otherwiſe of very mean conſtruction."

In addition to what has been advanced before on this part of our ſubject, the account, which Ingulphus gives of the building

of Croyland Abby, ſeems a full anſwer to this poſition. That elegance and ornament were introduced by the Normans, has been already allowed; but that the monaſteries and public buildings of the Saxons were large and commodious, and not unfrequently built with ſtone, where the ſituation admitted of it, appears from that moſt ſatisfactorily. Recording the tranſactions of the Society, A.D. 875, he writes thus—"Poſt obitum Domini Turketuli Abbatis fecit "ipſe (Egelricus) plurima pulcherrimaque ædificia, ſcilicet infir- "mitorium longitudine & latitudine decentiſſimum, de trabibus "et tabulis opere carpentario mirabilitèr contextum & compagi- "natum. Capellam ſimili opere, cum balneatorio ac aliis neceſ- "ſariis. Omnia de lignis levigatis facta ſunt, *quia molem lapideam* "*fundamentum debile ferre non ſuffecit*, plumboque cooperta. Hæc "omnia, præter Abbatis cameram & capellam, quæ Dominus "Turketulus *lapidea fecerat*, erant ligna plumbo tecta."

Mr. Warton goes on to ſay, that the Norman architecture differed no otherwiſe from that of the conquered people, but in magnificence. "The national architecture," proceeds he, "of "our Saxon anceſtors, was only extended in its proportions, and "enlarged in its ſcale, by the Nomans."

It has been conceded, that the ſtyle of architecture after the Norman advent, differed *but little* from that before, in its *general* appearance, and moſt *eſſential* qualities; but it can ſcarcely be admitted, that Malmſbury means no more, than that William had introduced a more enlarged ſcale, when he ſays, treating of that reign, "videas ubique in villis eccleſias, in vicis & urbibus mo- "naſteria, *novo ædificandi genere* exſurgere."

The word *genus*, generally admits of a more comprehenſive interpretation; and, as there ſeems no ſpecial reaſon for confining it, in this inſtance, within unuſually narrow limits, a more liberal conſtruction appears, at leaſt, as conſiſtent with the evidence of hiſtory,

tory, and the currency of opinion. Whether the attempt which has already been made, in the courſe of this enquiry, to mark the line of diſcrimination, faint as it confeſſedly is, between the latter Saxon, and the early Norman, ſtyle, has been attended with ſucceſs, muſt be ſummitted to the readers determination.

" The ſtyle which ſucceeded to this," proceeds our author, " was the Gothic, not the *abſolute* Gothic, but a ſort of *Gothic* " *Saxon*, in which the pure Saxon began to receive ſome tincture " of the Saracen faſhion. In this, the maſſy, rotund column be- " came ſplit into a cluſter of agglomerated *pilaſters*, preſerving a " baſe and capital, as before; and the ſhort, round-headed win- " dow, was lengthened into a narrow, oblong form, with a pointed " top, in every reſpect much in the ſhape of a lancet; often " decorated in the inſide, with ſlender pillars, &c. This ſtyle " commenced about 1200." My object is not to criticiſe this or that author; but merely, by examining what the moſt eminent have ſaid, to form ſome general rule of determining the age of every ancient building, by the ſtyle of architecture which prevailed at different periods: waving, therefore, every objection to the word *pilaſter*, which certainly does not ſtrictly ſignify what the author intended by it, as alſo to ſome poſitions, of inferior conſequence, immediately following that I have cited, let us examine it, with that attention it deſerves, as applied to our preſent ſubject of inveſtigation. SOUTHWELL Choir anſwers, with an unuſual degree of exactneſs, to this deſcription of, what Mr. Warton calls, the Gothic Saxon. That, we have ſeen, was certainly erected after the year 1330; but this does not, in the ſmalleſt degree, affect his general poſition, with reſpect to the time of this ſtyle prevailing; ſince the diſtance of SOUTHWELL from either metropolis, has been before given as a ſufficient reaſon for its being conſiderably behind-hand in improvement and faſhion. Nor would I quarrel with the phraſe, *Gothic Saxon*. Each ſtyle of building muſt have a name to diſtinguiſh it from

its proximate ſpecies, in order to give preciſion to our ideas; and, as long as it is but underſtood, the combination of letters, by which it is denominated, can be but of little conſequence. However, leſt the term, *Gothic Saxon*, ſhould miſlead any one into an opinion, that the early Gothic partook, in any degree, or was a mere improvement, of the Saxon, it may be neceſſary to guard againſt ſuch a conſequence. In every reſpect it was wholly different. It is true, we ſometimes meet with, in the ſame building, an early Gothic, and a Saxon, window or door, cloſe together; which, for aught we know now, may have been built at times not very diſtant, one from the other: but ſtill, each will have its own proper ornaments; neither the Gothic being decorated with a front of zig-zag, nor the Saxon with ſmall, light pillars. The plain, maſſive column did not *degenerate*, by the ſuggeſtions of fancy, into a cluſter of agglomerated ſhafts; but this ſpecies of pillar was a new introduction, totally different in its conſtruction, different in its baſe and capital, and extremely different in its effect. The ſole objects of the Saxon manner of building were ſimplicity and ſtrength; or, perhaps, I ought rather to ſay, theſe were all the ſtate of ſcience, at that time, enabled them to attempt: height, ornament, and lightneſs, were the predominating features of, even the earlieſt, Gothic. Hence, we find, from the examples before cited, that ſpires and pinnacles were among the firſt decorations of theſe edifices. But the difference of their reſpective originals, is a deciſive proof of their being diſtinct in every point of view; and not, as one might be led to ſuppoſe from this expreſſion, one a melioration of the other.

The *abſolute Gothic*, is the denomination, under which the next improvement of architecture is claſſed by Mr. Warton. "This," ſays he, "is free from all mixture of Saxon, and has, as a never-"failing criterion of diſtinction, the ramified window. This began "after the year 1300. Beſide the alteration in the windows, fan-"taſtic capitals to the columns, and more ornament in the vaulting

"and

" and other parts was introduced." That the ramified window took place, with other improvements, about the time ſpecified, will readily be admitted; but, if that ſtyle, to which this ſucceeded, had no mixture of Saxon, as it has been contended was the caſe, it will be difficult to aſſign a reaſon for the particular kind of ſuperiority, which this claims by the word, *abſolute*.

The *ornamental Gothic* comes next in order, according to this author's titles of diſcrimination. By this term he explains himſelf to mean, "that improved ſtate of architecture, which the ſtructures of the reigns of Henry the Fifth and Sixth, exhibit."

The fourth, and laſt, which he enumerates, is the *florid Gothic*. This is what began to prevail in the reign of Henry the Seventh, and continued to that of Elizabeth; when Gothic architecture ſeems to have fallen into general diſuſe, or, in his words, " to have expired."

To the two laſt of theſe titles I ſee no objection. That the ſtyles, they are intended to illuſtrate, differed as much from each other, as from thoſe which preceeded them, is certainly true; and the terms, *ornamented* and *florid*, may, for aught I know, be as expreſſive of that difference, as any others the language might afford. But when Mr. Warton comes to his recapitulation, if I underſtand him rightly, he contradicts himſelf. He ſays, he cannot " more clearly recapitulate or illuſtrate what he has ſaid, " than by obſerving that the ſeals of our Engliſh monarchs, from " the reign of Henry the Third, diſplay the taſte of architecture " which reſpectively prevailed under ſeveral ſubſequent reigns; " and conſequently convey, as at one comprehenſive view, the " ſeries of its ſucceſſive revolutions: inſomuch, that if no real " models remained, they would be ſufficient to ſhew the modes " and alterations of building in England. In theſe each King is " repreſented ſitting enſhrined amid a ſumptuous pile of archi- " tecture. Henry the Third, 1259, appears ſeated amidſt an aſ-

" ſemblage

" ſemblage of arches of the round, Saxon form. So are his ſuc-
" ceſſors, Edward the Firſt and Second. Edward the Third, 1330,
" is the firſt, whoſe ſeal exhibits pointed Saracen arches; but
" thoſe of his firſt ſeal, at leaſt, are extremely ſimple. In the
" ſeals of Richard the Second, 1378, and his ſucceſſor Henry the
" Fourth, we find Gothic arches of a more complicated con-
" ſtruction. At length the ſeal of Henry the Fifth, 1412, is
" adorned with a ſtill more artificial fabric. And laſtly, in the
" ſeals of Edward the Fifth, Richard the Third, and Henry the
" Seventh, we diſcern a more open, and leſs pointed, Gothic."

I confeſs myſelf much at a loſs to reconcile this illuſtration, with the former poſitions, reſpecting the introduction of Gothic architecture. If Edward the Second, who reigned till 1327, be repreſented " amid an aſſemblage of round Saxon arches," I cannot diſcover how that is a confirmation of the former aſſertion, " that the round Saxon arch yielded to the introduction of the Gothic ſtyle, ſo early as the year 1200." The ſame obſervation may be applied to the architecture diſplayed on moſt of the other ſeals, which Mr. Warton aſſumes to be illuſtrative of the ſtyles, which prevailed at the times of their reſpective impreſſions. That they may convey, in ſome degree, an idea of the ſucceſſive revolutions in this ſcience, may be perfectly true; but to prove that they are not demonſtrative of the particular modes of building that prevailed in thoſe reigns, of which they are the ſeals, we have only to produce this author to combat with himſelf; that is, we have only to read his *argument*, in order to do away the force of his *illuſtration*. " I ſubjoin," proceeds he, " ſome general
" obſervations. The towers in Saxon cathedrals were not always
" intended for bells. They were calculated to produce the effect
" of the louver, or open lanthorn, in the inſide; and, on this
" account, were originally continued open, almoſt to the cover-
" ing." Amidſt ſuch a variety of opinions, it is difficult to aſcertain the exiſtence of towers among the Saxons; or, if they did exiſt,

exiſt, the application of them. One author tells us the Saxon edifices were low and even, without towers; another ſays, they were obliged to raiſe towers when bells came into faſhion, for the purpoſe of hanging them; a third acknowledges they had towers, but, not to be outdone in originality of idea, finds a very different purpoſe for them. If the Saxon origin, attributed to SOUTHWELL, have a reaſonable foundation in hiſtory and argument, as far as a ſingle inſtance goes, it will operate as a comment on this contrariety of opinions. Thus much, at leaſt, is extremely evident; that, for whatever purpoſe the tower of SOUTHWELL Church might be erected, it could not be for that of giving light to the inſide of the church; inaſmuch as its ſmall Saxon windows do not admit more than is juſt ſufficient for the upper part of it, where the bells are now placed. It has before been obſerved, and is certainly true, that ornament was the ſmalleſt part of the object in Saxon architecture. This excludes the poſſibility of towers having been erected for *that* purpoſe: the circumſtance which renders it improbable that the tower of SOUTHWELL was intended for *that*, to which Mr. Warton attributes them, is applicable to moſt others of a truly Saxon origin: it will follow therefore, that what Mr. Bentham ſays, comes neareſt the truth, "that bells, no doubt, *at firſt* ſug-"geſted the neceſſity of towers, which promiſing ſomething to the "imagination noble and extraordinary, they were *afterwards* built, "not only for neceſſary uſe, but for ſymmetry and ornament in "different parts of the fabric."

Having now gone through ſuch obſervations upon the moſt eminent of our modern authors, as ſeemed neceſſary to reſcue my opinions, where I have ventured to differ, from the imputation of temerity; or, at leaſt, to ſhew, that, even where thoſe authors are generally correct, in the ſyſtems they adopt, there are indiſputable inſtances of exception; and that SOUTHWELL Church, in many particulars, preſents ſome of thoſe inſtances to the

the obſervation of the more inquiſitive, it only remains to compreſs, into the compaſs of a few lines, the ſubſtance of thoſe general remarks, which have been made more at length, in the courſe of their application to the particular ſubject of inveſtigation; and to add ſome few other pieces of information relative to the fabric, which did not ſeem to claim a particular mention in any other place.

The ſum, then, of what has been advanced, on the ſubject of ancient architecture, is ſhortly this. The Romans bequeathed to the enervated Britons, arts juſt ſufficient for the purpoſe of enabling them to ſubdue, in their turn, to a ſmall degree, at leaſt, the ſavage minds of their Saxon invaders. All the buildings, which were erected in Britain, between the time of the Romans reſigning the dominion of it, by the recall of their legions to protect their own frontiers, and the conqueſt by the Normans, were, therefore, on the models, which the former had left behind them. But the models were nearly all that ſurvived their departure; for the Britons had not knowledge enough to deſign with elegance, if their inteſtine diviſions had allowed them leiſure ſufficient to conſtruct with nicety and preciſion. What little ſkill in architecture they poſſeſſed, rather declined, than increaſed, under the barbarous preſſure of the Saxon government, till the empire of arts, as well as arms, was, in ſome degree, eſtabliſhed by the great Alfred. Not a few public works, indeed, were undertaken during the Heptarchy; and thoſe, conſidering the ſtate of ſcience, very conſiderable in ſize; but, probably, in general, very inartificial in decoration, and inelegant in their proportions. That model, which, in the hands of the Romans, had produced ſymmetry and magnificence, in thoſe of the rude Saxons, preſented nothing to the view, but ſombrous expanſe, and maſſive ſtrength.

From the reign of Edward the Confeſſor, at leaſt, if not before, ſuch a connection was preſerved, by our Monarchs, with the

the Dukes of Normandy, that it became the common practice to procure workmen from that country, to aſſiſt in erecting the public buildings of this. Under his protection the arts began to revive, and architecture among the reſt. M. Paris writes, "Edwardus ſepultus eſt Londini in eccleſiâ, quam ipſe "*novo compoſitionis genere* conſtruxerat: a quâ poſt multi Eccle- "ſias conſtruentes, exemplum adepti, opus illud expenſis æmula- "bantur ſumptuoſis." Edward had received his education in the court of Normandy; it is, therefore, matter of no ſurprize, that he ſhould endeavor to introduce into his kingdom the ſcien es which flouriſhed there. The Roman model ſtill continued, however, to prevail: indeed it ſeems to have been general over all Europe. What Mr. Warton ſays of the Norman buildings after the conqueſt, appears truly applicable to this more improved ſtate of architecture before that event. "The proportions were extended, and the ſcale enlarged," and more ornament was introduced; but the eſſential qualities of the ſtyle remained the ſame: the conſtruction was ſimple, deſigned principally for uſe and ſtrength, with little attention to beauty or elegance. After the conqueſt, the Normans brought with them, not only artificers of the moſt experience, and the beſt renown, but more finiſhed deſigns, and even the materials for carrying them into execution.

Towers now became the common decoration of public buildings, on every part of which they began to riſe, as much for ornament, as uſe; wherefore they were conſtructed of different ſizes and ſhapes. But, of all the alterations introduced by this People, vaulted roofs was the greateſt. This was an improvement in architecture, of which the Saxons had not the ſmalleſt idea, nor, indeed, were they ſupplied with the materials for making them, had they poſſeſſed the theory, or been inſtructed in the principles of their conſtruction. The common ſtone, with which walls were compoſed, was heavy and ill-adapted to vaulting; and that

lighter ſort, which their ſucceſſors, the Normans, applied to theſe purpoſes, was unknown to them; at leaſt, we never find ſuch in their buildings. This I take to be the "*novum genus ædificandi*," which raiſed ſo much admiration. I would not be underſtood to mean, that there was no ſuch thing as a vaulted roof, in this kingdom, before the conqueſt: there might be ſome conſtructed by Norman workmen, in the latter times of the Saxons; but the few exceptions of this kind, and the quarter from which they originated, rather confirm, than militate againſt, the general propoſition. When theſe roofs were once introduced, the progreſs of their improvement is eaſily diſcerned. They were firſt plain; then divided by ribs of freeſtone. Theſe ribs were, for ſometime, few, ſimple, and unadorned; but, in time, they became numerous, diverſified, and rich. At firſt, they were calculated merely for ſtrength; afterwards, they were conſtructed principally with a view to elegance and faſhion.

That ſpecies of ornament denominated *zig-zag*, as has been already obſerved, was the moſt favorite one with the Normans; inſomuch, that, from the reign of Edward the Confeſſor to that of Henry the Firſt, the paucity, or the profuſion, of this ſpecies of decoration, will almoſt determine, with correctneſs, the æra of erection.

The introduction of the Gothic ſtyle, and the progreſs of its refinement, have been, already, ſufficiently aſcertained. It is enough, therefore, in this recapitulation, to obſerve, that, as the learned Commentator on Pope writes, "the object to be imitated by the promoters of this ſpecies of architecture being wholly different from that which had influenced the labors of their predeceſſors, the principles on which the latter proceeded were perfectly original; and it is difficult to ſay, whether the novelty of the deſign, or the chaſte and natural execution, are moſt to be admired." Lightneſs was the predominating diſtinction of the Gothic architecture: at its firſt introduction, ſimplicity was united alſo. The

general ſtyle continued pretty much the ſame through ſeveral ſucceſſive reigns, but, as the facility of execution became improved by practice, the builder began to think his ſkill required ſome teſtimony from invention, as well as from accuracy. This proſpect of immortality to his fame, in the admiration of poſterity, opened a wide field for ingenuity. From the time of Edward the Third, when this departure from the chaſte ſimplicity of preceding ages firſt took place, almoſt every reign produced ſome new ſpecies of ornament, or ſome modification of the old. About the death of Henry the Sixth, or, at moſt, not later than that of his immediate ſucceſſor, Gothic architecture is ſuppoſed to have arrived at its achme. There are, indeed, ſome few inſtances, in the ſubſequent reigns of Henry the Seventh and Eighth, where the taſte of the architect does not ſeem to have been corrupted by the prevailing rage for finery; but theſe are, in general, buildings which were begun under the preceding Monarchs; where the deſigns were already formed, and, not unfrequently, where the edifice was ſo far erected, as abſolutely to dictate the particular mode, in which it muſt be finiſhed. Theſe, however, are exceptions to the general ſtyle of the times, whether the taſte, in which they are built, owes its adoption to neceſſity or to preference. The architecture of the age was, what a celebrated writer, before cited, has denominated "the florid Gothic."—It was ornament without beauty; profuſion without taſte; labor without its common conſequence, magnificence: without the ſmalleſt pretenſions to order, elegance, or harmony, it was ſplendid affectation, meretricious frippery.

But, to return to the immediate ſubject of our enquiry.

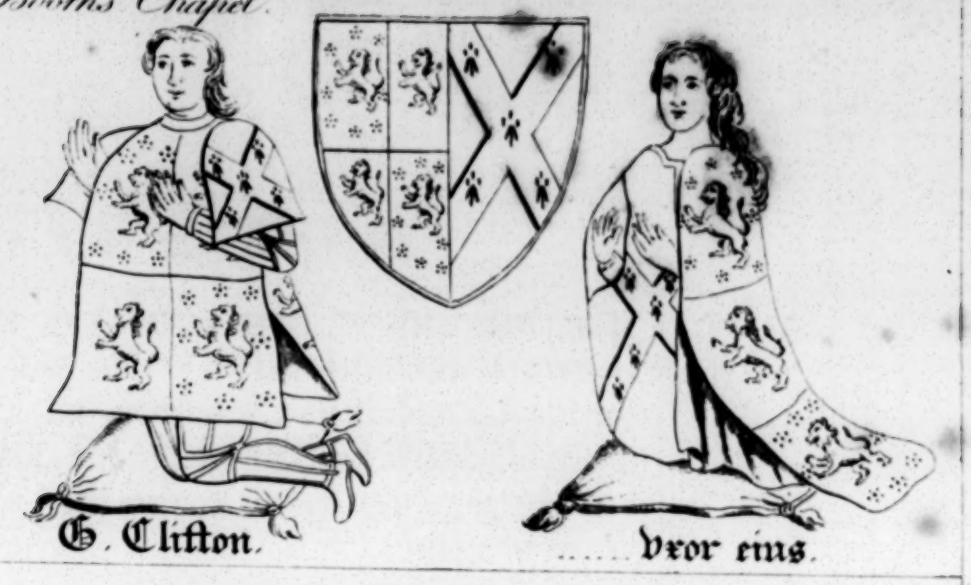
In a ſmall yard, on the right hand of the cloiſter leading to the Chapter-houſe, ſtood the ancient Baptiſtory, near to the Holy-well. After the reſtoration, that was laid aſide, and the preſent font placed, where it now ſtands, toward the weſt end of the ſouth aiſle, in the ante-choir, by a Mr. Ballard, who lived, and had conſiderable property, in Eaſtthorpe.

The monuments I conſider as pieces of antiquity, to be examined ſeparately; not as a part of the fabric. Them, therefore, I reſerve for a ſubſequent chapter, to be treated of among the curioſities of the town and neighborhood.

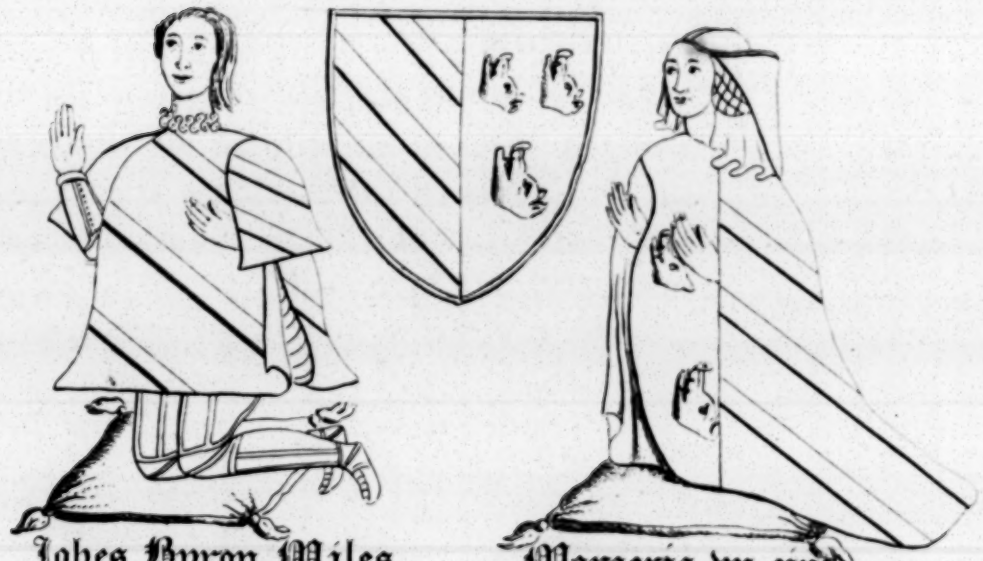
Two collections of arms, which the libraries of Oxford furniſh; an account, by Sir William Dugdale, (to be found in the Herald's College) of ſome other devices remaining in the church, at the time of his viſitation of Nottinghamſhire, before the civil wars of the laſt century; and a curious piece of ſculpture in one of the oldeſt walls of the fabric; all ſeem properly to claim a mention here. The two former, at leaſt, may afford ſome inferences, from which the contributors to the modern alterations in this church may be aſcertained.

To begin with the laſt-mentioned of theſe. The ſtone, on which is this curious piece of ſculpture, is about three feet in length, and about half as much in breadth. It forms the top of the door-way leading to the ſtair-caſe, by which you aſcend the large tower, where the bells are hung. This is one of the oldeſt parts of the building, and there appears no reaſon for ſuppoſing that the ſculpture is not as ancient as the wall, in which it is inſerted. When Biſhop Warburton was at SOUTHWELL, for the purpoſe of inveſtigating the antiquity of its church, on a ſuppoſition that the device in queſtion was ſome hieroglyphical repreſentation, he ſpent much time in attempting an interpretation of it, but without ſucceſs. After this, it may, perhaps, appear preſumption to hazard a conjecture, reſpecting its meaning; but the groupe of figures ſeem to ſuggeſt a very ſimple and obvious one. At one end, a lamb is confining the head of a lion, whoſe teeth a man is drawing: at the other, an angel is ſubduing an immenſe dragon. In the language of ſcripture, Chriſt is typified by a lamb; as the devil is by a dragon. I would, therefore, alluding to two well-known paſſages in the ſacred writings, explain this myſtical piece of ſculpture in this way—*Under the protection of the lamb, Daniel was able to overcome the lion, and Michael the devil.* What par-

In Booth's Chapel.



G. Clifton. ..... vxor eius.



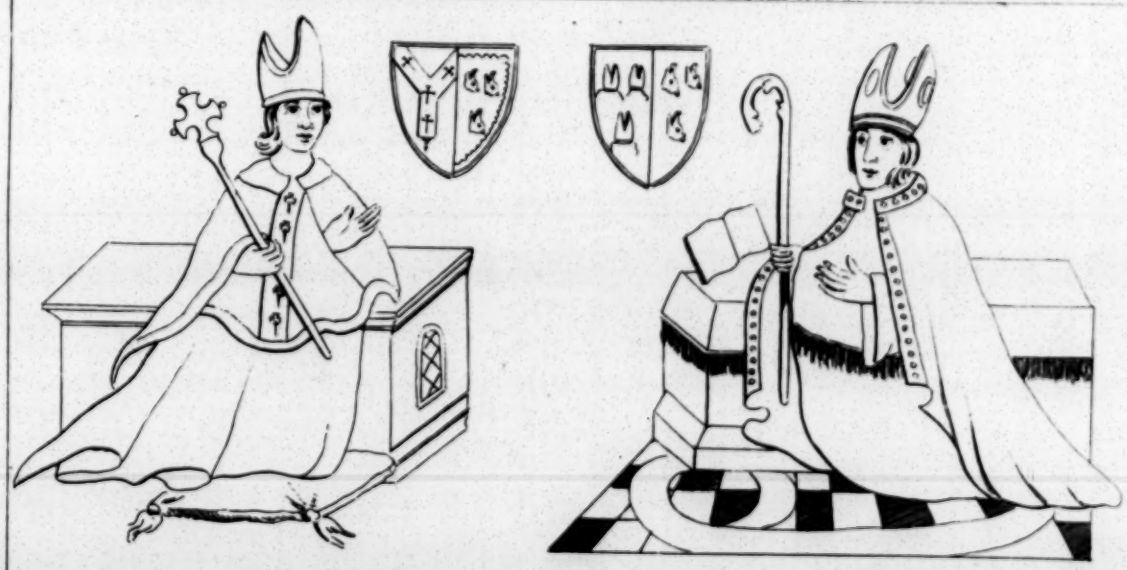
Johes. Byron Miles. Margeria vx. ejus.



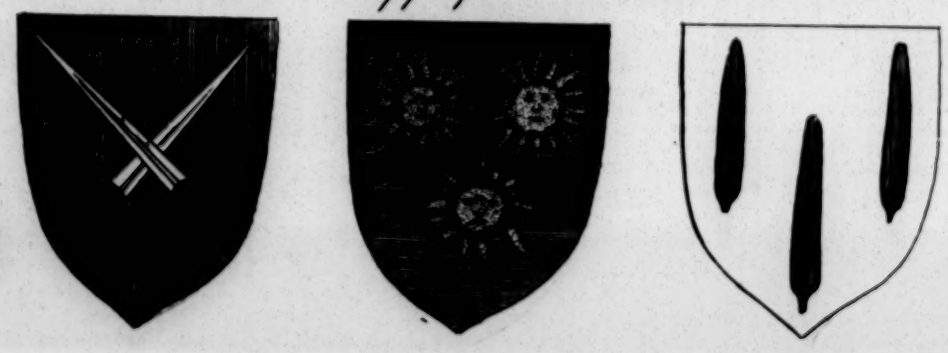
Over the Door leading to the Belfry.

In a niche on the South side of the Screen.





Arms unappropriated. Rawl. M.S.S.



Coat in Ashmole unap.



ticular reference it can bear, thus interpreted, to the foundation, or other circumſtances, of SOUTWELL Church, it may be difficult to imagine; but, till the neceſſity of ſome ſuch relation be aſcertained, its not being manifeſt can weigh but little as an objection to a ſolution, obvious and natural in itſelf, and applicable enough to the purpoſe and deſign of a place of chriſtian worſhip.

The Oxford collections are, one in the Bodleian Library, the other in the Muſeum. That in the former makes part of a book marked MSS. Rawlinſon 1396. It contains the armorial bearings of the following families, which are ſtated to have been copied from the Windows of the church of SOUTHWELL. The names are ſubjoined to many of them: Thoſe that have them not, are all, except three, appropriated by a very intelligent Herald, to whom my acknowledgments have been already made. The three, which are doubtful, are inſerted in the engraving.

Creſye
Albanie, Erle of Arundel, quartering Burnan Erle Warren
Lowdham, Lord of Lowdham
Fitzwilliam, Lord Sprotborow
Lord Grey of Wilton
Vere, Erle of Oxford
Lord Latimer
Lord Crumwell
Stavely
Menel of the Holte
Thomas Brotherton, ſecond ſon of Edward the Firſt
Burgh, quartering Whitmore
Barry of Torlaton
Sir William de Thorpe
Jorz of Burton Jorz
Booth, A. B. of York
Booth and Leigh of Bagulegh
Booth and Trafford
Booth and Brereton
K. Edward the Confeſſor
Mortimer, Erle of March
Montagu, Erle of Saleſburie
Lord Stafford, Duke of Buckingham
Boſome of Screveton
Hoſe of Flintham
Willoughby
W. Booth, A. B. of York
Stirley, Lord of Stirley
Anneſley, Lord of Anneſley
D'Albanie
Croopul, Lord of Croopul
Beachamp, Erle of Warwick
Lord Lawarr
Stanton of Stanton
Fuliambe
Crouchback, Erle of Lancaſter
Menell
Lord Dayncourt
Lord Mowbray, Duke of Norfolk
Perpoint
Anneſley
Lord Cromwell
Lord Dalbenye
Lowdham
Menell of the Holte
King Edward the Third

Lionel, Duke of Clarence
John of Gaunt, Duke of Lancaſter, third ſon of Edward the Third
Edmund of Langley, Duke of Yorke
Thomas of Woodſtock, Duke of Glouceſter
De Whalley
Hamby
Gotham
Bellers
Henry, Erle of Hartforde, after King Henry the 4th, ſon of John of Gaunt
Rooſe, Lord of Bever Caſtle
Lord Scroope
Leake
Stanton of Stanton
Clifford, Erle of Cumberland
Edward of Wodeſtocke, Erle of Kent
Albanie, Erle of Arundel
Courtney, Erle of Devons
Mortimer, Erle of March
Arundel
Montagu, Erle of Salleſburie
Lord Spencer.

So much of Sir William Dugdale's account, as relates to the church, coincides with this from Rawlinſon's collection, with the omiſſion only of three or four of the coats of arms, and the addition of ſome few other devices, which are given in the engraving. One of theſe is a figure in ſtone, repreſenting the champion of England, treading on an old woman cloathed in a ſcarlet robe, and intended, probably, to repreſent the abominations of Popery, under the metaphorical reſemblance of the Scarlet Whore: from which we may reaſonably conclude, that it was fixed here at no very diſtant period from the reformation, when the ridicule of Popery compriſed all the faſhionable humor of the day. The other additional devices, noticed by Dugdale, ſpeak for themſelves. They were in the Windows of the chapel built by Archbiſhop Booth, and repreſent different perſons of his family, or thoſe with whom he was connected.

That in the Oxford Muſeum purports to be "a collection of "arms in the windows of the church of SOUTHWELL, taken "by Elias Aſhmole, Eſquire, in the year 1662." It contains the following coats:

In the Great Weſt Window.

Palmer of Southwell, and Kighley of Newal.
France modern, quartering England.——Foljambe.

In the Windows of the South Aiſle of the Church.

Lord Darcy
Clifford, Erle of Cumberland
Oglethorpe of Normanton
Lord Roos
Fitzwilliam
Lacy, Erle of Lincoln
Staunton of Staunton
Jortz of Burton Jortz
Anneſley
Scroope
Scroope of Maſham
Deincourt of Knapthorp
Waſtneys of Headon
Loudham
Neville of Stoke.

In the South Window of the Great Croſs.	*In the Windows of the North Aiſle.*	*In the North Windows of the Great Croſs.*
Hawike.	Baron Greyſtock One unappropriated.	Leake of Halam. Neville of Grove.

That eminent and able architect, the late Mr. Eſſex of Cambridge, has left the few following obſervations on SOUTHWELL, among his valuable manuſcripts. With them, which I have received ſince the foregoing ſheets went to the preſs, I ſhall cloſe my account of this fabric, ſomewhat better ſatisfied, that, ſo far as a ſhort note can operate to that end, what I have advanced is, in general, confirmed by the opinion of ſo competent a judge.

" The Church of SOUTHWELL is built in the form of a latin " croſs; the nave conſiſts of one ſmall, and ſeven large arches; the " pillars are all ſhort and thick, and quite cylindrical; the arches " wide and circular; above theſe arches are other ſhort pillars and " circular arches; over theſe circular windows, outwardly, and " with a paſſage; the ſide, inwards, round arches with ſhort pil- " lars; the ſide-ailes are vaulted with croſs ribs moulded; the " windows of the ailes are moſt of them altered, but there are yet " remaining ſome of the original ones with round arches, well " proportioned; the three doors at the weſt end are original, with " ſmall pillars and round arches, with common ornaments; the " great window, in the weſt end, more modern, with tracing, " Each arm of the croſs extends two windows beyond the ſide " walls, three tiers in height, with circular heads; on the eaſt " ſides of each there ſeems to have been a chapel opening into " them with large arches; theſe, if I may judge from the whole " ſtile of the building, were circular, and, it is probable, the choir " was terminated in the ſame manner.

" The ends of the tranſept are both finiſhed with two circular " arches on one ſmall pillar, over which are windows in two " ſtories. The choir is more modern than the nave, it conſiſts of " ſix arches, and a blank ſpace beyond the tower; above the arches " are two windows. The whole may be about the ſtile of Henry " the Third. This part is all vaulted neatly. The entrance into the

" choir conſiſts of a neat Gothic portico of three arches, and two " feint arches next the church; and feint arches, with windows " above, next the choir; the whole in a later ſtile than the choir. " The two weſt towers are of the ſame ſtile as the church, with " plain and interſecting arches: on each is a very heavy ſpire co- " vered with lead. The middle tower is ſupported by four large " arches, upon ſtrong pillars. The whole church from the weſt " to the choir has the appearance of the *earlieſt antiquity of Romana* " *opera*, but it may be doubted whether the oldeſt part is earlier " than the conqueſt. The Chapter-houſe is a neat octagon " building, on the north ſide of the choir, joining to the eaſt of " the north croſs."

I cannot quit this part of my ſubject without mentioning another obſervation, which ſeems not unworthy of notice. Upon examining the roof of the choir, or Gothic part of the church, at the place of its junction with the ante-choir, or Saxon part, there are moſt evident marks of another building having occupied, at leaſt, a part of that ground, on which the modern choir ſtands, and of its junction with the great tower. Now the probability is, that this was the moſt ancient part of the fabric, and was become a ruin in the reign of Edward the Third, which gave occaſion to the rebuilding it in its preſent form. From this mode of reaſoning, ſome have concluded that, what was then removed, was the original church erected by Paulinus; and, indeed, without admitting ſome ſuch ſuppoſition, we can ſcarcely account for its being in ruins ſo early as the time of Edward the Third. After all, the moſt probable conjecture we can form, from ſuch a ſcanty ſupply of materials, can be but mere gueſs, at beſt; I ſhall, therefore, now diſmiſs this part of my ſubject, only adding to it a ſincere wiſh, elſewhere expreſſed of the work in general, that it had been in thoſe abler hands, whoſe deeper reſearches into antiquity, and greater familiarity with ſimilar ſubjects, would have enabled them to do more ample juſtice to the hiſtory of a place well entitled to the notice of the firſt abilities.

CHAP.

CHAP. II.

The CONSTITUTION of the CHURCH of SOUTHWELL.

IT is difficult to determine, with preciſion, what was the conſtitution of the Church of SOUTHWELL, at the time of its original foundation; with how many Prebends it was endowed; or in what manner and proportion their revenues were diſtributed. However, it appears, that, about the latter end of the reign of William the Firſt, at leaſt, there were ten Prebends; viz. thoſe of Woodborough, Normanton, North Muſkham, South Muſkham, the Sacriſta, two of Oxton, and three of Norwell.

The Regiſtrum Album, or White Book, as it is called, a book of great authority, as well as very curious for its antiquity and contents, which is in the hands of the Chapter of SOUTHWELL, determines, with certainty, the Times of foundation of the other ſix Prebends, making in all 16, as they remain at this day.

Of the value of this book, to thoſe who are intereſted in the hiſtory of SOUTHWELL, too much can ſcarce be ſaid. I am only ſurprized that Thoroton, and others who have gone before me, have not made more uſe of the information compriſed in it. It contains a very curious collection of charters and grants from Popes, Kings, and other perſons, to the Archbiſhops of York, and Church of SOUTHWELL, beginning, as has been before noticed, from a period very little poſterior to the conqueſt, and continuing to the latter end of the reign of Henry the Eighth. To this, more than to all the other authorities I have met with, I am indebted for the principal part of the information contained in this work. In two chapters I was particularly glad to take advantage of ſo authentic a collection of records; and, therefore, what I offer, under the heads of, *the*

Conſtitution of the Church, and *the Benefactors to it*, is really little more than an epitome of that valuable treaſure.

In Dugdale's Hiſtory of the Church of SOUTHWELL, publiſhed in 1716, it is ſaid, "this church had anciently a Dean, "an Archdeacon, and other dignitaries, but on the new eſtabliſh-"ment hath only 16 Prebends, ſix Vicars Choral, an Organiſt, "ſix Singing Men, five Choriſters, and one Verger." I find no mention made of a Dean, or an Archdeacon, in any other place, nor is any authority cited for it by Dugdale.

In the Office of Augmentations, is an eſtimate of SOUTHWELL College, taken in the firſt year of Edward the Sixth. This record ſtates King Edgar to have been the founder of its church; that it conſiſted of 16 Prebends, and as many Vicars; and the valuation is made as follows:

Prebend of	Clear yearly Value. £.	s.	d.
Oxton	23	9	4
Altera Prebenda de Oxton	24	9	9
Sacriſt or Sexton's Preb.	4	15	10
Woodborough	10	3	5
Overhall in Norwell	50	0	0
Palace Hall in Norwell	29	8	11 $\frac{r}{4}$
3d Prebend in Norwell	9	3	4
Dunham	23	17	9 $\frac{1}{2}$
North Muſkham	31	14	5 $\frac{1}{2}$
South Muſkham	13	11	1 $\frac{1}{2}$
Halton $\overline{\text{als}}$ Halloughton	5	10	3 $\frac{1}{2}$
Beckingham	19	10	0
Normanton	20	0	0
Eton	2	0	0
Rampton	16	7	9 $\frac{1}{2}$
North Leverton	5	0	0
16 Vicars Choral	124	10	5

Roger

Roger Thurſtan, Archbiſhop of York, founded three Prebends in this church : one of the church of Dunham, given, for that purpoſe, by King Henry the Firſt ; another of the churches of North Leverton and Beckingham, which the ſame King confirmed ; and a third of lands in Halloughton, confirmed by King Henry the Second.

Pavia, daughter of Nigellus de Rampton, with the conſent of her ſon, not long after, gave the church of Rampton with its appurtenances, to found another Prebend.

John, Archbiſhop of York, in the Year 1289, made another of the church of Eton.

In the year 1291, William Rutherfield, Prebendary of Beckingham, reſigning for that purpoſe, the Archbiſhop of York, at his requeſt, and with the conſent of the chapters of York and SOUTHWELL, ordained the church of North Leverton, before a Part of the Prebend of Beckingham, to be a diſtinct one of itſelf, and the Prebendary to have his ſtall in the choir, on the north ſide, next that of the Sacriſt, and his place in the chapter-houſe, duly aſſigned by the Chapter, and to have and pay his Vicar Choral, as the other Canons uſed ; and the ſaid William Rutherfield to enjoy Beckingham, ſo divided, during his time.

Of theſe 16 Prebends the Archbiſhop of York is ſole patron. They are thus valued, in the King's books, at this day.

	£.	s.	d.		£.	s.	d.
Norwell Overhall	48	1	3	Eton - -	2	11	3
Norwall Palace Hall	27	19	7	South Muſkham	13	4	7
Norwell tertia pars	5	0	2½	North Muſkham	32	5	0
Normanton - -	22	6	0	Oxton prima pars	22	19	7
Halloughton - -	8	17	6	Oxton altera pars	24	10	0

	£.	s.	d.		£.	s.	d.
Dunham - -	23	11	4	Sacriſta - -	1	2	6
Rampton - -	15	17	11	Beckingham -	16	15	10
Woodborough -	9	17	11	North Leverton -	5	0	0

Many and great privileges were, very early, granted to this church, by ſeveral Kings, Archbiſhops, and Chapters of York; which Pope Alexander the Third, in the 12th year of his Pontificate, viz. 1171, refers to in his Bull, wherein he confirmed to the Canons of the church of Saint Mary of SOUTHWELL, "their ancient liberties and cuſtoms, to wit, the ſame which the church of York had of old, and were known to have then, and that the churches of the Prebends, and alſo thoſe belonging to the Chapter, ſhould be free from epiſcopal juriſdiction, and that they might inſtitute fit Vicars in them, without any contradiction, as the ſaid Archbiſhops and Chapters of York ever ſuffered them and their predeceſſors to do." He likewiſe granted to them, as was of long cuſtom obſerved, and alſo by the ſaid Pope approved, "that both the clergy and laity of the county of Nottingham ſhould, at the Feaſt of Pentecoſt, come to their church, with ſolemn proceſſion; and that every year, according to the old and rational uſage of that church, a ſynod ſhould there be celebrated, and that thither the Chriſma ſhould be brought by the Deans of the county from the church of York, to be thence diſtributed through the other churches," &c.

There appears to have been a very warm diſpute formerly between the churches of York and SOUTHWELL, reſpecting this pentecoſtal proceſſion, which could not be terminated without an appeal to the Pope. His Bull, at length, ſettled the diſpute, and appeaſed the contending parties; as appears in the White Book of SOUTHWELL, among the reſt of the inſtruments of Innocent the Third.

This

This ſynod continued to be holden, till a few years ago; when it was aboliſhed by the mere fiat of Drummond, then Archbiſhop of York. How far he was impowered thus to alter the conſtitution of the church, may be a matter of great doubt; but, as the inſtitution aboliſhed was become, ſince the reformation, an uſeleſs ceremony, and attended with ſome trouble to the officers of the church, the mandate of the Archbiſhop received a very ready obedience.

Of the pentecoſtal offerings, the tenth part is allotted to the Sacriſta Prebend, and the remainder is divided into two equal portions; one of which belongs to the Prebend of Normanton, and the other is to be applied to the commons of the Reſident Canon. I find the particular ſums to be paid by each pariſh thus enumerated.

In the DEANERY of NOTTINGHAM.

	s.	d.		s.	d.
Arnal	2	0	Gedling	3	4
Anſley	1	4	Hucknal	1	6
Addenburgh	1	4	Hoveringham	1	1
Bramcote	0	6	Kirkby in Aſhfield	1	8
Bulcote	0	9	Loudham	2	4
Bulwell	0	10	Lambley	1	4
Burton Jorce	0	10	Linby	0	9
Bilborough	0	6	Lenton	2	0
Basford	1	1	Mansfield	4	8
Beeſton	1	6	Mansfield Woodhouſe	2	6
Colwick	0	8	Nottingham	13	4
Coſſall	0	7	Nuttal	1	0
Eaſtwood	1	2	Paplewick	1	0
Eperſton	2	6	Radford	1	1
Greaſley	2	2	Snenton	0	8
Gonaldſon	1	4	Selſton	2	0

Sta-

	s.	d.		s.	d.
Stapleford - -	1	5	Teverſal - -	1	3
Strelley - -	0	8	Thurgarton - -	1	3
Sutton in Aſhfield - -	2	0	Trowel - -	1	2
Skegby - -	0	8	Wollaton - - -	1	3
			Total £.	3	9	0

DEANERY of BINGHAM.

	s.	d.		s.	d.
Adbolton - -	0	3¼	Kneeton - - -	0	8
Bingham - -	4	8	Langar - - - -	1	2
Bridgeford -	0	10	Leak Major - - -	1	4
Bridgeford on the Hill	1	6	Leak Minor - - -	0	8
Barton - -	1	6	Normanton - -	0	10
Boney cum Bradmere	2	8	Orſton - - -	1	10
Broughton - -	0	10	Owthorpe - - -	1	0
Carcolſton - -	1	2	Plumtree cum Clipſton	1	3
Cortingſtock -	0	7	Ratcliff upon Sore -	0	8
Cotgrave -	1	8	Ratcliff upon Trent -	2	0
Colſton Baſſet -	1	6	Rempſton - - -	0	7
Clifton cum Clapton -	1	6	Ruddington - -	1	4
Crophill Butler -	1	0	Stanford - - -	0	9
Edwalton - - -	0	6	Screveton - - -	1	2
Elton - - -	1	0	Saxendale - - -	0	6
Flintham - - -	2	2	Scarrington - - -	0	8
Gotham - - -	1	1	Sutton Bonnington -	1	1
Granby - - -	1	6	Shelford - - -	1	8
Hickling - - -	1	6	Stanton - - -	0	5
Hawkſworth - -	1	0	Thoroton - -	0	10
Holme Pierpont - -	1	8	Thrumpton - -	0	10
Kynalton - - -	1	6	Tithby - - -	0	6
Kingſton - - - -	0	8	Tollerton - -	1	1
Kayworth - - -	1	0	Wilford - - -	1	6

	s.	d.		s.	d.
Wiſaw	1	1	Willoughby	1	1
Widmerpole	1	2	Whatton	1	5
Total £.	3	2	4½		

DEANERY of NEWARK.

	s.	d.		s.	d.
Averham	2	0	Malbeck	1	6
Balderton	2	0	Normanton upon Trent	1	8
Barneby	2	0	Newark	13	4
Caunton	0	10	Collingham N.	2	0
Crumwell	1	10	Collingham S.	1	8
Clifton	4	0	Oſſington	1	4
Eykring	2	0	Rolleſton	2	8
Elſton	1	2	Staunton	0	6
Faringdon	3	0	Sibthorpe	0	9
Fledborough	0	7	Shelton	0	8
Cottam	0	10	Sutton upon Trent	1	2
Coddington	2	0	Stoke	1	6
Gretton	2	0	Scarle cum Beiſthorpe	2	8
Hockerton	1	0	Sierſton	1	0
Hawton	1	3	Thorney	1	0
Kilvington	0	8	Thorpe	0	5
Kneeſal	2	0	Winckburne	0	9
Kelham	1	4	Weſton	2	0
Laxton	3	0	Winthorpe	0	8
Total £.	3	16	7		

DEANERY of REDFORD.

	s.	d.		s.	d.
Allerton	1	0	Bevercotes	0	8
Aſkham	1	0	Blith cum Bawtry & Auſterfield	4	4
Bottom Sal	0	10			

Burton

	s.	d.		s.	d.
Burton	0	8	Kirketon	0	9
Babworth	0	8	Little Markham	1	0
Bilſthorpe	1	4	Littlebro'	0	7
Boughton	0	8	Laneham	1	8
Clayworth	1	4	Miſterton	2	0
Cuckney	1	0	Matterſay	1	0
Carberton	0	8	Miſſen	0	10
Carlton	1	6	North Wheatley	1	10
Clipſtone	1	4	Ordſal	1	4
Drayton Magna	1	8	Roſſington	1	0
Eaſt Retford	2	0	Saundby	1	0
Elkeſley	1	4	Stokeham	0	6
Edwinſtow cum Budby	2	8	Sutton cum Lound	1	8
Eaſt Markham cum Drayton	3	4	South Leverton	1	6
			Sturton	1	8
Everton	1	4	Tuxford	3	0
Egmanton	1	10	Creſwell	0	10
Finningley	0	8	Walkeringham	1	0
Gamſton	1	4	Waleſby	0	10
Gringley	1	2	Welley	1	0
Grove	1	2	Warſop	2	4
Harworth	1	0	Weſt Retford	1	4
Headon	2	0	Workſop	3	0
			Total	£. 3	10 2

SOUTHWELL JURISDICTION.

	s.	d.		s.	d.
Beckingham	2	0	Cropwell Biſhop	1	4
Bleaſby cum Gourton & Gipſmere	1	9	Calverton	1	0
			Dunham	1	7
Blidworth	1	2	Darlton	1	0

Edingley

	s.	d.		s.	d.
Edingley	1	6	Morton	1	0
Eaton	0	10	Norwell	1	6
Farnsfield	2	0	Oxton	1	2
Halloughton	0	10	Rampton	1	8
Halam	1	6	Ragnel	1	6
Kirklington	1	6	Southwell	5	0
Leverton N.	1	0	Upton	3	0
Muſkham N.	2	4	Wheatley S.	0	8
Muſkham S.	2	0	Woodborough	1	8
			Total £.	2	0 6

	£.	s.	d.
Nottingham Deanery	3	9	0
Bingham Deanery	3	2	4¼
Newark Deanery	3	16	7
Retford Deanery	3	10	2
Southwell Juriſdiction	2	0	6
Total £.	15	18	7¼

King Henry the Firſt, being at Nottingham, granted to Archbiſhop Thomas all his poſſeſſions and cuſtoms, over all his lands in Nottinghamſhire, and eſpecially over thoſe which belong to the church of St. Mary of SUELL, as he held them better in the time of his brother (William Rufus); and, if any claimed upon the men, which remained on thoſe lands, they ſhould do ſuch right as the Canons of St. Peter of York, and in ſuch place; and, if, upon this, any ſhould do injury, he ſhould make the amends to the King himſelf.

The privileges of the Church of SOUTHWELL, in moſt of the charters of confirmation, both by regal, and apoſtolical,

authority, are declared to be the ſame as thoſe enjoyed by the Canons of St. Peter of York; it is, therefore, neceſſary to ſee what were the privileges of that church, in early times. In the charter of confirmation of Henry the Firſt, they were particularly ſpecified, and they are almoſt verbatim recited in an inſtrument of the chapter of York (in the White Book of SOUTHWELL) declaring the freedom and cuſtoms of their church, granted by King Athelſtan, carefully obſerved by his ſucceſſors, and confirmed by apoſtolical authority. In the year 1106, complaint was made to the King, that the rights of this body were very much infringed by the Sheriff of Yorkſhire; upon which, Robert, Biſhop of Lincoln, with Ralph Baſſet, Geffrey Ridel, Ranulph le Meſchines, and Peter de Valoniis, were ſent to York, that they might enquire into the ſaid cuſtoms and privileges of the church of St. Peter. Theſe five perſons, calling to their aid twelve of the principal men of the county, adminiſtered to them an oath, whereby they were enjoined to enquire, upon the faith they owed to the King, what were theſe ſaid cuſtoms and privileges. Hereupon it was teſtified, "that all the land belonging to the Prebends of the church of St. Peter was ſo quiet and free, that neither the King's officer, nor any other, could have law, nor take a diſtreſs there, till the Canon of that Prebend was firſt required: and, if he refuſed, the Dean ſhould ſet a day, and do right at the church door. And if any perſon whatſoever ſhall take and detain any man, though guilty, and convict of any crime or wickedneſs whatever, from within the Porch, he ſhall always be adjudged to make amends by ſix hundredths; if from within the church, by twelve; if from within the choir, by eighteen; every hundredth containing ſix pounds, and for every the ſaid faults, or any, ſhall be enjoined penance, as for ſacrilege. But if any ſhould be ſo mad, and inſtigated by the devil, as to preſume to take one from the ſtone-chair by the altar, which the Engliſh call Frithſtol, that is, the Chair of Peace, for ſo wicked a ſacrilege no judgment or ſum of money can atone." Many inferior privileges are then

then enumerated, as thoſe of Sac, Soc, Toll, with ſeveral others, in terms too barbarous for the comprehenſion of moſt underſtandings now-a-days.

King Stephen, by his precept, dated at York, directed to William Peverell, and the Sheriff of Nottinghamſhire and his Miniſters, commanded, that the Canons of St. Mary of SUWELL ſhould have the woods of their Prebends in their own hands and cuſtody, and thence take what they ſhould need, as in King Henry's time, and that his forreſters be forbidden to take or ſell any thing there.

Succeeding Monarchs, particularly Henry the Second, King Richard, King John, and King Henry the Third, gave to the Archbiſhops of York, and to the Church of SOUTHWELL, ſeveral charters and confirmations of their privileges within the foreſt of Shirewood; all of which are preſerved in the White Book of SOUTHWELL.

But more of theſe matters in a ſubſequent chapter.

Among the tranſactions of the reign of Henry the Third, recorded in the ſame place, is a memorandum of a diſpute between the Chapter of SOUTHWELL and the Prior of St. Catherines, reſpecting the preſentation of a ſcholar in the grammar ſchool of Newark. In this memorandum it is noticed, that the Prebendary of Normanton for the time being, as Chancellor of the Church of SOUTHWELL, has the collation to all the grammar ſchools in the Archdeaconry of Nottingham, in right of his Prebend, and that no agreement he may have made, reſpecting that ſubject, will bind his ſucceſſors.

In the time of Edward the Third, the conſtitution of this church ſeems to have received a very firm eſtabliſhment, by a royal confirmation of all its privileges and immunities, and very

conſiderable aggrandizement in power and authority. During the whole of this reign, and that of Richard the Second, ſeveral pleas, before the King at Weſtminſter, occur, touching the rights of the Chapter, or thoſe of the reſpective Prebendaries. In all theſe, without exception, they appear to come off victorious; for there always follows a writ of allowance. In the third year of the reign of Edward, are pleas of Quo Warranto, before the Juſtices Itinerant, in which the Chapter claim view of Frankpledge, aſſize of bread and beer, and other ſuch privileges, among the tenants of the church.

In the fifth year of the ſame reign, are pleas at Weſtminſter, to the ſame purport, from the Chapter, and from moſt of the Prebendaries alſo, on their own reſpective Prebends. In all theſe judgment is given for the church. In the fifteenth of the ſame King, an inquiſition was taken upon certain cuſtoms, touching the tenants of the Chapter, before the Sheriff of Nottingham, by John de Kyneſale and others, who ſaid, upon their oaths, that all the Prebends of SOUTHWELL, and the tenants of the ſame, are free from pontage, and ought not to be liable to ſcot and lot. In the 46th year of the ſame King, is a mandate to Adam de Everyngham and the other Juſtices, for the preſervation of the aſſize of bread and beer, and the privilege of ſurveying weights and meaſures in SOUTHWELL, Norwell, the two Muſkhams, Calneton, Oxton, Calverton, Woodborough, Crophill, Blythworth, Halton, Beckingham, Dunham, Halam, Edyngly, and Normanton; which this mandate recites to have been allowed them before, in the time of Edward the Second.

In the reign of Richard the Second, ſo early as the fifth year, is a charter of Inſpeximus, confirming all the privileges this church had ever enjoyed, and a Writ of Allowance of the ſame.

The

The next inſtrument is a Writ of Allowance of the ſame King, reſpecting the aſſize of bread and beer claimed by the Chapter.

From this period, the members of this church ſeem to have enjoyed their privileges without interruption; for, in the White Book, is a regular account of tranſactions, which paſſed almoſt every year, at their courts. The only one I find worth recording is, in the reign of Henry the Fourth, a preſentment made, that Robert Newton, who held of the Chapter certain lands in Newton near Bingham, was dead, and that his ſon and heir, being under age, had been taken out of the country by his friends, in prejudice to the Chapter's right of wardſhip. This entry claimed notice, only becauſe it recognizes one of the rights of the Chapter, no where elſe mentioned.

The ſubſtance of theſe pleas, as they are recorded in the White Book.

Pleas of Quo Warranto, before the Juſtices Itinerant in the county of Nottingham, 3d year of Edward the Third.

It is preſented that the Chapter of SOUTHWELL hath view of frank-pledge of all their tenants in SOUTHWELL, Northwell, South Muſkham, North Muſkham, Calneton, Oxton, Calverton, Woodborough, Crophill, Blythworth, Halton, Beckingham, Dunham, Halam, Edyngley, and Normanton, but upon what ground, or how long they have had that privilege is not known: the Chapter was alſo ſummoned to anſwer upon what ground they claimed to have aſſize of bread and beer of their tenants in ſundry places, who anſwered, that they had enjoyed that privilege time out of mind, in right of their church.

Pleas before the King at Weſtminſter, 5th of Edward the Third.

In theſe the Chapter claim to have a view of frank-pledge, and all things thereto belonging in SOUTHWELL, Halam, and Newton,

Newton, to be holden twice a year at SOUTHWELL, likewiſe view of frank-pledge in Edingley twice a year, &c. &c. And on the Morrow of our Lord's Aſcenſion the Chapter came by their attorney, and in like manner Robert Woodhouſe, and the other Prebendaries by their attorney, and ſaid, that theſe their privileges had been enjoyed by them time out of mind. It was therefore ordered, that the Rolls ſhould be ſearched, and on the Morrow of St. John the Baptiſt, came Adam Fincham for the King, as alſo the Chapter of SOUTHWELL and Prebendaries thereof, before certain jurors, who, upon their oath, ſaid, that the Chapter and Prebendaries aforeſaid had, time out of mind, reſpectively enjoyed frank-pledge, &c. and all things appertaining thereto, wherefore judgment was given for the Chapter; and it was thereupon adjudged, that the Juſtices in Eyre were to hear and determine all pleas touching the Chapter, Canons, their tenants and ſervants, at the ſouth door of the church (except pleas of the crown, which they were to hear and determine at the houſe of any of the Canons out of the ſanctuary); alſo that the Chapter had view of frank-pledge of all their tenants in SOUTWELL, Norwell, the two Muſkhams, Calneton, Oxton, Calverton, Woodborough, Crophill, Blytheworth, Halloughton, Beckingham, Dunham, Halam, Edingley, and Normanton; and their court-leet, holden twice every year at SOUTHWELL, for their tenants reſiding in SOUTHWELL, Halam, and Newton; and likewiſe that, holden in like manner, for Edingley.

Robert Woodhouſe, Prebendary of Norwell, alſo had the like view of all his tenants in Norwell, Woodhouſe, Willoughby, and Middlethorpe, kept twice in a year at Norwell, and waif in the ſaid towns.

Robert de Nottingham, Prebendary of Oxton and Crophill, had the like of his in Oxton, Blytheworth, Calveton, Woodborough, and Crophill and Hickling, as alſo waif in the ſame.

Lambert de Trikingham, Prebendary of Halghton or Halloughton, had the like alſo of his there.

Robert de Bridelington, Prebendary of Woodborough, the like of his in Woodborough and Edingley.

William de Barneby, Pebendary of Beckingham, the like of his in SOUTHWELL and Edingley, holden twice a year at each of thoſe places.

William de Newark, Prebendary of North Muſkham, had the like of his in North Muſkham, Calneton, South Muſkham, North Carleton, Normanton by SOUTHWELL, to be holden twice in a year at North Muſkham, with waif in the ſame.

Thomas de St. Albano, Prebendary of Dunham, had the like of his in Dunham, Darlton, Wymton, Ragenhull, kept twice a year at Dunham.

John de Sandale, Prebendary of Normanton, had the ſame of his in SOUTHWELL and Normanton, to be kept twice a year at SOUTHWELL.

The courts of the reſpective Prebendaries were ſubject to the general one of the Chapter, and thither cauſes upon error, and for other lawful reaſon, as the White Book expreſſes it, were removed and determined.

Among the many curioſities preſerved in the ſame repoſitory, there is one of ſingular import, bearing date 5th of Richard the Second, under the title of Laudable Cuſtoms, which runs in the following ſtyle:

Conſuetudines laudabiles capituli predicti antiquitùs uſitate & approbate ſequuntur in hunc modum.

Prima conſuetudo eſt quod quilibet reſidens infra Dominium capituli, hoc eſt quod de quâlibet domo occupatâ principalis perſona illius domûs, ſive ſit vir ſive mulier, ſive ſit principalis tenens tenementorum de capitulo tentorum, ſive tenens tenentis talis tenementi faciet ad minus duas apparencias ad curiam capituli per annum, vide-

videlicet, ad proximum viſum poſt Feſtum Sancti Michaelis, & ad proximum viſum poſt feſtum paſche & ſi non faciat debet amerciari quia eſſoniari non poteſt. Item, quod quilibet alius tenens dicti capituli liberè ſecundum formam carte ſue faciet ſectam vel non ſectam. Item, quod quilibet nativè tenens de dicto capitulo faciet communem ſectam ſi curia teneatur de tribus ſeptimanis in tres ſeptimanas. Item, quod quilibet nativus de ſanguine ſuccedens in hereditatem ſuam poſt mortem anteceſſoris ſui dabit capitulo pro herieto ſuo ad ſuum ingreſſum tantum 5s. 4d. Item, quod quilibet nativus capituli qui habet filias vel filiam maritatam dabit pro mercheto tantum 5s. 4d. Et ſi illa filia fuit deflorata ante matrimonium dabit pro letherwyte tantum 5s. 4d. Et poſt mortem dicti tenentis ſi habeat uxorem ſuperſtitem & filium vel filios vel filiam vel filias dicta uxor poſt mortem viri ſui tenebit tenementa ſua integra ad terminum vite ſue dum tamen tamdiu vivere contingat ſine marito. & ſic dicta uxor ſeſtentabit exitum inter ipſam & maritum ſuum exeuntem & precipue hæredem mariti ſui ſive ſit maſculus ſive femella quam diu tenuerit tenementa predicta. Et dicta uxor dabit ad ingreſſum poſt mortem viri ſui 5s. 4d. Et ſi contingat quod ipſa capiat alium maritum liberum hominem ſive nativum capituli ſive alicujus alterius tenementa ſua predicta debent reſeiſiri in manus capituli & reddi heredi qui dabit ad ingreſſum ſuum pro herieto ſuo 5s. 4d. non obſtante quod mater ſua antea tantum ſolvit. Et ſi contingat quod vivente marito prima uxor decedat & habeat exitum cum primâ uxore ſuâ filiam & cum ſecundâ uxore habeat filium, filius ſuccedet patri ſuo poſt ejus mortem ſolvendo pro herieto ſuo 5s. 4d. & non obſtante quod ſit de ſecundâ uxore, ſed ſecunda uxor poſt mortem viri ſui habebit nomine dotis ſue unam domum in quâ poſſet honeſte morari, & in quolibet campo dimidiam acram terre arabilis, quas heres tenetur erga Dominum exonerare, quamdiu dictam uxorem ſecundam vivere contingat ſine marito, quia ſi alium virum capiat domus et terre debent reſeiſiri & reddi heredi, &c. Et ſi contingat quod nativus de ſanguine teneat aliqua tenementa de capitulo & procreavit de uxore ſuâ plures filias nullum habens maſculum poſt mortem dicti nativi ultima filia ſuccedet in hereditatem poſt mortem patris ſui tantum, & dabit pro herieto ſuo 5s. 4d. Et ſi illa filia capiat virum ſive liberum hominem ſive nativum capituli vel alicujus alterius ſine licentiâ, tenementa ſua debent reſceiſiri & dicta heres dabit pro mercheto 5s. 4d. non obſtante reſeiſinâ predictâ. Et ſi vir talis heredis faciat finem cum capitulo tenendi tenementa predicta ad terminum vite uxoris ſue licèt habeat exitum inter ſe, ille exitus, ſive ſit vir ſive mulier, nunquam hereditabit illam terram poſt mortem matris niſi ad voluntatem capituli eo quod talis exitus ſemper eſt liber de ſanguine. Et regula generalis talis eſt quod liber homo nunquam poteſt hereditare terram que tenetur de Domino in bondagio niſi ad voluntatem Domini ſed poſt mortem predicte ultime filie hereditas predicta deſcendere debet ſorori ſue juniori ſi ſola ſit, ſin autem non poteſt calumpniare. Item, nullus nativus nec aliquis alius tenens per copiam curiè ad terminum annoruu vel ad terminum vite ſine licentiâ capituli debet alienare tenementa ſua que de capitulo tenentur neque parcellam eorundem per ſcriptum neque ſine ſcripto alicui alteri

extra

extra curiam capituli ſine licentiâ, & ſi faciat, tenementa ſua debent ſeiſiri & teneri quouſque fecerit finem ad voluntatem capituli pro tenementis rehabendis, nec faciet vaſtum vel venditionem ſeu deſtructionem in tenementis que de capitulo tenet & ſi faciet, tenementa ſua debent ſeiſiri quouſque fecerit finem, &c. vel debet a merciari ad voluntatem capituli, & ſi ſit liber homo qui tenet de capitulo aliqua tenementa ad terminum vite vel annorum per copiam curiè, & faciat vaſtum, venditionem, ſeu deſtructionem in tenementis illis durante termino ſuo proſequatur contra ipſum per breve de vaſto, &c. Item, ſi error aliquis ſive aſſignetur in aliquo placito infra curiam alicujus Prebende capituli per favorem ſeneſcalli ignorantiam vel aliquam aliam cauſam in favorem alterius partis ad ſectam partis que proſequi voluerit, ad capitulum predictum placitum illud debet removeri a curiâ predictâ in curiam capituli, & terminari per inquiſitionem capiendam de magis diſcretioribus totius juriſdictionis capituli ſecundum formam juris (ut patebit inferiùs) pluribus modis, que quidem conſuetudines ſemper ſimilitèr utuntur, ſive uti deberent in quâlibet Prebendâ ejuſdem capituli.

The revenues of the church were divided into five parts. The firſt was appropriated to the Canons Reſident, which portion was called *the Commons of the Church*; the ſecond to the ſeveral reſpective Prebendaries; the third to the Vicars Choral; the fourth to the Chauntry Prieſts, who had, beſide theſe eſtates in common, the endowments of the reſpective altars which they ſerved; the fifth part was allotted to the fabric, and called, *our Lady's Land.*

Which ſpecific eſtates were originally appropriated to theſe ſeveral purpoſes (excepting, perhaps, thoſe belonging to each Prebend) does not now appear; nor, indeed, is it, by any means, an uncontroverted point, that any of them were, at the time of the original endowment, appropriated at all, but to the general uſe of the church; not even thoſe that are now, and have been long, enjoyed by the Prebendaries themſelves, even upon the old foundation. Donations were, in former times, uſually made *Deo & Eccleſiæ*, for the general purpoſes of religion and the church. But, when the Secular Clergy began to be made Biſhops, and heads of cathedral, and collegiate, bodies, after the conqueſt, a diviſion of property, between the ſuperior and the other mem-

bers, ſoon obtained; and, not long after, among the inferior members themſelves. Then it was, benefactors began to point out the particular appropriations of their reſpective donations, as for the ſupport of ſome officer of the foundation, to find lights, to provide ornaments, to repair the fabric, or to increaſe the commons. With this change of circumſtances, it is ſuppoſed, the members of cathedral, and collegiate, bodies, changed alſo the titles, which they bore in them. While they lived in common, they were ſtyled ſimply Canons; when each Canon came to have a prebend (or proviſion) to himſelf, diſtinct from the common ſtock, he acquired the title of Prebendary.

I find, however, by the White Book, as early as the fifth year of Henry the Third, that Walter, Archbiſhop of York, conferred upon the Chapter, for the particular benefit of the Reſidentiary's Commons, the church of Rolleſton; which he obtained, for this purpoſe, of the prior and convent of Thurgarton. A further augmentation to the fund, for the Commons of the Reſident Canons, occurs in the 19th of Edward the Firſt, by the decree of John, Archbiſhop of York, the Chapter of SOUTHWELL conſenting, as alſo that of York. By this decree the portions of corn and hay, ariſing within the pariſhes of SOUTHWELL and Upton, which did formerly belong to three of the Prebends, are, by the conſent of the three Prebendaries holding the ſame, appropriated to the uſes of the Chapter and Canons Reſident. Several other eſtates were, at different times, ſettled for the like purpoſes, which will be better ſeen among the liſt of benefactors, in a ſubſequent chapter. By the before-mentioned John, Archbiſhop of York, the Rectory of Barneby, near Newark, was given to the Chapter, for the ſpecial purpoſe of ſupporting choriſters. Geoffrey, Archbiſhop of York, gave them the church of Wheatly, to find lights for the ſervice of God; and indeed, without any further enumeration here, it is ſufficient to obſerve, that, from this time, all the donations to the Chapter, recorded in their White

White Book, are limited by ſome ſpecial deſignation of their application.

The lands belonging to the fabric lay chiefly in SOUTHWELL and Normanton. They do not appear ever to have been conſiderable, though, at different times, this revenue received almoſt innumerable ſmall additions. But any more particular account of theſe will alſo be better reſerved for that chapter of this work, which I have thought proper to apppropriate, excluſively, to the purpoſe of recording the liberality of benefactors to this venerable monument of antiquity.

The Vicars Choral, who make the next part of this collegiate ſociety, were ſixteen in number, as well as the Prebendaries; each Canon appointing his own Vicar, and paying him for his Choral Duty. When the number was firſt reduced, and whether that reduction took place all at once, is a matter, perhaps, of little conſequence; but, were it otherwiſe, not now poſitively aſcertainable. Such evidences as are to be found on the ſubject, in ſome degree, contradict each other. Reaſoning by analogy from the other cathedral, or collegiate, foundations, under the patronage of the See of York, one might plauſibly enough conclude, that the alteration took place during the Pontificate of Walter Grey, who was the author of very conſiderable reformations, of a ſimilar kind, in his other churches. It was this active Prelate who firſt erected the Vicars Choral of York into a college, and gave them ſtatutes for the regulation of their affairs; ordaining them, at the ſame time, a common ſeal, and appointing a keeper of it. This ordination was confirmed by King Henry the Third; whoſe charter of confirmation bears date 15 Id. Oct. 1269. A paſſage, in the endowment of one of the chauntries at SOUTHWELL, favors the opinion of ſome material alterations having taken place among this body, in the time of the laſt-mentioned Archbiſhop: it occurs in that of the chauntry at the altar of St. Tho-

mas the Martyr, founded by Robert Lexington in the reign of Henry the Third, whereby he directs, that, " in conſideration of the lands he gives to the Chapter, certain chauntry Prieſts ſhall be appointed to his altar, who ſhall follow the choir in the ſame manner as the *Vicars* of the order of Walter Grey, *regulated* by his deed bearing date at Oxton, 26th year of his Pontificate."

The great difficulty, in the way of this ſuppoſition, ariſes from the valuations, before mentioned, in the reigns of Henry the Eighth and Edward the Sixth ; in which there are ſaid to be 16 Vicars. I do not, however, think this objection inſurmountable ; becauſe, as theſe eſtimates were made merely for the purpoſe of aſcertaining the revenues, and not the number of perſons, in contemplation of diſſolving the foundation, the King's Commiſſioners might, naturally enough, reckon the 16 Vicarage endowments or ſtipends, though, in fact, they were divided among but ſix, or ſome other ſmall number of Vicars, who undertook the whole duty of the church. What makes this conjecture the more probable, is, that, ſo ſoon after as the reign of Elizabeth, among the ſtatutes ſhe gave to this church, where ſhe provides for the ſuſtentation of the Vicars Choral, ſhe ordains that, " for the future, there ſhall be, at leaſt, ſix ; the number, that have of late undertaken the duty of the church, not being ſufficient to perform it with decency and regularity."

It ſhould ſeem, the number of Vicars muſt have been leſs than 16 in the year 1379, by the extent of the ground at that time allotted to them for their dwellings. The college compoſed a quadrangle, ſo ſmall, that, when the reformation took place, and the clergy were allowed to marry, it could only be divided into ſix very indifferent houſes : two on the ſouth ſide ; two on the north ; and two on the weſt, with a gateway between the two latter into the church-yard. The eaſt was occupied by the hall of the college, as appears by a petition of the Chapter to the Archbiſhop, in the year

year 1689, for leave to take it down, and to build a Common-houſe, for the Reſidentaries, in its place; as alſo for his permiſſion to cut down a ſmall quantity of his wood, in Norwood Park, to aſſiſt them in their projected work.

In this hall, Commons were provided for the Canons, Vicars, and other members of the church, much in the ſame manner as meals are ſerved up in the halls of colleges in our univerſities, at this day. At York, there yet remain many regulations by different Archbiſhops and Chapters, as we are informed by Mr. Torre, for the manner, and hours, of the Vicars dining, in the common-hall belonging to that body. Among theſe are many reſtrictions, reſpecting the quantity of liquor to be drank, and the ſex of the waiters to be admitted. It ſeems, the Vicars of that place were in the habit of living ſo high, and heating their blood ſo much, that it was dangerous for a female to come within reach of them; wherefore, by one of theſe regulations, a penalty of twenty ſhillings is impoſed on any Vicar who employs a waiter of that ſex. One may reaſonably conclude, from the decree of Archbiſhop John, in the year 1293, and herein-after inſerted, that the Vicars of SOUTHWELL were ſcarcely more continent than their brethren of York; ſince they are, by that, forbidden to have any female waiters, but thoſe whoſe ages exempt them from all ſuſpicion of amorous inclination.

Before the year 1379, the habitation of the Vicars was ſituated immediately upon the eaſt ſide of the brook, which runs through the Town of SOUTHWELL, cutting the high road at right angles, and now bearing the name of Bullivant's Dyke. This fabric, it ſeems, was ruinous; for which, and other reaſons to be found in the account of the preſent foundation, hereafter inſerted, the Vicars were obliged to lodge diſperſed abroad in different parts of the town. Richard de Cheſterfield, one of the Canons of the church, in the year above-mentioned, got leave of the Pope

Pope and the Archbiſhop of York, to appropriate that part of the church-yard, on which the college now ſtands, to that purpoſe; and, accordingly, built there, at his own charge, the quadrangle before-mentioned. The ground ſtory of this building remained till the year 1780. It was made, at firſt, according to the faſhion of the times, only two ſtories high, of which the upper one was in the roof. This was ſo much out of repair about the year 1485, that it became neceſſary to take it off; which was done at the expence of William Talbot, one of the Canons of that day; of whom more will be ſaid hereafter. Having taken away this covering, the depth of which was ſo conſiderable as to have extended to the ceilings of the lower rooms, he left the bottom ſtory, which was of ſtone, and erected a ſuperſtructure of chambers, after the taſte of the age, of a very ſtrong frame of oak wood, the interſtices of which were filled with mortar and plaiſter, and other ſuch materials. Over this he made a more modern roof, of leſs depth. Lapſe of time having rendered theſe houſes, again, almoſt uninhabitable, the Prebendaries of the church, with a generoſity that would have done honor to a much richer body, ſubſcribed a conſiderable ſum of money, by means of which they began to rebuild this college in 1780. Some additional donations, to be enumerated in another place, have enabled them to finiſh it, in a very neat and commodious manner.

For this ſpecies of liberality, the Prebendaries of SOUTHWELL had a much earlier example, preſerved in their White Book, than, I believe, they were aware of, at the time of their late contributions: for in the year 1294, there appear copies of ſeveral letters from the Chapter to the different Prebendaries, calling upon them for the ſeventh part of the profits of their ſtalls, (acccording to the agreement in the laſt convocation to that effect,) for the purpoſe of carrying on the various undertakings, in which they

they were then engaged, and threatening them, if they neglected to appear immediately, and anſwer this ſummons, with excommunication.

The Vicars Choral had formerly lands of conſiderable value in the pariſhes of SOUTHWELL, Edingley, Farnsfield, Muſkham, and other places in the neighbourhood. They were poſſeſſed alſo of Rawmarſh, in the county of York, and the Priory Alien of Weſt Ravendale, in that of Lincoln. Beſide theſe, they had the Rectory of Kneſal, in the county of Nottingham, to which that of Boughton was united, and the union confirmed, by the Chapter of York, in 1403; as appears by their inſtrument of confirmation, extant in the White Book. They received alſo an annual ſtipend of four pounds from each of the Prebendaries, which, indeed, is ſtill continued. What alteration took place in the conſtitution of this church, or what was the inducement to the Vicars, does not appear; but, about the year 1393, moſt, or all, of the eſtates of which they were then poſſeſſed, were conveyed, by the Vicars, to the Chapter, through the medium of their friend and benefactor, Richard de Cheſterfield. It is to be preſumed, they received ſome recompence; but of what ſort, whether beneficial to their ſucceſſors, or only advantageous to themſelves, we have no hiſtory.

The deed of conveyance is extant in the White Book, and comprizes the following eſtates. One meſſuage in the Borough of SOUTHWELL, late Quarell's; one ditto, late Cicely de Beſkwood's; one in Milnegate, late Webſter's; two acres and one rood of land in SOUTHWELL, late Coll's; the moiety of a meſſuage in ditto, as alſo of an acre of land, late James's; four ſhillings annual rent iſſuing out of land in ditto, late Smyth's; half an acre in ditto, late William Weſthorp's; two acres in Normanton, late Coll's, all which are of the See of the Archbiſhop of York.

York. One meſſuage in Eaſthorpe, late Mandeville's; moiety of a meſſuage in ditto, late Eſſurton's; eight ſhillings rent iſſuing out of lands in Horſepoole; one meſſuage near Burbeck, late Woderoue's; one toft, late Bulcotes; and one toft, late Catte's, both in Eaſthorpe; one toft in Weſthorpe, late Croſs's; one meſſuage, two tofts, ſeven bovates of land, ten acres of meadow, and ſixteen ſhillings rent out of tenements in Halam, Edingley, Oſmundthorpe, and Holbeck; one toft, three bovates of land, ſix acres of meadow, in the ſame towns, of divers fees; one meſſuage, five bovates of land, four acres of meadow, and five ſhillings and ſixpence annual rent, iſſuing out of tenements in Kirklington, Edingley, Halam, Oſmundthorpe, and Holbeck of ſeveral fees; half an acre of land, late Farndon's; one acre, late Calverton's, in Halam and Edingley; one toft and two bovates in Normanton, late Brown's; three acres of land in Hockerton, late Coll's; one toft, fourteen acres of land, and four acres of meadow in Holme and N. Muſkham; five acres of land and five of meadow in the ſame town, and two ſhillings and fourpence annual rent iſſuing out of a meſſuage in Bleaſby, Gourton, and Gipſmere. All theſe are conveyed to the Chapter, as it is expreſſed, "for the benefit of the Vicars Choral."

Whatever eſtates, or revenues, remained appropriated to particular inferior members of this church, as to the Vicars, Chauntry, and other, Prieſts, or to the lay-officers of it, ſo late as the reign of Henry the Eighth, were included in the general ſurrender to that monarch, at the time of the diſſolution; and, when he refounded and re-endowed this church, they were all of them comprehended in his charter of endowment, and ſettled on the Chapter; and, inſtead of the eſtates themſelves, particular ſtipends, out of the aggregate property, were appointed to be paid to the inferior members of the body.

At the time the Vicars were poſſeſſed of eſtates, and their property was diſtinct from that of the Chapter, they had a common ſeal, for the tranſacting of their buſineſs. It appeared to a deed in 1262, whereby they confirmed a gift, which Richard de Sutton, Canon of the church, had made of lands in Muſkham, Bathely, and Holme, to Hugh de Morton, his Chamberlain, to be holden of the ſaid Vicars, at the yearly rent of ten ſhillings. To this deed is placed, firſt, the Vicars ſeal, in the circumference of which are the words *Commune Sigillum Vicariorum Suuel:* Then comes the ſeal of the Chapter. So records Thoroton, but the inſtrument itſelf is no longer to be found. The Vicars Choral, I have before obſerved, are ſix in number. The living of SOUTHWELL, or, as it is called, the Pariſh Vicarage, is in the private patronage of the Prebendary of Normanton; but, not being, of itſelf, a ſufficient proviſion for a man who has no connexion with the college, it has generally been given to one of theſe members of the body. Its value is about fifty pounds per annum, including the houſe and a conſiderable garden, which make it a pretty addition to the income of one of the officers of the church. There is a ſchool alſo, with an endowment by Edward the Sixth, of ten pounds per annum out of the Exchequer, payable at Midſummer, and twelve more, payable quarterly by the Chapter, which another of the Vicars Choral always holds. In the year 1728, there was a long arrear of this ſalary due to the ſchoolmaſter from the Exchequer, whereupon the Chapter of SOUTHWELL preſented a memorial to Sir Robert Walpole, at that time Chancellor, praying that he would grant a warrant to the proper officer, to allow and pay the arrearages, and continue the ſalary. From that time it has been regularly remitted; but the arrears, which were of ſix years ſtanding, are ſtill undiſcharged. The boys of the ſchool not being very eligible neighbours, the Chapter have fixed the Vicar, who is ſchoolmaſter, in another part of the town. The pariſh miniſter's vicarage-houſe is alſo diſtant from the college, and wholly independent of the Chapter. The

abſence of theſe two Vicars made ſix houſes no longer neceſſary; and the ground, which the college occupies, not being over-ſpacious, the Chapter very wiſely, on the laſt occaſion, erected only four, for the habitations of the four remaining Vicars, whoſe offices and avocations are not of a ſort to diſpenſe with their reſidence within its walls. By this means they were enabled to make the houſes very commodious, and alſo to improve the general appearance of the ſtructure, by leaving the weſt end of the court open to the church and church-yard, with only a neat iron balluſtrade to mark their reſpective limits.

The ſalary of the Vicars Choral is now, and has long been, a fixed, annual ſtipend. Its amount is fifteen pounds, payable quarterly by the Chapter. Beſide this, they have their choice of all livings in the patronage of the Chapter, according to their ſeniority in the church, next after the Prebendaries. There is no reſtriction as to the number of preferments to be holden by the Vicars, but ſuch as the general law of the land impoſes: but, by a decree of the Chapter, for the benefit of the Vicars, no Prebendary can hold more than one living of the gift of the Chapter.

There is an Organiſt, with a ſalary of fifteen pounds per ann. payable quarterly by the Chapter. To this are generally annexed ſome other offices, as thoſe of Rector Chori, with an annual ſalary of five pounds; of Auditor, with a like ſalary of five pounds; of a Singing-man, with one of ten pounds; and ſeveral ſmall perquiſites.

The Singing-men, or, as they are in ſome churches called, the Lay-Vicars, are the officers next in order to be noticed. They are ſix in number, and have, by the ſtatutes, an annual ſtipend of ten pounds each, paid by the Chapter, which has of late been augmented to eighteen pounds.

The

The Choriſters are alſo ſix in number. Their ſtatutable ſalary is two pounds per annum; but is, of late, increaſed, by the Chapter, to three pounds.

There are two Scholarſhips, and two Fellowſhips, founded in St. John's College at Cambridge, in the 22d year of Henry the Eighth, by a Dr. Keton, Canon of Sarum, to be preſented by the ſaid Dr. Keton and Sir Anthony Fitzherbert, then one of the Juſtices of the Court of Common Pleas, during their lives, and, after their deceaſe, by the Maſter, Fellows, and Scholars of the ſaid college, to perſons who ſhall have ſerved as Choriſters of the Chapter of SOUTHWELL. In the 30th of George the Second an improper application of this charity, gave occaſion to an able argument, and an elaborate judgment, in the Court of King's Bench. The Maſter and Senior Fellows of St. John's College, elected, into one of theſe Fellowſhips of Keton's foundation, one Craven, who had not been a Choriſter of SOUTHWELL; although one Todington, who was not in any reſpect diſqualified by the ſtatutes of the ſociety, and who had ſerved in the capacity of a Choriſter, was a candidate. Todington appealed to the Biſhop of Ely, as Viſitor General of the college, againſt this election. The Maſter and Senior Fellows moved the Court of King's Bench for a prohibition, on two grounds—— Firſt, That the Biſhop of Ely, though Viſitor of the college for certain purpoſes, was not Viſitor General, being limited, by the ſtatutes, in the time, the objects, the manner, and the form of his viſitation; and that he was not Viſitor as to the election of Fellows. Secondly, that if he were Viſitor as to the election of Fellows upon the old foundation, yet that he could not exerciſe that power upon theſe ingrafted Fellowſhips of Keton's. Lord Chief Juſtice Mansfield delivered the opinion of the court, that the Biſhop of Ely was General Viſitor of St. John's College, except in caſes excepted; that, as ſuch, he had a viſitatorial power over the Fellowſhips of the old foundation; that the mode of donation being the law of it, if Keton had appointed a Viſitor, and

the college had accepted his donation upon thoſe terms, his appointment would take place; but, that not being the caſe, this, like all new ingraftments on old foundations (no particular proviſion being made, by the donor, to the contrary) becomes, as it were, a part of the old foundation, ſubject to the general laws, and its rights determinable according to the old conſtitution, of the college: that, by that old conſtitution, the Maſter and Fellows were to elect, and if they did wrong, the Viſitor to judge. The prohibition was accordingly refuſed; and the Viſitor's opinion being with Todington, he was, in the event, put into poſſeſſion of the Fellowſhip. This foundation was again the ſubject of litigation before the Viſitor, in the year 177 . One of Keton's Fellowſhips became vacant; two candidates appeared, of the names of Wood and Abſon. Both had been Choriſters regularly choſen, both Scholars of St. John's. The college made choice of Abſon. Wood appealed to the Viſitor, alledging for cauſe, that Abſon was only a nominal Choriſter, that he never ſung, and did not conſtantly attend the duty of the church. This accuſation appeared to the Viſitor to be founded in fact, and he, accordingly, ſuperſeded the election of Abſon by the college, conſidering his ſervice, as Choriſter, in the light of a fraud upon the foundation. Hereupon Wood was put into poſſeſſion of the Fellowſhip.

The other officers of the ſociety are Virger, Dog-whipper, &c. as in other cathedral, and collegiate, churches.

There were many chauntries founded in the church of SOUTHWELL, at a very early period. Of theſe there is an account in the White Book, all collected into one point of view: of the later ones there is no enumeration, but ſuch as is to be extracted from the different inſtruments of donation. The Chauntry Prieſts, thirteen in number, had a large houſe at the north-weſt corner of the church-yard, ſtill called emphatically *the Chauntry*, and ſeveral lands in common.

In

In the year 1372, an inquiſition was taken, by authority of the Archbiſhop of York, of all the chauntries belonging to SOUTHWELL, before the Prior of Thurgarton, and Maſter John Crophill, Canon of the church. It was declared, upon oath, as follows, viz. "that there are three particular chauntries founded in the chapel of St. Thomas the Martyr, two whereof are endowed with twelve marks yearly, to be received of the Rector of the church of Barnburgh near Doncaſter, and the third chauntry conſiſts in certain rents of divers tenements to the ſaid chauntry aſſigned, viz. of Sir John Lodnam, Knight, ten ſhillings; of Richard de Clay, ten ſhillings; of William Zoug, one pound; of William Marſchall, ten ſhillings and nine pence; of Thomas Gunter, ten ſhillings and eight pence; of Richard Baker, one ſhilling and eight pence; of John de le Chaumbyr, ten pence; of divers tenements in Laxton Morehouſe, ſixteen ſhillings; of Sibella Brownyng, ten pence; of Robert Barker, one ſhilling and ſix pence. The fourth chauntry is founded at the altar of St. Peter the Apoſtle, in the ſame church, by Richard Sutton in ſix marks, to be received from the prebendary of North Muſkham, becauſe the lands and rents of the ſaid chauntry are in the poſſeſſion of the ſame Prebendary. The fifth chauntry was founded by William Wydyngton, Knight, at the altar of St. Nicholas in the aforeſaid church, which conſiſts in divers rents payable from different tenements to the ſum of ſix pound eight ſhillings, as appears in the endowment of the ſame. The ſixth chauntry was founded by Andrew, Bailiff of SOUTHWELL, at the altar of St. Stephen in the ſaid church, in one Manſe in SOUTHWELL, and divers rents yearly to be received. The ſeventh chauntry by Henry Vavaſor, at the altar of St. John the Baptiſt in the ſame church, in divers rents as follows, viz. of Robert Roderham, Chaplain, one pound; of Henry Marſhall of Norwell, ſix ſhillings and eight pence; of a certain place in Norwell Woodhouſe, three ſhillings; of a certain place of paſture in Edyngley, thirteen ſhillings and four pence; of the fabric of the church of SOUTH-

SOUTHWELL, ten ſhillings and two pence; of John Wynflete, eight ſhillings and ſix pence; of a tenement late Richard Wylughby's in SOUTHWELL, ſix ſhillings and five pence; of a certain place in Eaſthorpe, three ſhillings; of Maſter Robert Tanour, three ſhillings and eight pence; of Sibilla Brownyng, one ſhilling; of the Chauntry of St. Nicholas, two ſhillings; of the Chauntry of St. Thomas, one ſhilling; of Iſabella de Crumwell, two pence. The eighth Chauntry, by Henry de Nottingham, at the altar of St. John the Evangeliſt, in the ſaid church, was endowed with divers rents as follows: viz. of the Prior of Sixhill, ſix marks; of certain tenements in Warſop, one pound; and of certain tenements in Wylughby near Norwell, ſix ſhillings and eight pence. The ninth Chauntry, is called the Chauntry of St. Mary, the Chaplain of which enjoys the church of Whetley; which church became, in the peſtilence, ſo poor, that the Chaplain could not ſupport the burthens thereof; wherefore it was aſſigned to him, that he ſhould receive two pounds yearly from the Prior of Sixhill, and lands and tenements in Sutton and Carleton to the yearly value of ſix marks, by purchaſe of the Reverend William Gunthorp, late Canon of SOUTHWELL."

At ſome period of the reformation, probably when this church was re-endowed, moſt of the revenues, which had belonged to the Society of Chauntry Prieſts, were transferred to the Chapter; and, among the reſt, their ancient college, which, as has been obſerved, is ſituate at the north-weſt corner of the church-yard. Some eſtates are ſuppoſed to have been in the poſſeſſion of this community, with which neither the Chapter, nor its individual members, have, now, any connexion; but, by what means they have got into other hands, whether by grant, or fraud, or by the indolence of the Prebendaries, in not ſufficiently taking care of the revenues belonging to the church, it would be difficult, at this diſtance of time, to determine.

By

By the inſtrument of Henry the Sixth, which conveyed the Priory of Ravendale to the Chapter of SOUTHWELL, we are informed, that the number of perſons bearing office in this church amounted to upwards of ſixty. The preamble, where this is mentioned, is as follows:

Rex omnibus ad quos, &c. ſalutem. Monſtravit nobis venerabilis Pater Johannes Archiepiſcopus Eborum qualiter poſſeſſiones & proventus Eccleſiæ Collegiatæ Beatæ Mariæ de SOUTHWELLE, ad Eccleſiam Cathedralem S. Petri Eborum, quæ de fundatione inclitorum progenitorum noſtrorum, & noſtro Patronatu exiſtit, pertinentes in quâ quidem Eccleſiâ de SOUTHWELLE perſonæ Canonicorum, Vicariorum, Capellanorum, Cantariarum, Diacanorum, Subdiacanorum, Choriſtarum, & aliorum Miniſtrorum ad numeram ſexaginta perſonarum, vel circiter, ſe extendunt, ad tantam exilitatem devenerunt, ac in tantum decreverunt et ſunt diminutæ, quod nec Vicarii, Diaconi, Subdiaconi aut Capellani ſupradicti, paucis ſaltem eorundem Capellanorum exceptis, nec alii inferioris gradus miniſtri ſupradicti, qui, viz. Vicarii, Diaconi, Subdiaconi, Capellani Cantariarum & alii inferioris gradus Miniſtri numerum quadraginta perſonarum, aut circiter attingunt, de portionibus et proventibus eis aſſignatis poſſint ſuſtentari, quin imó ob congruæ ſuſtentationis defectum ſunt ab ipſâ Eccleſiâ de SOUTHWELLE veriſimiliter receſſuri; & eadem Eccleſia deſolationis ſubitura diſpendium, et divinis officiis deſtituenda, niſi per nos in hâc parte celerius ſuccurratur eidem. Nos premiſſa conſiderantes, de gratiânoſtrâ ſpeciali, &c. &c.

This church, and that of Ripon, are ſaid to be the only ones in England, which are, as well parochial, as collegiate, at this day; all the others having been diſſolved by Henry the Eighth or his ſucceſſor.

It now remains to ſay ſomething of the different Prebends, the Places from which they have their Titles and Revenues, and the Mode of thoſe Revenues accruing.

NORWELL, which furniſhes proviſion for three Prebendaries in the Church of SOUTHWELL, is ſituated about ten miles to the north of that place. It is, now, not an inconſiderable village, but, probably, has been, in former times, much larger; as I find in the White Book, in the reign of Henry the Third, a grant of an annual fair, and a weekly market. The three Prebends of this place

are

are among the moſt ancient; and the firſt of them, Norwell Overall, has always been eſteemed the beſt in the Church of SOUTHWELL. Though it be not any where expreſsly declared, it is to be collected from many parts of the White Book, that Overhall was the firſt founded of theſe three Prebends; that the Prebendary of that was Lord of the Manor, Patron of the Church, and was endowed very largely indeed. Palace Hall was the ſecond in date of foundation, and extent of property. It ſeems more than probable, that Tertia pars was of much later inſtitution, and, very probably, carved out of Overhall. This ſuppoſition affords the only means of accounting for the preſent diviſion, and reſpective appropriations, of property, in Norwell and its contiguous hamlets, between theſe two Prebends. The revenues of all three ariſe from conſiderable eſtates in, and about, Norwell, Norwell Woodhouſe, and Carlton upon Trent, which are demiſed upon leaſes for lives to tenants. There are two ſmall Vicarages here, of which the Prebendaries of Norwell Overhall, and Norwell Tertia pars, are the patrons. The value of theſe Vicarages, when ſeparated, is ſo extremely trifling, that, of late years, the two Prebendaries, for the laudable purpoſe of providing a reſident Miniſter, have made a joint preſentation of one Vicar, to whom the two medieties ſupply a comfortable ſubſiſtence.

In the White Book, is an ordination of Archbiſhop William Wickwane, which ſtates the Vicarage of Norwell to conſiſt of "one meſſuage, thirty acres of arable land, five acres of meadow, five ſhillings and ſeven pence annual rent iſſuing out of two tenements in Norwell and Carlton, and in all tythes great and ſmall, oblations and obventions, except only corn and hay, which belong to the Canon." It is valued at ſeven pounds thirteen ſhillings and two pence annual produce. An inquiſition was afterwards taken of this Vicarage, which correſponds with this ordination. There is alſo the charter of Henry the Third, dated 41ſt year of his reign, whereby he grants to John

John Clarel, Canon of Norwell Overhall, and his ſucceſſors, "free warren in all his demeſnes, except within the bounds of the foreſt; alſo a weekly market every Thurſday, and an annual fair, to laſt three days at Norwell, and to be holden on the Morrow of the Holy Trinity, provided the ſaid market and fair be not prejudicial to thoſe in the neighbourhood." The title to this fair and market was afterwards queſtioned, in the reign of Edward the Third; but, on inquiſition, allowed to John de Thoreſby, Canon of Norwell, as appears from the ſame authority. The Prebends of Norwell Overhall and Palace Hall have their reſpective Prebendal houſes in the town of SOUTHWELL; but, to that of Tertia pars, there is none. The Prebendaries alſo of the two former, with him of Normanton, enjoy, in common, the predial tithes of SOUTHWELL and ſeveral other contiguous pariſhes. To prevent diſputes, they are divided into three parts; and each third part changes hands every three years: ſo that, in a courſe of nine, each of three Prebendaries has been in poſſeſſion of every portion of theſe tithes. Before the encloſure of ſome of the pariſhes, which compoſe this cycle, the diviſion was thus allotted. The town and fields of SOUTHWELL, with the hamlets of Weſthorp and Normanton, made the *firſt* part. Halam, Farnſfield, Kirklington, Edingley, and Halloughton, the *ſecond*. Gourton, Gibſmere, Bleaſby, Eaſthorpe, and Noton, the *third*. From this triennial ſucceſſion of enjoyment, among the three Proprietors of theſe tithes, they have acquired the name of *the Current Tithes*.

When an encloſure has taken place in any of theſe contributory pariſhes, the tithes (which have always been commuted for land) have been deducted from the common ſtock, and the lands, taken in lieu of them, ſettled in proportionate diviſions on the reſpective Prebends, to which this triennial, tripartite ſucceſſion appertained. The original agreement to enjoy them after this mode, is to be found in the White Book, ſubſcribed by the three Pre-

bendaries who entered into the contract; viz. H. de Skypton, J. Clarel, and H. le Vavaſour: it bears date A. D. 1266.

In the ſame repoſitory is an agreement between the Prebendary of Norwell and the Rector of Crombwell, a contiguous pariſh, reſpecting ſome diſputed tithes. The agreement is dated 1371, and determines, "that the Rector of Crombwell, for the time being, and his ſucceſſors, ſhall receive all titheable thraves, which amount, in number, to fifty-two, and ariſe from perſons inhabiting fifteen tenements in the ſaid town of Crombwell, and alſo all other real and perſonal tithes ariſing from thoſe tenements, &c. And in recompence for the ſaid thraves, &c. the two Prebendaries of Norwell ſhall receive an annual penſion of one pound ſix ſhillings and eight pence." This agreement received the confirmation of John, Archbiſhop of York, in 1371, as I ſuppoſe, though in the White Book written 1351, which is twenty years before the agreement, and when William Zouch was Archbiſhop.

Among the entries, in the ſame place, in the reign of Henry the Fourth, there is a curious memorandum, reſpecting the cuſtoms of Norwell, to the following purport.

"Memorandum.—That all the tenants of the Lord, in bondage, as well free as natives, in Norwell, Woodhouſe, and Willoughby, whereof three only are natives, being charged to declare the truth, concerning the cuſtoms and ſervices of their tenements, ſay, that every one holding a bovate of land, or any meſſuage in the place of a bovate, ought to plough one day in ſowing time in the winter, receiving from the Lord, for that work, wheaten bread and peaſe to the value of three pence, and to harrow with one horſe, receiving, for the ſame, bread to the value of two pence; likewiſe he is bound to do the ſame ſervices, at Lent ſowing, at the ſame price: alſo to weed with an hoe, for which he is to receive bread to the value of an halfpenny; he ought alſo, together with his companions, to mow the Lord's meadows in Northyng, containing

ing thirteen acres, for which he and the reſt of the mowers of the ſame meadow, whoſe number is twenty-four, ſhall eat in the Prebendal-houſe as follows: firſt, they ſhall have bread and beer, potage, beef, pork, and lamb, for the firſt courſe; and for the ſecond, broth, pigs, ducks, veal or lamb roaſted; and, after dinner, they are to ſit and drink, and then go in and out of the hall three times, drinking each time they return, which being done, they ſhall have a bucket of beer, containing eight flagons and an half, which bucket ought to be carried on the ſhoulders of two men through the midſt of the town, from the Prebendal-houſe unto the aforeſaid meadow, where they are to divert themſelves with plays the remainder of the day, at which plays the Lord ſhall give two pair of white gloves. On the day following, the mowing ſhall be made into heaps, for which work they ſhall have from the Lord four pence only, to drink; and when the hay ſhall have become dry, all the twenty-four tenants ſhall carry the ſame unto the manſe of the Prebend, and there houſe it, for which they ſhall have, in bread, to the value of a penny per cart load, and each perſon aſſiſting thereat (called Treaders) ſhall have, for his work, bread, in value an halfpenny; and the aforeſaid twenty-four tenants ſhall mow three acres of the Lord's meadow in the Moor, and they, with the Toſſers, carrying the hay from the ſame meadow, ſhall toſs it once, and every one working thereat ſhall have, from the Lord, bread, to the value of an halfpenny; and the Lord ſhall diſpoſe of the reſt; and every tenant holding an entire bovate of land, ſhall, with his companions, reap, &c. the Lord's corn, from the beginning to the end of Autumn, with two men, receiving from the Lord, each day, for every one at work, bread, to the value of one penny and three herrings: likewiſe every tenant ſhall carry two cart loads of corn from the fields of Norwell to the manſe of the Prebend, and ſhall not therefore receive, from the Lord, any thing; and, at the end of Autumn, the Lord ſhall give, to all his tenants ſo mowing, four pence, to drink, and one pair of white pigeons."

Another Memorandum, in the ſame reign, ſtates the land belonging to the Prebend of Norwell Overhall to be

	Ac.
In the North Felde of Norwell -	77½
In the Mydil Felde - - - -	56½
In the South Felde - -	59
In Woodhouſe - - -	21
Total of Demeſne Lands - -	214½
In Willughby - - - -	37
Of Paſture - - -	6½

NORMANTON, which gives denomination to another of the Prebends of this church, is a Hamlet to SOUTHWELL.

This is a part of the ancient foundation, of which we have no other account, than that it belonged to the church in the reign of William the Firſt. The revenues of this Prebend ariſe from lands in Normanton and SOUTHWELL, a third part of the current tithes before-mentioned, and a manſion-houſe in SOUTHWELL, lately rebuilt, in a very handſome and ſubſtantial manner, by the leſſee.

Normanton has formerly been the reſidence of four of the moſt ancient and reſpectable families in the county of Nottingham; viz. A branch of the Cartwrights of Oſſington, who, in the latter part of the laſt Century, had a handſome houſe here; the Hunts of Nottingham, who had a manſion-houſe and conſiderable eſtate here, from the reign of Henry the Fourth to that of Henry the Eighth; Sir Matthew Palmer, and his deſcendants; and the Leeks of Halam, who, in the beginning of the laſt century, were among thoſe of the firſt property and conſequence in this part of the county.

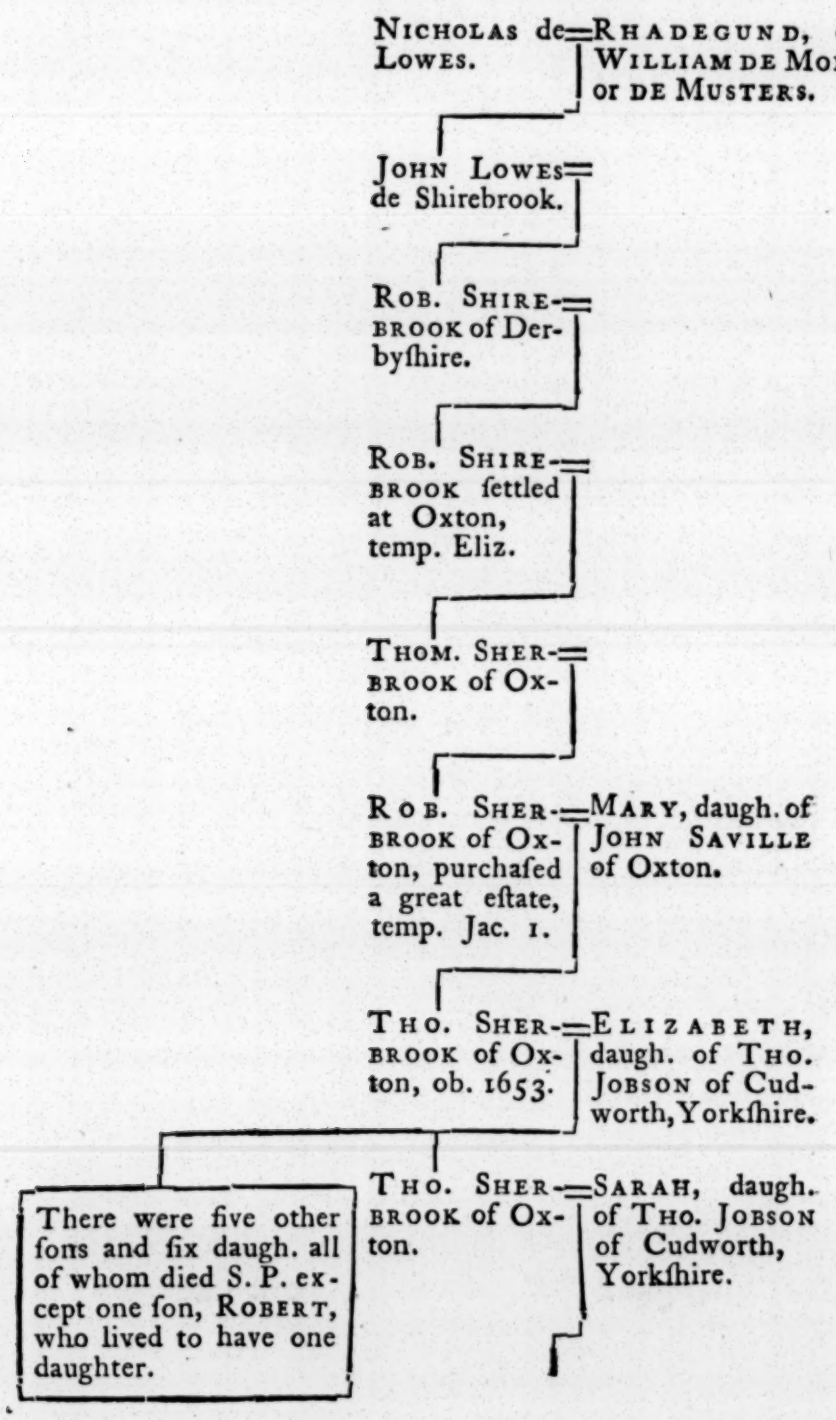
OXTON, or Oſton, or Exton, gives title to two more of the ancient Prebends in this church. The Prebendary of Oxton prima

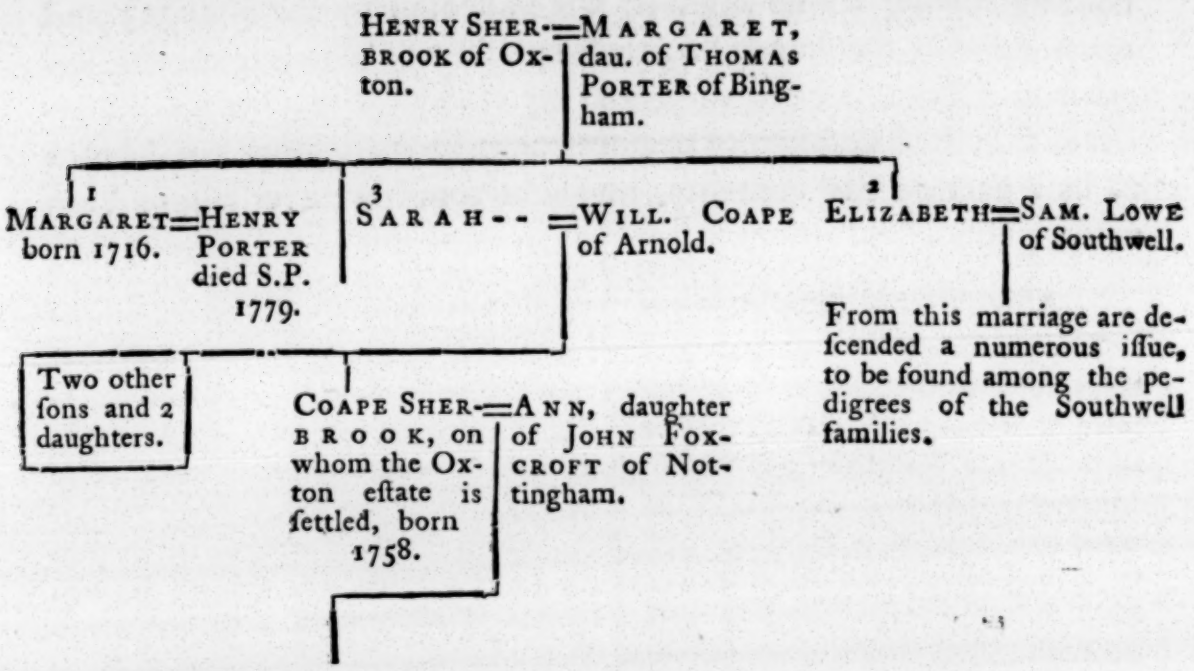
prima pars has lands in Oxton, Calverton, and Cropwell Biſhop; the great tithes of Calverton, and a moiety of the tithes of Oxton, and of Blydworth. The Prebendary of Oxton ſecunda pars has lands in Oxton, Calverton, and Cropwell, and ſome in Hickling; with the other part, or moiety, of the tithes of Oxton and Blydworth. The two Prebendaries of Oxton preſent alternately to the Vicarages of Oxton, Calverton, and Cropwell Biſhop. A manſion-houſe in SOUTHWELL belongs alſo to this ſecond Prebend, but there is none to the other.

The town of Oxton, about five miles weſt from SOUTHWELL, is a large village with two conſiderable halls, or family ſeats, in it, both the property of the Sherbrookes, who have been ſettled here ever ſince about the eighth of Elizabeth; at which period Robert Sherbrooke, ſecond ſon of Robert Sherbrooke of Derbyſhire, purchaſed lands in Oxton of one Lancelot Rolleſton of Hucknall. This Robert had a ſon, Thomas, who purchaſed other lands here (14 Eliz.) of one George Purefoy of Drayton, in the county of Leiceſter. This Thomas had a ſon, Robert, who added very conſiderably to the poſſeſſions of his anceſtors, in the pariſh of Oxton, by the purchaſe of a large eſtate (9 Jac. 1.) from one Thomas Leek of Leek. Thomas, the ſon of the laſt-mentioned Robert, (12 Ch. 1.) bought more lands, in the ſame place, of one John Cam. This property in Oxton, accumulating through ſo many generations, is now in the poſſeſſion of Margaret, one of the daughters and coheireſſes of the late Henry Sherbrooke. She married Henry Porter of Arnold, who took the name of Sherbrooke, and lately died without iſſue. There were two other daughters of the laſt-mentioned Henry Sherbrooke, Elizabeth and Sarah; one of whom married William Coape of Arnold near Nottingham, the other married Samuel Lowe of SOUTHWELL; and from both theſe daughters are deſcended a very numerous iſſue; viz. from Elizabeth, the wife of Samuel Lowe of SOUTHWELL, two ſons and a daughter, all of whom have children; from

from Sarah, wife of William Coape of Arnold, three ſons and two daughters.

PEDIGREE of SHERBROOK of OXTON.





The town of Oxton was anciently within the limits of the Foreſt of Shirewood; but, at the great perambulation, in the reign of Henry the Second, was left out. The inhabitants, however, claimed a right of common upon the foreſt, in the eighth of Edward the Third. Judgment, we are told by Thoroton, was reſpited, becauſe the court conſidered the town as diſcharged of all the burthens of the foreſt, and, therefore, not intitled to its privileges: but the inhabitants agreeing to pay a rent to the crown for a right of common, as they had formerly enjoyed it, the queſtion was ſo determined.

The limits of the foreſt are thus deſcribed in the perambulation made by the order of King Edward the Firſt, in the 29th year of his reign, to be found in the White Book. In the time of the preceding King, a conſiderable part of the foreſt of Shirewood had been diſforeſted. In conſequence of this alteration in the metes and bounds, frequent perambulations became neceſſary, to aſcertain the new limits with preciſion. Many of theſe are ſtill to be met with in the public repoſitories of the neighbouring

bouring towns, whoſe intereſts were affected by the change; and many more in the hands of private perſons. This, from the Regiſtrum Album, I have preſented my readers with, becauſe, I believe, till I had occaſion to examine that book, it was not known to be a part of the contents, and therefore has never before been made public.

After the uſual preamble——

The perambulation begins at the Ford of Conyngeſwath, by the road which extends itſelf to the town of Wellehawe towards Nottingham, ſo that a cloſe of the town of Wellehawe is without the foreſt; and ſo on by the ſame road which extends itſelf between Wellehawe and Nottingham, unto a certain parcel of wood, called Litelhawe, and then, aſcending by the ſame way towards the eaſt, between the ſaid wood and the wood of the Abbot of Rufford, which is called Brumme, and extends to Raynwathforth, and afterwards turning aſide by a certain way eaſtward between the aforeſaid wood of Litelhawe and the wood of Blitheworth, unto the beforementioned great road that extends from Wellehawe towards Nottingham, as far as Bakenſtanhawe, upon that ſame great road, and then, from there unto the place where the river Doverbeck deſcends into the water, called Trente, and from there along the ſame water of Trente unto Nottingham Bridge. The perambulation aforeſaid begins likewiſe at the Ford of Conyngeſwath towards the eaſt by the water called Medine, unto the town called Warſop, and from the ſame town aſcending by the ſaid water unto the town of Pleſeley, and afterwards by the ſame unto Haytre Bryge, and thence, turning aſide by the great road of Nottingham unto the bridge of of Mulneford, then towards Maneſhened, and after that between the fields of Herdwyk and the moor of Kyrkeby, unto the corner called Nonneker, and then by the aſſart ywayn Breton to Tarleſty, after that to Scolegate, and from thence by the great road under the old caſtle of Anneſlay, and from the ſame caſtle to the town of Lindeby, after that through the middle of the town of Lindeby unto the mill of the ſame town over the water of Lene, then deſcending by that water to the town of Lenton, afterwards, according to the old current of the river, to the water called Trente, and then along the Trente to Nottingham Bridge. And ſo whatever is contained within the above bounds ſhall remain foreſt, and whatever is not contained therein, ſhall remain extra foreſt.

As the mention of the town of Oxton, and the doubt reſpecting its right of common on Shirewood, induced an introduction of this early perambulation of the foreſt, I ſhall, to avoid the confuſion neceſſarily attending the mention of the ſame ſubject in various places, take this opportunity of reciting another more

modern

modern perambulation; which, though of a much later date, boaſts an antiquity that intitles it to be reſcued from that annihilation, to which all ſuch records are too ſubject, circumſtanced as this is, in the hands of private perſons. I have ſelected it out of a very large number, to be found in two books at SOUTHWELL, (of which a particular account will be given hereafter) for two reaſons; firſt, becauſe it is the moſt modern of them; ſecondly, becauſe it is the fulleſt, and comprehends more minute metes and bounds than any of the others. In one of theſe collections, there are no leſs than four intermediate ones: but, as the mention of the foreſt is only incidental to, and explanatory of, a part of my general ſubject, I ſhall omit any further notice of theſe, except juſt giving the titles, which are,

1. Perambulatio Foreſte de Shirewoode, anno xxi. Henrici Septimi.

2. Perambulatio Foreſte, anno xxx. Henrici Octavi.

3. Perambulatio Foreſte de Shirewood, facta quarto die Aprilis, anno ſecundo Edwardi Sexti, Dei Gratiâ Angliæ, Rex, &c.

4. The Perambulation of the Foreſt made the xxij, xxiij, and xxiiij days of September, in xxxi year of the raygne of our Soveraigne Lady Elizabeth, before Launcelot Rolleſton, Chriſtopher Strelley, Eſquires, and others.

The Perambulation of the Foreſt of Shirewood, in the county of Nottingham, beginning the five and twentieth day of January, in the fourteenth year of the reign of our Sovereign Lord Charles the Second, by the Grace of God, King of England, Scotland, France and Ireland, Defender of the Faith, ended the one and twentieth day of February then next following, by William Middleton, Samuel Somerſall, Richard Wyld, Nathan Newton, Richard Neale, Nathaniel Foſter, Roger Jackſon, William Whitehead, John Newton, John Pepper, Oliver Taylor, Henry Truman, by virtue of a writ in that behalf directed to Rowland Dand, Eſquire, High Sheriff of the county of Nottingham, before the coming

of his Excellency the Marquis of Newcaſtle, Chief Juſtice in Eyre, of all his Majeſty's foreſts, chaſes, parks, and warrens, Trent north, &c.

Beginning at the Trent bridge at Nottingham, and from thence aſcending after the river of Trent, through Wilford paſture to the place where the old courſe of Leene falleth into the Trent, which is directly againſt Wilford church, where is found three old courſes of the Leene, and two of them do fall into the Trent in one ſtream directly over againſt the ſaid church, but that which is moſt weſt of the aforeſaid three courſes is Old Leene. And from the Trent it firſt aſcendeth through Wilford Beaſt Paſture and Wilford Meadows, unto ditch and hedge, which goes ſouthward from the ſaid Old Leene towards the Trent, and then it partly lent on Holmes, leaving them ſouth-weſt from Wilford Meadows, leaving them on the north-eaſt, and ſo goeth to Willow Holme, leaving it on the eaſt, and there the highway from Wilford to Lenton is on the weſt, then the ſaid Old Leene croſſeth over the ſaid highway at the ſouth end of Wilford Lane, which leadeth from Wilford to Lenton, and turning up a lane called Chexnie Lane, between Lydgate Wonge on the north and Morton cloſe on the ſouth, and ſo goeth into the right courſe of the Leene on the weſt ſide of the Abbey Milne of Lenton, and ſo aſcendeth by the ſame Leene to Buttry Milne, then to another Milne at the north ſide of Lenton, then to Radford Milne, ſo to Allin Milne, from thence to Bobber's Milne, from thence to Linit Hall, and ſo to Yelland Hall, where is a milne upon the ſaid river of Leene, from thence to Basford, where the ſtream is turned from the old courſe to ſerve a milne there, and it is turned from the old courſe at a place called the Old Carr, and it cometh into the old courſe again a little beneath Basford church, which church is on the weſt ſide of the ſaid river of Leene, and ſo from Basford to Bulwell, and then (as the old Foreſt Book ſaith) it leaveth the Leene and goeth ſomething weſtward unto a place called Thorlwell, and thence to the hedge of Hind-dale, and ſo to a milne-gate, and thence to Watnall Stighe, and from thence to Rudditch, along to the ſaid ditch, which laſt-mentioned meirs, becauſe moſt of them are worn out of mind and unknown to us, and to the inhabitants thereabouts, we paſſed after the ſaid river of Leene unto a wall Milne there, and ſo to the ford above the wall Milne near Beſkwood Park Side, to Waterfall Gate, and ſo aſcending up the water of Leene unto Lynbie Milne, and from thence to Lynbie Croſs, and then it turneth to Lynbie Hall Gate, and then followeth the highway near unto the Henn Oak or Stand Oak, leaving the ſame on the ſouth, and leaving Hoult Milne and Oxley Well on the ſouth ſide alſo, and ſo to Piſmire Gate, leaving the old caſtle of Anſley on the eaſt, and ſo paſſeth up a dale in Anſley Eaſtfield and goeth to a place called Cheſterfield Lydgate, from thence to Stiegate and Stillcots, then to Blew-bolder, which is a ſtone lying near Anſley Field Hedge, directly againſt Annot Lane, and aſcending north-weſt to the ſaid lane, leaving Anſley Woodhouſe Grounds weſt from thence, and ſo it deſcendeth to a ſtone in the middle of Nun Carr Hedge, unto a place called the Grines, and then

then it followeth after Kirkby Field Side to Acbridge Lane, and through the ſame, and at the eaſt end of Acbridge Lane it turneth into the cloſes on the right hand ſouth-eaſtward by a ſtone pit between Long Meadow, leaving Long Meadow on the weſt ſide, and Stone Pit Meadow on the north-eaſt, and then it turneth after the ditch there more northward of Manſhead alias Manſwell, which is, the Head of the Water of Man, and ſo between Hardwick Hall and Hardwick Dovecoate, then it followeth a great cauſeway from Hardwick Hall Gate, then turneth it northward towards the Regarders meare, which ought to be about thirty foot broad unto the brook there, and entereth into Anticroft Lane, and followeth the lane ſo far as the grounds of Hardwick do extend, and then it turneth weſtward out of the lane to Anticroft Cloſes, following the hedge that parteth Hardwick Grounds from Sutton Grounds, then it followeth the Regarders meare, which parteth Sutton Fields from Kirkby Fields, leaving Kirkby on the ſouth and ſouth-weſt ſide, paſſing by the ſouth end of Howbrinck Lane, and entering into Howbrinck Cloſes, deſcending by a ditch that parteth Kirkby Hennings on the ſouth, ſtill following the ditch, and leaving the Dole and Dole Land on the ſouth, and at the weſt end of Dole Land it entereth into Fullwood, ſtill deſcending by the ditch and hedge to the north end of Malkin Land, and there it entereth into Cuttle Cloſes, and goeth along by the river of Maggehouſe, deſcending ſtill by Bruikhill Ponds, and through the ſame ponds, at the nethermoſt end of the ſame ponds it meeteth with another ditch, and then returneth northwards after the ſame ditch, leaving the old Backhouſe or Bruikhill on the eaſt part, and ſo aſcendeth by a great deep ditch northward to Fullwood Cloſes alias Fullwood Fields, and ſo to Slate Bridge, and ſo it turneth more weſt to a place called Hullot Hall, and thence it turneth more northward in the ſaid cloſes to Fullwood Common againſt a ſlade, and ſo by a ſmall ſlade to Brinſall Hedge, and followeth the hedge, and then entereth into the weſt cloſe called Hautherland, and to Hauks Well, which is on the ſide of the hill in Hautherland, and from thence it deſcendeth to Nimbrick, and from thence it aſcendeth after Blackwell Brook, which parteth Nottinghamſhire from Derbyſhire, and ſo to Reddingſicke, and ſo aſcendeth to Newtonwoodſicke, and followeth the woods to Whiteborow Herne or Whiteborow Gate at a croſs-way there that leadeth to Durty Hucknall, and then it followeth the hedge that parteth Whiteborow Grounds from Durty Hucknall Fields, then deſcendeth to a ſicke at Ferny Hill Nook, and ſtill deſcendeth to Horpſley Nook, and ſo by the ſame ſicke between Howthwaite and Whiteborow Grounds to the Morecloſe Nook, and deſcendeth ſtill by the water which runneth between Teverſall and Skegby to Soughley Bridge, and deſcendeth ſtill by the ſame water under Teverſall Park to an aſſart that belongeth to Skegby at the eaſt corner of the ſame Park, then it deſcendeth by the ſame water which now is called Mayden alias Maden Brook, between the Fields of Teverſall and Skegby, to Teverſall Bridge that leadeth from Teverſall to Skegby, then it aſcendeth by the ſame way ſouthward to the Long Cloſe Gapp, a cloſe in Skegby for name, and then turneth eaſt-

ward, deſcending to the Milneford Bridge beneath Skegby Milne, and ſo up the valley to Nottingham Great Way, and then down the ſame way to Hartley alias Eaſtbridge Ware to Newbolds Milne, from thence it deſcendeth after the ſame river of Maden from which it departeth eaſtward at Teverſall Bridge, and ſo along unto Pleſley Milne, where ſtood a croſs named Robin Hood's Croſs, the ſtream going through the milne dam by it old courſe, and beneath the milne dam the ſtream is put from it old courſe to the north, and deſcendeth ſtill by the ſame river of Mayden as it anciently rann, which is alſo put out of it old courſe againſt Raduthorpe Woodhouſe Fields, towards the north, near unto Pleſley Park, and ſo deſcendeth by the ſame river of Mayden, near to Warſopp Park, leaving Mansfield Woodhouſe Field and Nettleworth on the ſouth, and ſo by the ſaid river through Warſopp Town unto Warſopp Milne, leaving the church there on the north, and ſo down to Elleſley Ford, and deſcending ſtill to Gleadthorpe leaving the ſame on the north, and ſo to Maggleyford, which is at the nether end of Gleadthorpe Cloſes, and then it croſſeth over the river of Mayden, and deſcendeth by an old ditch between Hunſmore Oaks, leaving them on the eaſt, and the King's Stand, leaving the ſame on the weſt, and ſo to Heſell Gapp and Heſell Field, leaving the ſame on the ſouth, then following the high ſtreet to Norton Fields Side, and ſo deſcending to Leening Milne, and there croſſeth the Water Palter, and deſcendeth from thence to Preeſt Crowne, a hill ſo named, and Catthill, and followeth up after a hedge which in ſome places is pailed, and ſo going on forwards, according to the old foreſts books, by a hedge by Roomewood, and the grounds called Clownefields, and ſo unto the Park of Welbeck, following the pale and leaving the park on the weſt part until it cometh unto the way that leadeth to Byard Stable, and then it turneth eaſtward after the ſame way, called Rodegate or the Outgate of the Foreſt, to the eaſt end of Warwood, and there it maketh the return ſouthward, and is croſſed with a way that leadeth eaſt and weſt very near unto Rodegate, and ſo goeth ſtill ſouthward, croſſing over the way or gate that leadeth from Mansfield to Bawtrie, leaving Clumber Fields on the eaſt until it enter in at Clumber Yate, and deſcendeth to Clumber Stone, which lyeth near the houſe, leaving the houſe and ſtone eaſt, and there it paſſeth over the water named Palter, at Clumber, to a ſtone which lieth on the eaſt ſide of Illmyers alias Hellmyers, which is on the north ſide of the highway, and there it turneth ſtill more ſouthward over the next gate that goeth from Elleſley to Auſland, and is there marked with the keeper's mark .T. and ſo near Athorne and up that way towards Auſland a little of, and then goeth down the Foreſt Balk, and then croſſed as it goeth forward with the highway that leadeth from Botthomſall to Merriall Bridges to Auſland, and ſo directly to Thowrſby Fields, where entering into Thowrſby Fields, and it deſcendeth to the Parſons Balk, being in the upper end of the field five lands from the hedge, and in the nether end ſeven lands, leaving the hedge on the eaſt part, for it deſcendeth to the eaſt end of Thowrſby to a ſtone in the land that goeth from thence to Ellſley, and ſo deſcends to the forenamed

named water of Mayden, and ſo turneth eaſtward by and after the ſaid water unto Coneſwath Ford, which is at Haughton Park Side, and ſo returneth from the ſaid Ford following the old hie ſtreet of Blith, which is a way that leadeth from Nottingham to Blith, by Haughton Park Side, and followeth the ſame hie ſtreet to a place called White Water, and ſo along the ſaid ſtreet, leaving Boughton Fields on the eaſt part, and Ollerton Fields and the towne on the weſt part, and ſo to Blith Street Lane, which goeth up to Mellow alias Melleigh, and there it is croſſed with a way which goeth from Newark to Warſopp, and there it entereth into the Demeſnes of Rufford at Welleye Gapp, and ſtill proceedeth by an old lane croſſing a great way leading from Kneeſal to Mansfield by Reven Grange, leaving it on the eaſt, and leaving Wellye alſo on the eaſt, and then near unto Blackſtone Hall, now called Southſellers, leaving the old park on the eaſt, and proceedeth along by the ſaid park to the way that goeth to Nottingham, between Shire Oakes Field and the brook that runneth into Rufford Dam, and ſo along the ſaid highway between the fields of Bileſthorpe and Wintersfield, and then to an old ditch which is the outſide of the boundaries of Rufford on the eaſt, until it come unto a ſtone, called the Abbots Stone, which is the partition between the grounds of the Abbot of Rufford and of the Archbiſhop of Yorke, and ſo it extendeth itſelf ſouthward, till it come over againſt Darton Grange, allwayes keeping the way, turning a little weſtward until it come to the river of Dorbeck, the which ſaid great way goeth towards Nottingham, and which river of Dorbeck where the ſaid great way goeth over it is near adjoyning to a place called Drieſicke, and near the highway which leadeth from Oxen to Blidworth down from Heywood, and ſo deſcendeth directly under Dorcliffe, and then to Salterford Inn, and from thence in a direct line to Oxen Milne, and down to Epperſton Milne, and ſo to Grimes Moore (where the water was anciently wont to runn) and ſo from Grimes Moore down to Woodborow Wilne, and to Lowdham Milne, and ſo to Gunaſton Milne, and from thence to Lowdham Milne, and ſo to Baker's Milne, and ſo down unto Nottingham Milne, and then to Cathorpp Milne, and ſo as the river was wont to run in ancient times unto the river of Trent, directly over againſt a place where a milne ſtood on the ſouth ſide Trent, in the Lordſhip of Eaſt Bridgeford, and from thence it aſcendeth up the river of Trent near unto the Abby or Manſion of Shelford, ſo that the ſaid abbey is without the foreſt, and from thence by the ſaid water of Trent, where of ancient time it was wont to run through the meadows of Shelford Towne, on the ſouth-eaſt part of the new courſe now of Trent, along to the Manour of Collwick, and there where the Trent was wont to run of old time. So that the incloſure called Heylin is within the foreſt, and from thence by the ſaid water of Trent, where alſo it anciently ran down unto Nottingham Bridge, alias Holl-beth Bridge, alias Hellibeth Bridge, where it began, ſo endeth.

Woodborough, or Udeborough, is a ſmalliſh village, lying about ſix miles to the ſouth-weſt of SOUTHWELL. It furniſhes one of thoſe Prebends which we find endowed at the earlieſt period of the church. The revenues of it ariſe from lands in the pariſh of Woodborough, demiſed to a leſſee on leaſe for three lives.

The town of Woodborough was, from a very early period in the reign of Edward the Third, till towards the concluſion of that of Elizabeth, the ſeat of the Strelleys, one of the moſt reſpectable names in the county of Nottingham. The laſt male heir of the family married Frances, daughter of Fulc Cartwright of Oſſington; but, having no iſſue, ſettled his eſtates, at Woodborough, and elſewhere, on his ſiſter, Iſabel Bold, 13 Eliz. whoſe grandſon, Strelley Bold, ſold them to George Lacock. The family of Lacock was, ſoon after this, extinct in the male line; and their eſtates went in marriage with the females, to the Ouſeley's of Panfield in Eſſex, the Storers of Kneveton in Nottinghamſhire, and the Dickinſons of Claypole in Lincolnſhire: of the two former of theſe families there ſtill remain ſeveral deſcendants, who bear their reſpective names; but that ſhare of the property which belonged to the Dickinſons, came into poſſeſſion of the Raſtalls of Newark, by intermarriage with the ſole heireſs of the Dickinſons in the year 1718.

The church of Woodborough is a very good one, with many remains of magnificence about it, particularly painted glaſs, with the arms of Strelley, and of thoſe families with whom they intermarried. The patronage of this Vicarage was annexed to the Prebend of Woodborough: it was afterwards uſurped by thoſe of Oxton; and is now ſerved as a Curacy, without inſtitution, by the appointment of the Ordinary, which is the Chapter of SOUTHWELL. In 1740, a Clergyman of Nottingham, of the name of

of Henſon, took out the broad ſeal for Woodborough, as for a Vicarage, ſerved under ſequeſtration, by the appointment of the Ordinary. How this matter ended, whether after a litigation, or whether Henſon found his claim not worth proſecuting, the Chapter's records are ſilent; but it appears from them, that, very ſoon after this, the Chapter again appointed to it as a Curacy; and, under ſuch appointments, it has been holden ever ſince.

MUSKHAM South, a village, eight miles north-eaſt of SOUTHWELL, makes another Prebend in the collegiate church of that place. This was certainly one of the original foundations there, as we find it, in the ſurveys of that time, under the denomination of Muſcham, a manor appropriated to St. Mary of SUDWELL in the reign of the Conqueror. In that of Henry the Third, Henry de Suell augmented the Prebend of South Muſcham, by a gift of lands in the town of SUELL, to William de Markham, Canon of that church, and to his ſucceſſors, Canons of the Prebend of South Muſcham. The revenues of this Prebend ariſe from lands and tithes in South Muſkham, and a houſe in SOUTHWELL, demiſed to leſſees for three lives. The Vicarage is in the patronage of the Prebendary.

By a letter of ordination of the church of South Muſkham, dated A. D. 1295, and preſerved in the White Book, this Vicarage appears to conſiſt of one toft, and of all great and ſmall tithes, oblations and obventions whatſoever, except the tithes of corn, hay, wool, lambs and ducks. In a ſubſequent endowment, by John, Archbiſhop of York, in the ſame year, there is given to this Vicarage, in addition to its former revenues, the overplus of the tithes of wool, which is interpreted, from number five downwards, likewiſe all mortuaries.

This

This is called, by Thoroton, and other more ancient authors, one of the largeſt townſhips in this part of the county; and ſo, in truth, it ſtill remains, if its hamlets Holme, Little Carlton and Bathley, &c. are included in this eſtimate of its extent. "The hamlet of Holme ſeems indeed," ſays Thoroton, "to be on the other ſide Trent, but it is not ſo, for that ſtream which runs between Muſkham and Holme is a new one, and the old current, ſome veſtige whereof is ſtill to be ſeen, ran beyond the utmoſt limit of Holme, and ſtill remains the boundary between the wapentakes or hundreds of Thurgarton and Newark."

This place was principally the property of Galfrey de Scrope, an eminent Judge in the reigns of Edward the Second and Edward the Third, and from him deſcended to the Lords Scrope of Maſham, who made no inconſiderable figure in the reigns of the latter Henries. The family of Willoughby, now Barons of Middleton, have long had the principal property in this pariſh, and, amongſt the reſt, the Prebendal eſtate, demiſed to them, as has been before obſerved, on three lives.

PEDIGREE of WILLOUGHBY, BARON MIDDLETON.

THIS family boaſts a Norman origin, as all the writers on the ſubject aſſure us. The firſt of them, who bore the name of Willoughby, came into this kingdom with William the Conqueror; and, being rewarded by that Monarch, for his ſervices, with the Lordſhip of Willoughby in Lincolnſhire, he took, as was the cuſtom of thoſe times, his own appellation from that of his reſidence. From Sir John de Willoughby, the Norman Knight, deſcended a very numerous poſterity, who, branching out into ſeveral families, ſettled themſelves in various parts of the kingdom;

dom; five of which, at leaſt, have been, at different periods, ennobled. So early as the Seventh of Edward the Second, Sir Richard Willoughby, Knight, purchaſed lands in Wollaton of one Roger de Morteyn, as we are informed by Thoroton upon good authority; and ever ſince that time a branch of the family have lived at Wollaton.

King Henry the Eighth granted, by letters patent, in the 36th year of his reign, the eſtate of Edmund de la Pole (which had been forfeited to the Crown by his attainder) at Selſton in Nottinghamſhire, to one Richard Willoughby. William, the ſon of that Richard, married a Rotheram, with whom he obtained the property at Muſkham. At this period, therefore, I ſhall take up the pedigree of theſe two branches of this family, premiſing only, that William Willoughby of Selſton, dying without iſſue in 1670, left his eſtate at Muſkham to Francis Willoughby of Wollaton; as is expreſſed on a monument in the church of the laſt-mentioned place, erected to the memory of this William, by the gratitude of his friend.

WIL. WILLOUGHBY of Selſton, ob. 1587. = ANN, daugh. of JOHN ROTHERAM.

Sir WIL. WILLOUGHBY MILES, ob. 1615. = - - - daugh. of - - - YOUNGE.

Sir ROTHERAM WILLOUGHBY MILES. = ANN, dau. of Sir RICHARD WORTLEY MILES.

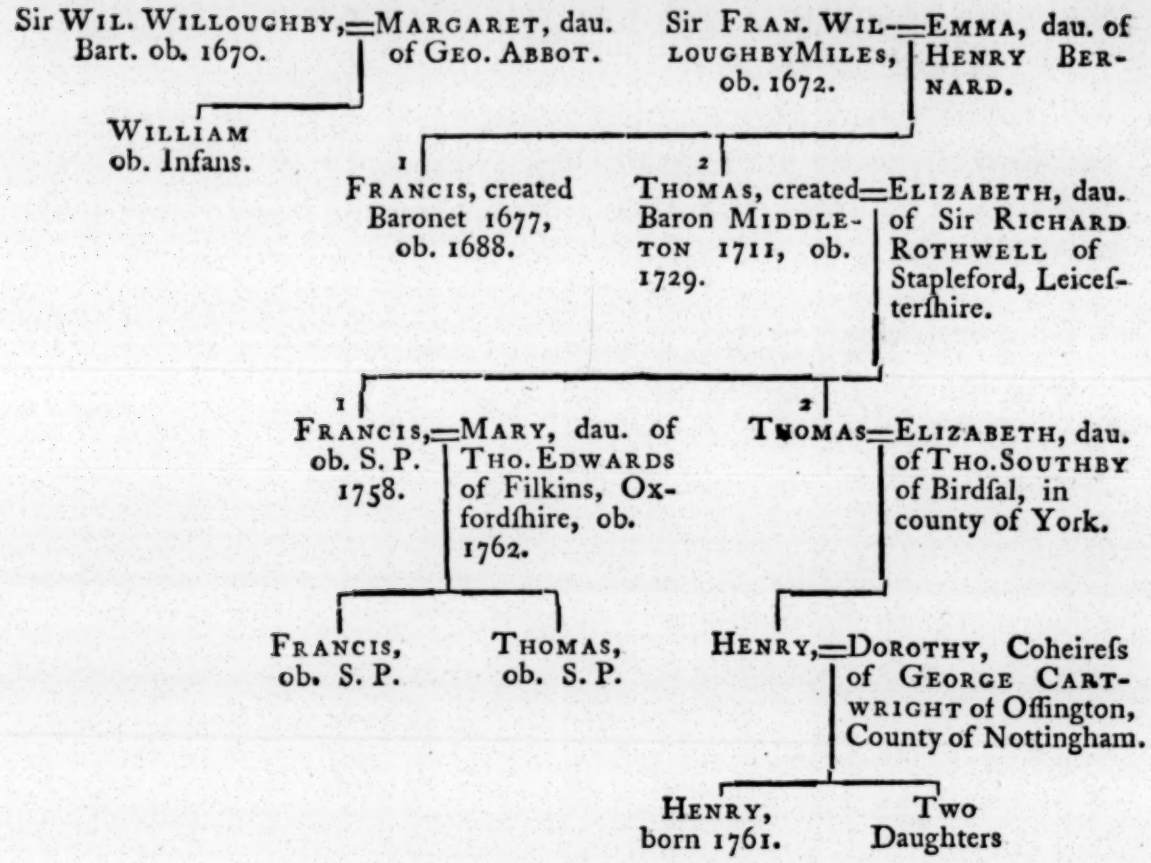
WILL. WILLOUGHBY, ob. 1630. = ELIZABETH, dau. of TIM. PUSCI.

HENRY WILLOUGHBY, ob. 1551. = ANNE, daugh. of THOMAS, Marquis of Dorſet.

Sir FRANCIS WILLOUGHBY MILES, built Wollaton Hall. = ELIZABETH, da. of Sir JOHN LITTLETON.

BRIDGET, eldeſt of ſix Coheireſſes. = Sir PERCIVAL WILLOUGHBY of Kent, a near relation of the family, ob. 164.

Sir FRANCIS WILLOUGHBY MILES, ob. 1665. = CASSANDRA, dau. of THO. RIDGEWAY, Earl of Londonderry.



MUSKHAM North. On a comparison of the earlier instruments relative to the two towns of Muskham, some confusion arises concerning the division and limits of them, as well as the respective appropriations of their hamlets; for, though two parishes, they seem formerly to have been considered as one town, of which South Muskham appears to have been the principal member. Wherefore, whenever Holme and Bathley are mentioned, it is as part of South Muskham, though, in fact, they are hamlets to, and portions of, North Muskham parish.

The foundation of the Prebend, which takes its name from this place, is, probably, of nearly the same date as that of South Muskham: we know, at least, by what has been observed, on

the authority of the White Book, that it is one of thoſe which were founded before the Conqueſt. The revenues ariſe from lands in North Muſkham, Holme, and Bathley, and the great tithes of the pariſh of Caunton, as alſo a houſe in SOUTHWELL, ſeverally demiſed on leaſes for three lives. The Vicarage is in the patronage of the Prebendary.

The principal proprietors of this place and its hamlets, in the reigns of the firſt Edwards, as appears by the White Book, were a family of the name of Muſkham. When they were extinct, which ſeems to have happened about the time of Henry the Fourth, their eſtates paſſed into a great number of hands; ſome by marriage, others by purchaſe. In the laſt century the hamlet of Holme belonged, as Thoroton informs us, to a Sir Thomas Barton, a man of great poſſeſſions in Lancaſhire. His fortune had been acquired by the woollen trade, which he was not above acknowleging by the following poſy in the windows of his houſe.

I thank God, and ever ſhall,
It was the ſheep that paid for all.

Joſeph Pocklington, Eſquire, of Carlton-upon-Trent, is now poſſeſſed of the greateſt part of this pariſh; though he has lately ſold a conſiderable ſhare of it to his Grace the Duke of Newcaſtle, and, among the reſt, a part of his intereſt in the leaſe of the Prebendal eſtate.

PEDIGREE of POCKLINGTON.

This family take their appellation from the town of Pocklington in the Eaſt Riding of Yorkſhire, from which they originally came. It appears by an ancient pedigree, in the poſſeſſion of a gentleman of the ſame name, that two brothers, Ralph

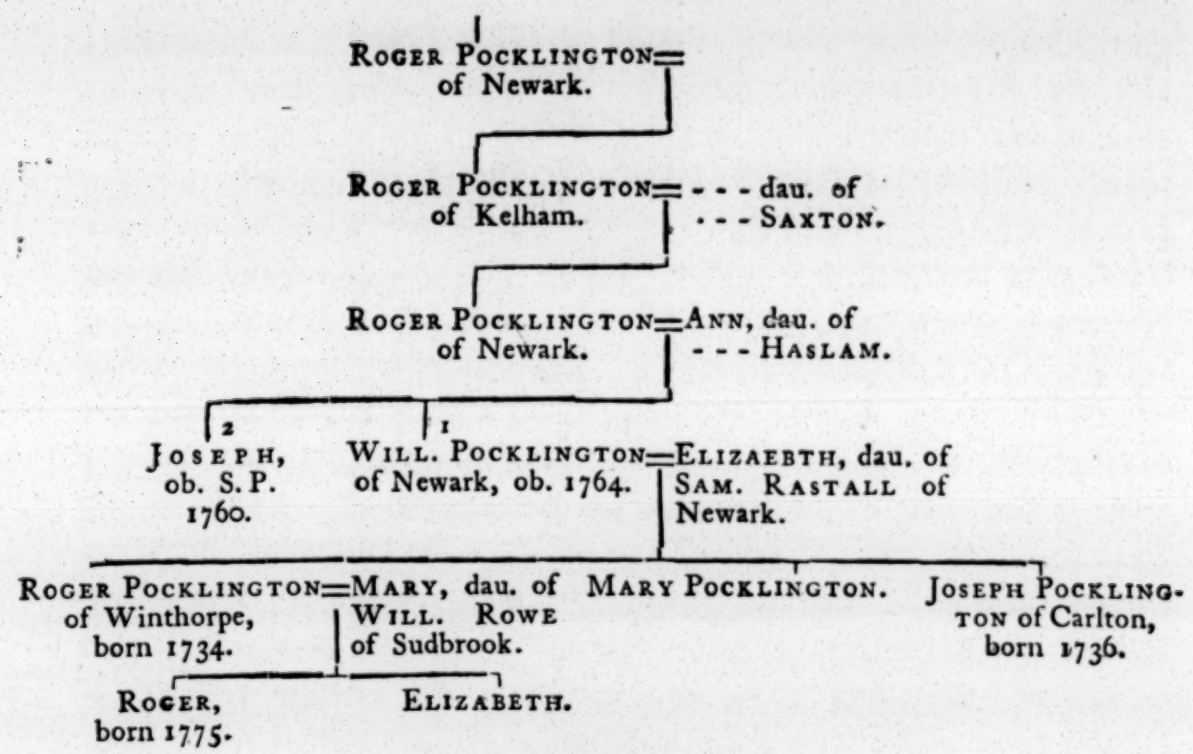
and Roger, followed the fortunes of Queen Margaret of Anjou, after her victory over the Duke of York, in the engagement, commonly called the Battle of Wakefield. The terms, on which the Yorkſhiremen ſerved the Queen, at that critical juncture, were the liberty of plundering at diſcretion when they ſhould get ſouth of Trent. The younger brother remained, with his ſhare of the booty, in one of the midland counties, where he became the author of a numerous progeny: the other fixed in the weſt, where he lived to have three ſons, from whom alſo deſcended ſeveral children. The famous Doctor Pocklington, whoſe writings were condemned by parliament, in the reign of Charles the Firſt, was of one of theſe families; and from him the gentleman, in whoſe poſſeſſion the pedigree now is, claims his deſcent. The firſt account I find of the progeny of that brother who fixed in the middle of the kingdom, is in a recovery, ſuffered by Robert de Lawethorpe to William Pocklington and Elizabeth his wife, of a conſiderable eſtate at Scarle near Newark, 1 Hen. 8.

WILL. POCKLINGTON = ELIZABETH - - -
temp. Hen. 8.

THO. POCKLINGTON. =
The Chauntry Lands in Coddington, belonging to the Priory of St. Catherine's near Lincoln, ſettled upon this THOMAS, 44th of Eliz.

JOHN POCKLINGTON =
of Collingham,
County of Nottingham.

WILL. POCKLINGTON, =
of Collingham, one of the Grand Jury who ſubſcribed, and ſent, inſtructions to the Knights for the ſhire of Nottingham, during the violent debates of the year 1645, in favor of the King.



Sacrista. This is the laſt of the ten Prebends, which we find founded in this Church before the Conqueſt. Its revenues ariſe from lands in the pariſhes of SOUTHWELL and Bleaſby, and the tenth part of the Pentecoſtal offerings, (which have been before explained). The Sacriſta Prebendary alſo has a manſion-houſe in the Town of SOUTHWELL.

Beckingham is the earlieſt of the ſix Prebends, whoſe foundations we can trace to their origin. We have ſeen, it was given to the Church of SOUTHWELL by Thurſtan, Archbiſhop of York, in the reign of Henry the Firſt. The revenues are furniſhed by lands and tithes, let on leaſe for three lives, in the pariſh of Beckingham, and a fourth ſhare of an eſtate in the pariſh of Edingley, holden in common with the Chapter of SOUTHWELL. Beckingham is a ſmall village, about thirty

thirty miles to the north-eaſt of SOUTHWELL; was long the manor and ſeat of a family of its name. Here was a Chauntry, which Edward the Sixth granted to two perſons of the names of Thomas Reeve and George Cotton, ſince which time I find nothing remarkable of this village, unleſs it be what Thoroton records, that a Dr. Howel, a laborious author of the Hiſtory of the World, and ſome other works, about the year 1670, was born here. The Vicarage of Beckingham is in the gift of the Prebendary. It was endowed by an ordination of William de Melton, Archbiſhop of York, in 1318, as follows:—"With all "oblations yearly accruing, cerage (wax-money), and the tythe "ariſing from the ſervants of the pariſhioners at Eaſter, the tithe "of calves, milk, butter, cheeſe, colts. hogs, ducks, hens, pigeons, "bees, mills, apples, pears, ſwans, hemp, and flax, and mor-"tuaries; all together valued at eight marks. Beſide which, he "is to receive forty ſhillings ſterling, at the Feaſts of Pentecoſt "and St. Martin, to be annually paid by the Canon of Becking-"ham. Moreover, he ſhall have the manſion called the Prieſt's "Houſe, paying for the ſame to the Canon ſix pence per ann. "at the Feaſt of All Saints. All other things belonging to this "church, not here mentioned, to belong to the Canon."

The Rectory of Beckingham was one of ſeveral belonging to the Chapter of SOUTHWELL, for the alienation of which a licence was granted by the Crown, 4 & 5 Ph. & Ma. but which ſtill remain to them; being either reſtored at a ſubſequent period, or the authority of the licence invalidated, by the death of Mary, before an actual alienation took place.

LEVERTON or Legreton, is another of the Prebends of SOUTHWELL. It was given at the ſame time as that of Beckingham, and, as we have ſeen before, was originally a part of it. This Vicarage is in the gift of the Prebendary.

DUNHAM

DUNHAM is the next in order. This Prebend owes its foundation to the ſame beneficent Prelate. Its revenues conſiſt of lands and tithes in Dunham, and a portion of the tithes of Morton. It has a manſion-houſe in the Town of SOUTHWELL. The lands in Dunham, with which Henry the Firſt, at the inſtigation of Archbiſhop Thurſtan, endowed this Prebend, were in the hands of the Crown, as early as the reign of Edward the Confeſſor. King Henry the Third granted the Manor of Dunham to William de Valence, Earl of Pembroke, his brother, in whoſe deſcendants it continued through ſeveral centuries, till they became extinct. Dunham is a pleaſant village, lying on the river Trent, more than twenty miles north-eaſt of SOUTHWELL. The Prebendary of Dunham is Patron of the Vicarage. In the White Book is a decree, dated 1414, by the commiſſaries of SOUTHWELL, Richard, Andrew, and William Lambley, in a cauſe between the inhabitants of Dunham and Richard Allerſton, Vicar there; wherein it is decreed, "that there ſhall be an able "Chaplain provided, dwelling within the town of Dunham and "Wimpton, and the inhabitants of the ſame to be reſtored to "their former ſituation, at the expences of the Vicar aforeſaid."

HALLOUGHTON or Halton, forms the next Prebend, founded by Roger, Archbiſhop of York, and confirmed by Henry the Second. This has been commonly called the Lay Prebend, having nothing ſpiritual but the tithes of its own lands, which lie within the pariſh. Halloughton is a ſmall village about a mile ſouth-weſt of SOUTHWELL. The Prebendal land here was let upon leaſe for three lives to a Mr. Preſcot, who, a few years ſince, built a good houſe, and much improved the eſtate. It has, very lately, been purchaſed of him by Sir Richard Sutton of Norwood, Baronet.

RAMPTON,

RAMPTON, which was given in the ſame reign, by Pavia Malluvel, to form another Prebend in this Church, is a pleaſant village near the river Trent, towards twenty miles north-eaſt from SOUTHWELL. The revenues of this Prebend conſiſt of lands and tithes at Rampton, demiſed to a leſſee for three lives, and a manſion-houſe at SOUTHWELL. The Vicarage is in the Patronage of the Prebendary of Rampton. In 1301, is an ordination of Thomas de Corbridge, Archbiſhop of York, preſerved in the White Book, in which the Vicarage of Rampton is ſaid to conſiſt of "a certain manſe "and church land to the ſame belonging, with the tithes of "wool, and lambs, and all other tithes great and ſmall, and all "obventions, the tithes of corn and hay only excepted, which "belong to the Prebendary." This ordination takes notice, that ſome attempts had been lately made to alienate the land from the Vicarage.

Rampton was long the reſidence and property of the family who founded the Prebend, and came by regular deſcent from them to the preſent poſſeſſor, Ant. Eyre of Grove, Eſquire, as appears from the following Pedigree.

NIGELLUS DE RAMPTON.

PAVIA, ſole Heireſs, - - = ROBERT MALUVEL.

STEPHEN MALUVEL, ob. --- K. John. = GUNDREDA DE MONASTERIIS, or DE MUSTERS.

ROBERT MALUVEL, ob. --- Hen. 3d.

STEPHEN MALUVEL. -

ROBERT MALUVEL - - = ELIZABETH, dau. of Sir THO. DE LONGUEVILLIERS MILES.

STEPHEN MALUVEL. - -

ELIZABETH, ſole Heireſs. = JOHN STANHOPE.

Sir RICHARD STANHOPE MILES, ob. 14 Hen. 6. = ELIZABETH.

RICHARD STANHOPE, ob. 10 Hen. 6, buried at Tuxford. = ELIZABETH, dau. of Sir JOHN MARKHAM MILES, ob. 16 Hen. 6.

JOHN STANHOPE. - - = ELIZABETH, dau. of Sir THO. TALBOT MILES.

THOMAS STANHOPE. - - = MARY, dau. of EDW. JERNINGHAM.

Sir EDW. STANHOPE MILES. = ADELINA, dau. of Sir GERVAS CLIFTON MILES.

2 MICHAEL STANHOPE, Knight, from whom are deſcended the Earls of Cheſterfield.

1 RICHARD STANHOPE. - = ANNA, dau. of JOHN STRELLEY

SAUNCHIA, ſole Heireſs. - = JOHN BABINGTON.

ORIGINALIS BABINGTON. = - - - dau. of - - - GALLEY.

JOHN BABINGTON. - = ELIZABETH, dau. of - - - BUSSY of Hather.

JOHN BABINGTON. - = - - - dau. of HERCY NEVIL of Grove.

ELIZABETH BABINGTON, Coheir. = Sir GERVAS EYRE MILES, ſlain in defending Newark Caſtle for K. Charles.

1 LUCY, dau. of Sir JOHN DIGBY MILES of Manſfield Woodhouſe. = 2 ANTHONY EYRE, Knight of the Shire of Nottingham, temp. Ch. 2. = ELIZABETH, dau. of Sir JOHN PACKINGTON of Weſtwood, in the County of Worceſter, Bart.

LUCY.

ANTHONY EYRE, Knight of the Shire of Nottingham. = MARY, dau. of Sir HENRY COOK of Wheatly, in the County of York, Bart.

ANTHONY EYRE of Rampton, ob. 1749. = MARGARET, dau. of CHARLES TURNER of Kirkleatham, Co. of York.

ANTHONY EYRE of Grove, born 1727. = JUDITH LETITIA, dau. of JOHN BURY of Nottingham, born 1731.

Three other Sons alive. Two daus. one of whom ob. Infa. the other married to Ro. DRUMMOND of Brodſworth, County of York, ob. 1779.

ANTHONY HARDOLPH EYRE, born 1757. = FRANCISCA ALICIA, daugh. of RICHARD WILBRAHAM BOOTLE of Latham, Co. of Lancaſter.

Two Daughters.

EATON or Idleton, ſo called from its vicinity to the river Idle, forms the ſixteenth, and laſt, Prebend in the Church of SOUTHWELL. It was founded, as we have ſeen, by John Archbiſhop of York, in the year 1289. Its revenues ariſe from lands and tithes within the pariſh. It was only in the year 1286, that the Archbiſhop came into poſſeſſion of the Church of Eaton. Robert de Wolrington, by two deeds, bearing the ſame date, ſettled it on two different parties; by one on the Archbiſhop, by the other on the Prior and Convent of Workſop. How the Prelate got the better is not upon record; but, that he very ſoon did ſo, appears by his making a Prebend of it in the Church of SOUTHWELL three years after. The Vicarage of Eaton ſtill continues in the Patronage of the Prebendary.

In 1290, this Archbiſhop made the following ordination, reſpecting the Vicarage of Eaton. "That the Vicar, for the "time being, ſhall have the tithes of wool, lamb, mortu- "aries, oblations, and all other the ſmall tithes of the pariſh "of Eaton, together with turbary belonging to the ſaid church. "Alſo the Prebendary of Eaton, for the time being, ſhall pay "to the Vicar four marks ſterling; the Prebend to have the "whole manſe of the church with the edifices thereon, and all "the great tithes, under what name ſoever, with all the land "and meadow belonging to the church of Eaton, and alſo the "tithes of hay." This endowment is preſerved in the White Book,

Book, as is a decree by the official of York, in a cauſe of tithes between the Prebendary of Eaton and the Rector of Ordeſale. By this decree the Prebendary is to receive a moiety of the tithes of ſheaves, and of hay, in certain diſputed lands.

We now come to the Government and Juriſdiction, Civil and Eccleſiaſtical.

And, firſt, of the Archbiſhop of York; who is ſupreme head of this church, and of the liberty of SOUTHWELL, as well in matters Civil, as Eccleſiaſtical.

Oſcitel, one of the earlieſt Archbiſhops of York, as will be noticed more at large in the Life of that Prelate, firſt procured to the See the Manor of SOUTHWELL. Before his pontificate we meet with no mention of the Archbiſhops in any other character but as Patrons of the Church. From this time ſcarce a reign occurs, in which they did not receive grants of lands in, and about, the town, privileges in the neighboring foreſts, and immunities in the county of Nottingham. At length, ſome of them erected a ſtately palace here; and SOUTHWELL became the favorite reſidence of the Archbiſhops, in their ſeaſons of retirement. The laſt conſiderable inſtance of Royal Bounty to any of them, in reſpect of their Manor of SOUTHWELL, which I meet with, is by a grant of Henry the Sixth, in the thirty-fifth year of his reign, to William Booth, at that time Archbiſhop, and his ſucceſſors, of the return of all writs within, and upon, all and ſingular their demeſnes, lands, tenements and fees, &c. About this time, and under the protection of this Prelate, it has been generally ſuppoſed the, once magnificent, palace was erected.

I have occaſion, in another part of this work, to combat that opinion; though there is good reaſon to ſuppoſe it might be conſiderably improved while the two Archbiſhops of that name filled the See.

SOUTHWELL is the head, or metropolis, if it may ſo be called, of a peculiar juriſdiction, both civil and eccleſiaſtical. Theſe two juriſdictions are not coextenſive. Twenty towns are within the liberty, or civil juriſdiction, and are as follow:

Within the Manor of SOUTHWELL.
- SOUTHWELL,
- Bleaſby,
- Blidworth,
- Edingley,
- Halam,
- Halloughton,
- Farnsfield,
- Kirklington,
- Morton,
- Upton.

Without the Manor of SOUTHWELL.
- Scrooby
- Aſkham,
- Beckingham,
- Everton,
- Hayton, Tilne, and Clarborough,
- Lound,
- Laneham,
- Ranſkill,
- Scarfworth,
- Sutton.

For this liberty, called *The Liberty of Southwell and Scrooby*, a Seſſions of the Peace is holden, independent of the county, at the two towns of SOUTHWELL and Scrooby, by Juſtices of the Archbiſhop's nomination, but under the King's commiſſion.

The Eccleſiaſtical Juriſdiction, or *Peculiar of SOUTHWELL*, as it is generally ſtiled, in contradiſtinction to the Civil Liberty, extends over twenty-eight towns, viz.

- SOUTHWELL,
- Beckingham,
- Bleaſby,
- Blidworth,
- Calverton,
- Caunton,

Crop-

Cropwell Biſhop,
Carlton,
Darlton,
Dunham,
Eaton,
Edingley,
Farnsfield,
Halam,
Halloughton,
Holm,
Kirklington,
Morton,
North Leverton,
North Muſkham,
Norwell,
Oxton,
Ragnal,
Rampton,
South Muſkham,
South Wheatley,
Upton,
Woodborough.

The Chapter of SOUTHWELL, in the perſon of their Vicar General, exerciſe, as I ſhall have further occaſion to obſerve, all epiſcopal functions within the *Peculiar*, except ordination and confirmation; theſe being the only two not ſpecified in the ſtatute of the church, which gives to the Vicar General his epiſcopal powers, within the eccleſiaſtical juriſdiction.

It has been already noticed, that the Archbiſhop of York is Patron of the Church of SOUTHWELL. In right of this Patronage, the Prebends are all diſpoſed of by him: but the Vicar General is elected, out of the Prebendaries, by the Chapter; and, by the ſame authority, all the inferior officers of the church are appointed.

The Archbiſhop of York is alſo Viſitor; and that, as well by the old conſtitution of the church, as by the royal ſtatutes given to it at the time of the reformation.

When SOUTHWELL was the reſidence of the Archbiſhops, it ſeems to have been particularly well adapted to hoſpitality and magnificence. They had four parks in its neighborhood; 1. SOUTHWELL, or the Little Park; on the confines

confines of which ſtood the palace, within a ſtone's caſt of the church.—2. The park of Hockerwood, about a mile to the north-eaſt, (ſtated in the patent of Edward the Sixth to the Earl of Warwick, to contain one hundred and twenty acres.) —3. Norwood Park, half a mile to the weſt,—and, 4. Hexgrave Park, about four miles to the north-weſt, of SOUTHWELL.

SOUTHWELL Park, in the patent of Edward the Sixth, which is the firſt inſtance I find of its being mentioned, is called *the New Park*, which ſeems to confirm the opinion that has long obtained in the place, of its having been made by Cardinal Wolſey, who reſided very much here. Since the palace was deſtroyed, in the civil wars of the laſt century, this park has been divided into ſeveral ſmall encloſures, and demiſed upon leaſe to perſons inhabiting the town. Similar meaſures have been adopted at Hockerwood, and Hexgrave, Parks. Norwood Park remains much in the ſame ſtate, in which it was enjoyed by the luxurious Archbiſhops; ſave that it has, ſince then, had two handſome houſes built in it by ſucceſſive leſſees. The former was erected by Mr. Edward Cludd, a famous Parliamentarian Juſtice in the time of Charles the Firſt (of whom a more particular account is given hereafter). He purchaſed this eſtate of the Parliament during the troubles, but after the reſtoration became leſſee under the Archbiſhop of York.

It does not appear whether any perſon lived in the houſe, built by Cludd, for ſome years after his death, which happened in 1672. But it is likely this ſtiff Parliamentarian would not benefit the Archbiſhop, more than was neceſſary for his own convenience: and, therefore, that, on the re-eſtabliſhment of epiſcopacy, he took a leaſe of the park and houſe, (which he had built on the faith of his purchaſe from the Parliament)

liament) only for his own life. What encreaſes the probability of this conjecture, is, that the eſtate ſeems to have been in the hands of the Archbiſhop in the year 1690; as it appears that, at that time, the reſidence houſe at SOUTHWELL was built, in a great meaſure, out of the profits ariſing from a ſale of timber in Norwood Park, directed by Thomas Lamplugh, then Archbiſhop of York, for the purpoſes of the Chapter. In the beginning of this century it was in the poſſeſſion of a William Burton, Eſq. who, having alſo much improved the houſe, ſold the leaſe of it, in 1731, to Edward Beecher, Eſq. from whom it was purchaſed, in 1747, by Sir Samuel Gordon, Bart.—It was purchaſed again in 1764 of him, by John Sutton, Eſq. who pulled down the houſe, erected here by Cludd, and built a magnificent manſion in a better ſituation. This John dying without children, the eſtates of the family deſcended to his brother Richard, the preſent Baronet; who in 1778, procured an act of parliament, enabling him to exchange certain lands, (lately purchaſed by him of the Earl of Cheſterfield) contiguous to the town of SOUTHWELL, with the See of York, for Norwood Park. By theſe means, the family manſion and eſtate are become freehold, and the preſent poſſeſſor is every day making great additions to them, in this neighborhood, by purchaſe.

PEDIGREE of SUTTON.

ROBERT DE LEXINGTON.=

RCHARD DE LEXINGTON.=MATILDIS.

JOHN DE LEXINGTON, Cuſt. Sig. ob. S. P. 1250, as did 4 other ſons about the ſame time, 1 whereof was one of the King's Juſtices, and another Biſhop of Lincoln.

ALICIA. - - - - - =ROLAND DE SUTTON.

ALICIA. = ROBERT DE SUTTON MILES, ob. 1286, Lord of Kelum and Egrum, or Averham. = ISABEL, dau. and heir of HUGH PICOT.

RICHARD DE SUTTON, Canon of Southwell, 1260.

Sir JAMES DE SUTTON MILES, ob. 1304. = AGNES, dau. and heir of JOHN BERRY.

RICHARD DE SUTTON, ob. 1339. = ALICIA, dau. and heir of RICH. DE BINGHAM.

JOHN DE SUTTON, ob. 1389. =

ROLAND DE SUTTON, ob. 1397. = CATH. dau. of Sir HEN. HASTY MILES.

HEN. SUTTON DE AVERHAM, ob. 1416. = MARGARET, dau. of HUGH HUSSY DE FLINTHAM.

RICH. SUTTON, ob. 1468. = CATHERINE, dau. of --- FITZWILLIAM DE ALDEWARK.

ROBERT SUTTON, ob. 1500 = ELIZ. dau. of THO. STANLEY.

HENRY SUTTON. - - - = ALICIA, dau. of NICHOLAS BYRON, of Colwick. Miles.

Sir THO. SUTTON MILES, ob. 1526. = CATHERINE, dau. of THO. BASSET of Fledburgh.

Sir HEN. SUTTON MILES. = ALICIA, dau. of FRANCIS HALL of Grantham.

WILLIAM SUTTON. --- = ANN, dau. of JOHN RODNEY of Buckwell.

Sir WIL. SUTTON MILES, Father of 16 Children, as expreſſed on his Monument in Averham Church. = SUSANNA, dau. of THO. CONEY of Baſingthorpe.

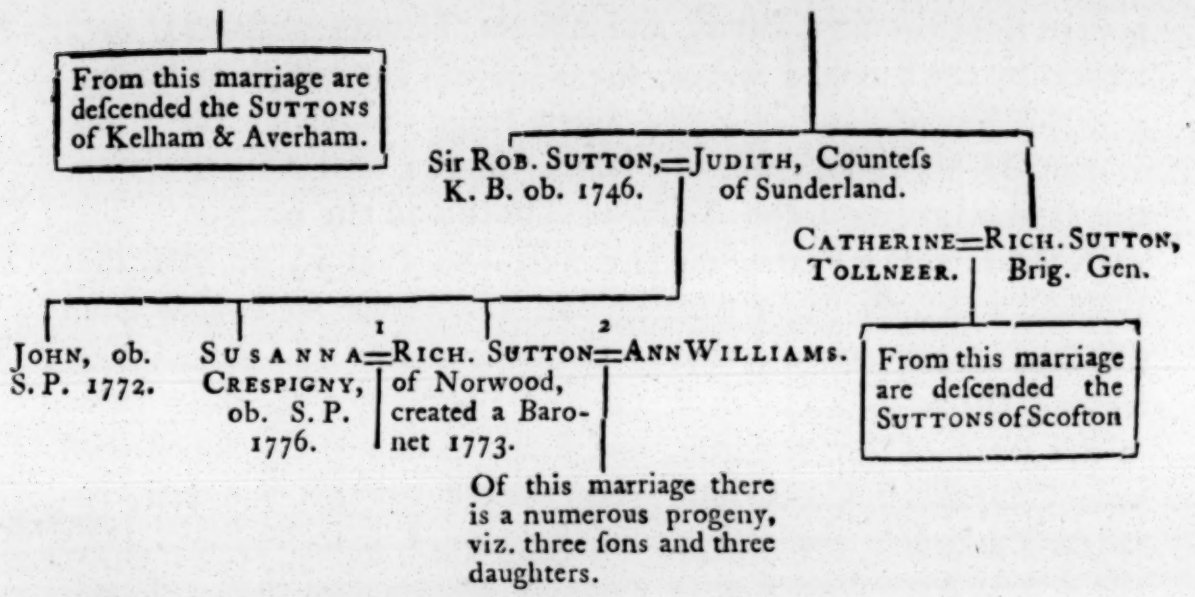
1

MARIA, dau. of Sir ANTH. ST. LEGER MILES, ob. 1669. = ROBERT SUTTON, created Baron Lexington of Averham, 12 Car. 1. ob. 1668. built Kelham Houſe.

2

HENRY SUTTON. = MABIL, dau. of HENRY FAUNT.

ROB. SUTTON. = CATHERINE SHIRBURNE.



In the Forest Book, in the possession of Mr. Lowe of SOUTHWELL, the soil and wood of the Archbishop of York, in the Forest of Shirewood, in right of his Manor of SOUTHWELL, are thus described:

"Barony of SOUTHWELL. } THE markes and boundes of the wood and soyle of the Archbushops of York of the Barony of SOUTHWELL, and within the bounds and markes of the Forest of Shirewood, and remayning after the disforesting in the tyme of John Romain the Archbushop of York.—Beginning at an oulde dyke that goeth over the great way that goeth from Wellahawe unto Nottingham, and y^t is a bounde of the forest on the east side unto Doverbecke, and from the sayd dyke with a thorne in the foresayd hye way, called Abbottes Thorne, under the woode of Little Hagh, which is the woode of the Archbishop of York, sometime by John of Lythgreens, Justice of our Lord the King itinerant disafforested, in his journey in the tyme of Edward sonne of King Henry, and afterwards put agayne into the sayd forest by the sayd King Edward, and then

goinge from the ſayd forreſt and Abbots Thorne weſtward, by a trench by the foreſayd Abbot, made betwixt his woode of Bourne and Northwood, and the ſayd Little Hagh, to divide his woode of the Archbiſhops, and the woodes of the ſayd Abbottes from the ſayd dyke, and the Abbottes Thorne on the noth-eaſt ſide, unto Raynewathe Forthe on the weſt ſide, that is, in SOUTHWELL rode, and then turning and aſcendinge weſtwarde from the ſayd Raynwathe Forthe, by the ſicke of the ſayd Raynwathe, leaving the ſayd ſicke wholy on the north ſide, ſo thou come to the head of Raynewathe, and from thence going ſouth-weſt unto Chapman's Croſs, and from thence towards the eaſt, betwixte the ſouth and the north, by a waye unto Swynecotedale Head, and from thence unto Theviſh Stighe, and then deſcending by the ſame way in the deep of the valley betwixt Ravenſhed, otherwiſe called Calcliffe, and the Sandy Backes, which divideth the woode and the ſoyle of the Archbuſhops of Yorke, and the woode and the ſoyle of the Pryors of Newſteed, and from thence unto the way in the head of Long Valley, which way goeth betwixte Nottingham and Blythworth, and from the ſayd way going by another way betwixte the Little Horſe-mer-field Brode Head, and Samſon Woode, ſo you come to the great way that is betwixte Wellahagh and Nottingham, and then turning back toward Nottingham, going by the ſayd way unto a place where the river of Doverbeck goeth over the ſayd way, and from the ſayd place evermore going by the ſayd way unto an ould dike and the Abbotts Thorne, under Little Hagh aforeſayd, where it began. And it is to underſtand, that all the ſoyle and wood growing within the marks and bounds aforeſayd, beene and were of the Baronry of SOUTHWELL, which appertaineth to the dignity of the Archbuſhop of Yorke, excepte the wood and the ſoyle of Raufe Bugge of Nottingham, called Heywood, and afterward it was Richard Byngham's, Knight, and y^{t} longeth to the towne of Byngham, and the aforeſaid Richard Byngham aſſerted in the ſame woode ſixe acres after the aſſize





The Revd W. RASTALL. D.D.

Vicar General of the Church of Southwell.

aſſize of the forreſt, and y^t^ longeth to the town of Byngham, and not to the Barony of SOUTHWELL."

The Vicar General is the next officer of this church, of whom mention is to be made. His authority extends over twenty-eight towns, before noticed, as compoſing, what is called, the Peculiar of SOUTHWELL. In all matters relating to theſe he exerciſes epiſcopal authority, except, as has been before-mentioned, ordination and confirmation, and, in a word, he executes all the functions of the Chapter, which are not ſpecifically reſerved to themſelves, or to the Reſidentiary for the time being, by ſome other of the ſtatutes.

In the year 1694, ſome diſputes aroſe, between the Chapter and the Vicar General, reſpecting the objects, and extent, of his juriſdiction. The Chapter applied to the Archbiſhop for an interpretation of the ſtatute of Eliz. which gives to this officer the powers above-mentioned. Whether the Archbiſhop thought the ſtatute too plain to need his interference, or for what other reaſon, does not appear; but no ſuch interpretation is to be found among the records; but ſoon after, viz. April 1695, a decree of Chapter declared, "that the Vicar General ought, for the "future, to exerciſe his power as heretofore."

The Perſons who have ſucceſſively filled this office, as far back as the records of the Chapter give us information, have been,

Reverend
- F. Leeke,——elected 1661.
- S. Brunſel,
- W. Mompeſſon,
- G. Mompeſſon,
- W. Gregory,
- A. Matthews,
- S. Berdmore,
- T. Cockſhut,
- W. Raſtall,——elected 1774.

The Reſidentiary is the Præſes Domeſticus of the church. He is the director in all matters of internal government, and, in moſt reſpects, anſwers to the Dean in other eccleſiaſtical bodies of this ſort. As head of the church for the time being, he preſides over the deliberations of the Chapter, and executes the decrees of that body in all matters relating to diſcipline; he manages the revenues of the college, and ſees proviſion made for the duties of the church. All the members of the body are required by the ſtatutes to yield him every poſſible aſſiſtance in the execution of his office, and the moſt implicit obedience to his orders, ſo far as they are compatible with the laws of this ſociety, and with thoſe of the kingdom.

The manner, and time, of each Prebendary keeping reſidence hath frequently been varied, either by injunctions of Archbiſhops or decrees of Chapter, ſince Queen Elizabeth's ſtatutes were granted to the church. Sometimes a certain number have been choſen by the Chapter, out of the Prebendaries of the church, to perform the duties of Reſidentiary; at other times they have all taken the office in rotation; but that for a longer, or a ſhorter, period, as they could agree the matter among themſelves. For ſeveral years, the ancient mode has been readopted, without variation, of each Prebendary keeping, by himſelf or deputy, three months reſidence. The late Archbiſhop Drummond, made ſeveral attempts towards obtaining the Chapters conſent to an alteration of this ſyſtem. That which he wiſhed to have ſubſtituted was the appointment of four, out of the ſixteen Prebendaries, who were to have kept each a year's reſidence. This was an alteration not to be made, without the unanimous conſent of the body; and that could never be procured.

Nothing now remains to be treated of, under this diviſion of our ſubject, but the ſtatutes of the college themſelves. Some difficulty

difficulty occurred in determining what were proper to be inſerted, and what to be rejected. The line of diſcrimination, which has been adopted, is this.——The old ſtatutes, (by which are meant ſuch as were enacted before the Reformation) are *moſtly* inſerted as matters of curioſity; principally for the purpoſe of ſhewing what was the conſtitution of the church previous to that period. Thoſe of Queen Elizabeth *in toto*, becauſe they compoſe the foundation and ground-work of that ſyſtem of law, by which the body is now governed.——In the ſtatutes made ſince that time, more diſcrimination became neceſſary. Thoſe which are by injunction of the Viſitor, are inſerted at length, and without ſelection; becauſe they are comprehenſive, permanent, and public: thoſe that are only by decree of Chapter, compriſing many, which have been made but for a temporary purpoſe; many, which only relate to the circumſtances of individuals; and ſome, which are not ſubjects of publication; have been ſeparated; and all, but ſuch as affect the general government of the church, are omitted.

STATUTA

STATUTA ECCLESIÆ COLLEGIATÆ BEATÆ MARIÆ VIRGINIS DE SOUTHWELL IN COM. NOTT.

PARTIM
PER REGES ET REGINAS ANGLIÆ
PROMULGATA,
ET PER CAPITULUM CANONICORUM ACCEPTA;

PARTIM
PER ARCHIEPISCOPOS EBORUM
PROPOSITA,
ET PER CAPITULUM CANONICORUM CONFIRMATA;

PARTIM
IN CONVOCATIONE CANONICORUM
STATUTA, DECRETA, EDITA.

STATUTA ECCLESIÆ COLLEGIATÆ BEATÆ MARIÆ VIRGINIS DE SOUTHWELL COM. NOTT.

STATUTA EDITA IN CONVOCATIONE CANONICORUM SOUTHWELL.

1248.—ACTA generali convocatione ſingulorum fratrum et Canonicorum SOUTHWELL Eccleſiæ die Lunæ prox. poſt Feſtum Annunciationis Beatæ Mariæ Virginis incipient: anno Domini milleſimo ducenteſimo quadrageſimo octavo, de communi conſilio & unanimi conſenſu Canonicorum, &c. ibimet præſentium & procuratorum Canonicorum abſentium ordinatum fuit & ſtatutum, quod Cuſtos Fabricæ Eccleſiæ ſingulis annis, ſemel in anno, reddat computum ſuum coram duobus Canonicis Reſidentibus de omnibus receptis ſuis, & quod aliquis Canonicus vel Vicarius Eccleſiæ aſſocietur dicto cuſtodi qui poſſit perhibere teſtimonium de receptis ſuis. *Item*, quod non teneantur Scholæ de Grammaticâ vel Logicâ infra Præbendas Canonicorum niſi ſecundum conſuetudinem Ebor. *Item*, quod nullus Clericus ordinetur auctoritate Eccleſiæ neque ad titulum Eccleſiæ promoveatur niſi fuerit de choro & ſteterit in ſervitio Canonici, & quod tunc fiat in Capitulo examinatio ſpiritualis coram Canonicis tunc in Eccleſia reſidentibus de conditionibus, moribus, vita & tracturâ perſonarum ordinandarum, & qui digni inventi fuerint promoveantur, qui autem indigni nullatenus admittantur. *Item*, quod ſingulis annis fuerit viſitatio per aliquem Canonicum reſidentem, aſſumptis ſecum aliquo Vicario & Regiſtrario Capituli in ſingulis eccleſiis Præbendalibus & Capellis, ad ſpectandum de vita & honeſtate, moribus, conditione & converſatione ſacerdotum cæterorumque miniſtrorum in præfatis eccleſiis & de publicis delictis Parochianorum tenentium de Præbendis. *Item*, de libris, veſtimentis, et cæteris ornamentis ad eccleſiam pertinentibus, ita ſcilicet quod defectus librorum, veſtimentorum, vaſorum, & cancellorum emendentur per Canonicos locorum, ſeu eorum procuratores, infra ultimum tempus eis prefigendum ab ipſis per quos facta fuerit viſitatio. Similiter & exceſſus & delicta ſacerdotum, miniſtrorum eccleſiarum, & Parochianorum tenentium de Præbendis per eoſdem corrigantur. Quod ſi ipſi Canonici vel Procuratores eorum in ſupradictis negligentes inveterati fuerint, tunc correctio vel emendatio ſupradictorum fiat per Capitulum & per Canonicos in eodem Reſidentes. Cæterum Statutum eſt quod ſinguli Vicarii miniſtrantes in Matrici Eccleſiâ unanimes ſiant & conformes & quod unum habeant Cuſtodem Communiæ ſuæ per ipſos electum, qui ſingula bona, &c. fraternitati eccleſiæ SOUTHWELL, a defunctis relicta, æqualiter inter eos dividat, & quod quilibet illorum corporali ſacramento ſit aſtrictus quod quicquid ad manus ſuas pervenit, ſive de annuali, ſive de trecenali, ſive de aliquo legato fraternitati præfatæ eccleſiæ relicto, ſive de aliquo proventu qui ad parvam Communiam Vicariorum ſpectare conſuevit, illud

illud fidelitèr & ſine aliquâ diminutione tradatur præfato cuſtodi, communitèr inter Vicarios diſtribuendum. Si quis autem Vicariorum hujus ſtatuti tranſgreſſor contra ſacramentum ſuum veniendo inveteratus fuerit, de perjurio ſuo canonicè puniatur, & pro tranſgreſſione fraternitati ſolvat, quotiens ſuper tranſgreſſione hujus convictus aut confeſſus fuerit, fratibus & convicariis ſuis, per manus prædicti cuſtodis, duos ſolidos nomine pænæ. Capellani autem, & miniſtri ad officium defunctorum ſpecialitèr aſſignati, nullum capiant annuale & tricenale neque aliquam rogationem pro defunctis in prejudicium & gravamen prædictorum Vicariorum & fraternitatis prædictæ, quod ſi fecerint & ſuper hoc convicti fuerint, puniantur arbitrio Canonicorum in eccleſiâ Reſidentium. Cæterùm ſi per incontinentiam & aliquod aliud enorme delictum alicujus Vicariorum vel aliorum Capellanorum & Altaris Miniſtrorum ſcandalum in Eccleſia & in populo Dei ortum fuerit, canonice puniatur, & ſi ſe purgare vel nolit, vel non poſſit, ejiceatur a Choro, & ab officio & beneficio ſuo ſuſpendatur, donec condignam egerit penitentiam & de commiſſo ſuo ſatisfacerit. Si quis autem verbis contumelioſis & opprobriis affecerit, ſi infra eccleſiam, coram ſociis ſuis in Capitulo duabus diſciplinis ſubjacebit, vel dabit duos ſolidos Fabricæ Eccleſiæ & ſatisfaciet læſo; ſi extra eccleſiam, uni diſciplinæ ſubjacebit, vel dabit Fabricæ Eccleſiæ xii denarios, vel circumferat aliquâ die dominicâ ad juſſionem vetus bulgewarium in collo ſuo ſecundùm antiquam conſuetudinem Eccleſiæ, ita quod hæc pæna ſit in arbitrio Canonicorum tunc in Eccleſiâ Reſidentium. Et ſi aſſuetus in hiis fuerit & tertio deliqueret, ejiciatur a Choro non admittendus de Cætero ad aliquod miniſterium in Eccleſiâ faciendum. Canonici autem qui pro tempore præſentes fuerint in Eccleſiâ, ſive unus, ſive plures plenarem habeant poteſtatem corrigendi omnes exceſſus Vicariorum, Capellanorum, & cæterorum omnium Chori delinquentium tam in Eccleſiâ quam extra eccleſiam, & tam alicujus Vicarii quam Prebendarii. Ita tamen ſi aliqua relaxatio ſive facta ſive lata a Canonico Reſidenti de jure fieri debeat & poſſit, eo abſente qui ſententiam tulerit, relaxatio illa reſervatur alicui Canonico præſenti. Præterea communitèr ſtatutum & proviſum eſt, quod ſinguli Vicarii & etiam cæteri Capellani, qui obligati ſunt ſequi Chorum more Vicariorum, bene agant & gerant vices Dominorum ſuorum & communitèr interſint horis canonicis & præcipue matutinis; qùod ſi aliquis abſens fuerit, niſi rationabilem cauſam oſtendit, ſubtrahatur ei unus denarius a ſtipendio ſuo, reddendus a Domino ejuſdem Vicarii Cuſtodi Vicariorum, qui ad tales denarios colligendos deputabitur, diſtribuendos Communiæ Vicariorum. Si autem aliquis Vicariorum vel aliorum ſupraſcriptam ſuper incontinentiam (ut ſupradictum eſt) adulterio, vel aliquo alio enormi delicto fuerit defamatus, & non ſequitur Chorum more debito & conſueto, qùod Cuſtodes eccleſiæ & altaris, quicunque pro tempore fuerint, omni gratia & favore prætermiſſis, commiſſum illud ſive delictum, cum ad illorum provenerit notitiam, Canonicis tûnc in Eccleſia præſentibus manifeſtabunt, & qùod ad hoc faciendum ſint ipſi Cuſtodes ſacramentaliter aſtricti. *Item*, qùod Clerici lecturi in Choro vel in pulpito provideant lectiones ſuas ut aperte & diſtincte legant, qùod ſi negligentes in hoc ſe habuerint, & intellectum audientibus confundant, & ridiculum

inter ſocios commoveant, poſt primam & ſecundam correctionem uni diſciplinæ ſubjacebunt in Capitulo. Si Quis extiterit frequentator tabernarum & ſpectaculorum vel communium congegationum prohibitarum, & ſe emendare admonitus noluerit, ſuſpendatur a Choro, non admittendus donec condignam egerit pœnitentiam.

Ita omnia antiqua & uſitata jura Eccleſiæ & approbata, & etiam conſuetudines diu obtinentes & approbatæ firmentur & obſerventur. Si Quis contra ea preſumptuoſè venerit, canonicè puniatur. Præterea in eâdem convocatione de communi aſſenſu Canonicorum & Procuratorum conceſſæ fuerunt Benedicto de Rolleſton decem libræ argenti annuatim percipiendæ de Capitulo SOUTHWELL quoad vixerit in habitu ſeculari. Proviſum eſt & ſtatutum fuit quod pro loco & tempore ordinetur perpetuus Vicarius in eccleſia de Rolleſton, qui curam gerat animarum, & quod aliqua portio ſufficiens aſſignetur ei ad ejuſdem ſuſtentationem de præfatâ Eccleſiâ, & quod totum reſiduum cedat in uſus Communiæ & Canonicorum Reſidentium, ita quod de fructibus præfatæ eccleſiæ de Rolleſton ſolvantur prædictæ x libræ, predicto Benedicto in vitâ ſuâ. Proviſum etiam fuit quod ſinguli Canonici ſolvant de Præbendis ſuis per triennium quintam decimam fabricæ eccleſiæ ſuæ. *Item*, quod ſinguli Canonici ſolvant annuatim ſingulis Vicariis duos ſolidos ultra ſtipendia ſua conſueta pro Miſſâ fratrum defunctorum celebrandâ. *Item*, quod quilibet Canonicorum ſubtrahat vicario ſuo de ſtipendio ſuo annuali totidem denarios quot Cuſtos Communiæ Vicariorum ei ſignificabit pro defectibus ſuis nocturnis & matutinis. Et quod illos denarios tradat prædicto Cuſtodi ad diſtribuendos inter cæteros Vicarios ſecundum conſuetudinem inter eos uſitatam. Et quod Clerici Cantaturi in Choro inſpiciant tabulam, & provideant verſus ſuos, & ea quæ ſint canenda, & quod cantent ſine libro.

Et ſi contingat eos rationabili de cauſâ abeſſe, provideant de aliquo qui loco ſuo officium, ad quod in tabulâ aſſignantur, perficiant; et ſi negligentes fuerint, puniantur.

CHARTA JOHANNIS EBOR. ARCHIEP.

1293.—JOHANNES permiſſione divinâ Ebor. Archiepiſcopus Angliæ Primas dilectis in Chriſto filiis Capitulo noſtro SOUTHWELL ſalutem gratiam & benedictionem. Heſternâ die Martis proximâ poſt Feſtum Epiphaniæ Domini anno gratiæ milleſimo ducenteſimo nonageſimo tertio, ad recreationem viſitationis officium paternis affectibus exercentis, ea quæ nunc correctione digna reperimus reformamus in hunc modum.

Imp.—itaque firmiter vobis injungendo mandamus & præcipimus quod Vicarii & Clerici ſe a confabulationibus & riſu in Choro, maxime ubi divinis jugitèr intendere tenentur obſequiis, de cætero abſtineant. Et ſi per Capitulum moniti & correcti

recti id facere neglexerint a choro penitùs expellantur. *Item*, Sacrista jaceat infra eccleſiam & ſecundum horologium debitis horis pulſet.

Item.—Clerici ad ſervanda hoſtia eccleſiæ deputati corripiantur per ipſum, & niſi ei obedierint, aliaſque ſe honeſte habuerint, ipſos amoveri volumus per eundem. Amoveantur mulieres a domibus Vicariorum (perſonis conjunctis quæ careant omni ſuſpicione exceptis) ſub pœnâ ſubtractionis ſtipendii & privationis officiorum & beneficiorum ſuorum, ſi eorum pertinacia ita expoſcat.

Item.—De conſenſu omnium veſtrum tunc præſentium ſtatuimus & decernimus ſtatuendo quod de cætero beneficia interiora eccleſiæ per tres ad minus canonicos, qui commodiùs haberi poterunt, conferantur. Pro exterioribus autem beneficiis fiat fratrum convocatio conſueta (collationibus quibuſlibet factis hactenùs in ſuo robore duratur) volentes quod ſecundùm ſtatutum veſtri Capituli in conferendis beneficiis, qui in eccleſiâ plus laboraverint preferantur; et ſi ſecus actum fuerit viribus careat hujuſmodi collatio & effectu.

Item.—Sigillum magnum ſub ſigillis trium Canonicorum, & parvum ad Citationes ſub ſigillo unius Canonici habeantur. Munimenta quæ contingunt eccleſiam non exhibeantur alicubi de cœtero niſi coram fratribus in Capitulo, vel etiam inſtrumenta fiant gradalia preceſſionaria & troperia concordantia, citra viſitationem noſtram proximam, ſub pœna centum ſolidorum, quos a vobis levari mandamus ſi fuerit ſecus actum. Quoad dimittendas Præbendas ad firmam, ut poteritis ſicut hactenùs fieri conſuevit, proviſo quod laicis de cætero nullatenùs dimittantur ſub pœnâ contravenientibus gravitèr infligendâ. Statuimus etiam ordinando quod ſinguli Canonici ſuis abſque contradictione ſolvant vicariis ad relevationem vicariorum ipſorum qui per duos Vicarios jam pro duabus Præbendis de novo creatos, dum in perceptione oblationum & obituum concurrunt nimìs gravantur, ſexaginta ſolidorum annuatìm, & ad hoc per vos capitulum diſtrictiùs compellantur; vobis firmiter injungentes quod ſi apparuerint forſàn Canonici vel Procuratores ipſorum qui hujuſmodi ſolvere ſtipendia ſtatutis terminis neglexerint, ipſos, (ſcilicet tam preſentes quam abſentes) ad id per omnes vias quas de juris rigore poteritis compellatis.

Item.—Quilibet abſens Canonicus Procuratorem ſufficientem habeat qui Capitulo reſpondeat, & Eccleſiæ Vicariis de ſuis ſtipendiis aſſignatis ſatisfaciat terminis, ad quod per vos quilibet abſens compellatur. Statuimus etiam & decernimus ſtatuendo quod in omnibus eccleſiis parochialibus Præbendis annexis citra primam viſitationem noſtram ordinentur & fiant Vicarii perpetui qui curam habeant in eiſdem alioquin ex tunc ordinabimus in cætera veſtræ negligentiæ de eiſdem.

Domus alienigenarum Canonicorum minantes ruinam infra annum reparentur, debitam ad quarum reparationem ipſos per vos compelli volumus & mandamus ſub

gravi pœnâ per vos Capitulum juxta defectus taxandâ, quod at fabricam novi Capituli deputetur. De cætero caveant Reſidentiarii Canonici quod nullus ſuccedens alii reſidendo mandatum ſcribat illi contrarium quod per præcedentem ſuum Reſidentem Canonicum nomine Capituli emanavit, ſed antequam ſcribat circumſpectè deliberet ne ſuper ſcriptura ſua redargui valeat, ſicut contingit aliquando.

Hæc ſupradicta omnia apud vos in virtute obedientiæ præcipimus obſervari.

CHARTA WALTERI EBOR. ARCHIEP.

Omnibus Chriſti fidelibus ad quos preſens ſcriptum pervenerit. Walterus Dei gratiâ Ebor. Archiep. Angliæ primas ſalutem in Domino, Noverit Univerſitas veſtra nos ob reverentiam Dei & Beatæ Mariæ Virginis Eccleſiam de Rolleſton nobis a veris ejuſdem Eccleſiæ Patronis, ſc. Priore & Conventu de Thurgarton, de aſſenſu inſuper & voluntate Henrici de Rolleſton militis (qui aliquando jus advocationis ſibi in eâdem vendicavit) conceſſam in uſum SOUTHWELLENSIS Eccleſiæ convertendam Canonicis in eâdem eccleſiâ SOUTHWELLENSI Reſidentibus in augmentationem Communiæ ſuæ cum omnibus ad eandem Eccleſiam pertinentibus charitativè contuliſſe: Salvâ Priori & Conventui de Thurgarton portione quam eis de pertinentibus memoratæ eccleſiæ conceſſimus, &c.

Univerſis ſacræ miniſtris Eccleſiæ filiis ad quos præſens ſcriptum pervenerit Walterus Dei gratia Ebor. Archiep. ſalutem in Domino. Noverit Univerſitas veſtra nos de aſſenſu Capituli Eccleſiæ veſtræ SOUTHWELL de Communiâ talitèr ordinaſſe, viz. quod antiqua Communia dictæ eccleſiæ, & eccleſiæ de Rolleſton quam eis in augmentationem Communiæ ſuæ contulimus, & quicquid in poſterum accrevit Communiæ memoratæ in unam ſummam conjungatur per manus Cuſtodum ad hoc annuatim de communi conſilio proviſorum & factorum, hoc modo inter Canonicos dividenda. Statuimus ſane quod ſi quis Canonicorum Reſidentium, vel etiam tranſitum facientium, matutinis novèm lectionum interfuerit, tres denarios percipiat de Communiâ; qui vero duplici feſto iterfuerit, ſex denarios percipiat de eâdem. In fine autem anni, ſc. in octavis Pentecoſtis, totum reſiduum Communiæ inter Canonicos Reſidentes æqualitèr dividatur.

Illos autem illo anno Reſidentes interpretamur qui per tres menſes continuos, vel in duas partes diviſos, in eccleſiâ SOUTHWELL moram fecerint. Similitèr eos qui in Theologia ſtudent. Si quis autem fratrum infrà tempus Reſidentiæ neceſſitatem habuerit exire pro negotio urgenti, de licentia fratrum tunc Reſidentium, ad certum tempus exire poterit & pro Reſidenti nihilominùs habeatur, ita tamen quod quanto tempore Reſidentiæ deputato abſens fuerit, tanti temporis defectum illo anno ſuppleat per tot dies ibidem reſidendo. Ut autem hæc noſtra ordinatio perpetuæ firmi-

tatis

tatis robur obtineat preſenti ſcripto ſigillum noſtrum paritèr cum ſigillo Capituli ſæpè dicti dignum duximus apponendum. Dat. ap. Cawood: xii Kal. Maü. Pont. noſtri anno decimo 1274.

STATUTA THOMÆ CORBRIDGE EBOR. ARCHIEP.

1302.—PROVISUM eſt quod nullus juratus ad ſectam Chori Eccleſiæ de SOUTHWELL abſentet ſe ab eccleſiâ quovis modo ſine licentiâ a Canonico Reſidenti petitâ & obtentâ, vel a Cuſtodibus Capituli, caſu contingente nullo Canonico tunc præſente.

Item.—Proviſum eſt & ordinatum quòd qualis cunque Canonicus Eccleſiæ Collegiatæ Beatæ Mariæ SOUTHWELL Prebendarius in eâdem pacificam Præbendæ ſuæ habens poſſeſſionem per annum volens & intendens ſuam primam facere Reſidentiam in eccleſiâ SOUTHWELL, ante inchoationem hujus Reſidentiæ ad Feſtum Sancti Michaelis, vel infra octò dies immediatè idem feſtum ſequentes, per tres dies coram Canonicis in domo Capitulari, Canonicorum ſi quis fuerit tunc Preſidentiarius; alitèr, nullo Canonico Reſidente, coram Cuſtodibus Capituli SOUTHWELL in Capitulo ad pretioſa, de adventu ſuo & Reſidentiâ ſuâ inchoandâ publice proteſtationem faciat & præmonitionem. Si quis vero Canonicus iſtam formam non obſervaverit pro non Reſidenti habeatur & reputetur, ac a perceptione diſtributionum Canonico Reſidenti debitarum totalitèr ſit excluſus.

STATUTA EDITA IN CONVOCATIONE CANONICORUM.

1329.—MEMORANDUM quod factâ Convocatione Canonicorum Eccleſiæ SOUTHWELLENSIS die veneris prox-poſt Feſtum St. Matthei, A. D. Mo. CCmo. xxix°. Ordinatum fuit & ſtatutum concorditèr quod omni anno in proximo computo poſt Feſtum Trinitatis cuſtodes generales Communiæ Canonicorum fideles & idonei eligantur, qui quidem, ſic electi, jurent (tactis ſacroſanctis) quod fidelitèr facient officium ad quod aſſumuntur, Exceſſus Miniſtrorum Eccleſiæ, cum ad eorum pervenerit notitiam, Canonicis in Eccleſiæ Reſidentibus fidelitèr revelabunt, & fidele ratiocinium de bonis Capituli per eoſdem recipiendos & expendendos in negotiis ejuſdem faciendis reddent requiſiti. *Item*, ſtatutum per eoſdem quod ordinarentur tres ciſtæ cuſtodiendæ ſub tribus clavibus & ſeratis, quarum cuſtodiam predicti Cuſtodes habeant cum Sacriſtâ; in quarum prima reponantur munimenta eccleſiæ & pecunia recepta pro Capis & alia (ſi qua fuerint) pro negotiis eccleſiæ conſervandis. In ſecundâ jocalia eccleſiæ & reliqiuæ reponantur. In tertia reponantur libri Communitatis, qui de Cætero nemini accommodantur niſi ſub idoneâ cautione.

1335. MEMORANDUM quod factâ Convocatione, &c. Ordinatum fuit, &c. quòd habens præbendam litigiosam, non admittatur de cætero ad signandas literas seu alia quæcunque sub sigillo Capituli nec ad Residentiam, seu ad aliquem contractum seu actum per Capitulum exercendum, quoùsque possessionem pacificam fuerit assecutus.

Item. In domibus & terris Capituli ad firmam de cætero dimittendis, Canonici, si voluerint, pro equali pretio aliis preferentur, & si secùs actum fuerit non valeat ipso jure.

Item. Confirmationes seu alienationes jurium terrarum seu aliarum rerum immobilium ecclesiæ seu Præbendarum de cætero sub sigillo Capituli nullatenùs concedatur, nisi omnibus & singulis Canonicis ad hoc vocatis, legitimè seu citatis; & tunc fiat inquisitio spiritualis per aliquos Canonicos per Capitulum deputatos, qui ad loca alienanda accedant, & ibidem per juratos inquirant de valore rei, & an alienatio talis rei sit ad damnum vel utilitatem ecclesiæ, & aliis circumstantiis requisitis: & tunc in primâ convocatione sequente fiat confirmatio, vel reprobatio proùt videbitur Canonicis utilitate ecclesiæ expedire. *Item* si quis temeritatis audaciâ sequestrum per Capitulum interpositum violare presumpserit excommunicationis incurrat sententiam ipso facto.

STATUTA ECCLESIÆ DE SOUTHWELL IN COM. NOTTINGHAM, ABUNDANTI EX ELIZABETHÆ GRATIÂ PROMULGATA.

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Elizabetha

Elizabetha Dei Gratiâ, Angliæ, Franciæ, & Hiberniæ, Regina, Fidei Defenſor, &c. Dilectis Subditis noſtris Capitulo cæteriſq; Miniſtris Eccleſiæ noſtræ Collegiatæ Beatæ Mariæ Virginis de SOUTHWELL, per illuſtriſſimum Patrem noſtrum, Henricum Octavum, nuper Regem Angliæ, fundatæ, ſalutem.

Intelligentes Eccleſiam prædictam Legibus & Statutis æquis, Verbo Dei conſentaneis (ſine quibus nec domus, nec Civitas ulla diù ſtare, nec munera ſua ritè obire poteſt) adhùc minimè ſtabilitam eſſe, ac propter ſingularem amorem quo aſſiduum Dei Cultum, Catholicam verbi Dei prædicationem, Juventutis in Veritate, in Virtute ac bonis literis inſtitutionem, & Pauperum perpetuam Suſtentationem amplectimur, præfatæ Eccleſiæ plenè perficiendo, optantes proſpicere. Idcircò in ſtatutis eidem Eccleſiæ condendis & componendis, Reverendiſſimi in Chriſto Patris Edwini divinâ Providentiâ Eborum Archiepiſcopi Angliæ Primatis & Metropolitani & aliorum noſtrorum ad Cauſas Eccleſiaſticas infra Dioceſin & Provinciam Eborûm audiendas & terminandas Commiſſariorum conſilio, prudentiâ & labore uſi ſumus. Quibus omnibus, aut ſex eorum, per literas noſtras patentes poteſtatem fecimus inter alia, Eccleſias Collegiatas prædictæ Provinciæ (per dictum nuper Patrem noſtrum illuſtriſſimum, & per nuper fratrem noſtrum præchariſſimum Edwardum Sextum Regem Angliæ, & per nuper Sororem noſtram præchariſſimam Dominam Mariam Reginam, & per Dominum nuper Cardinalem Polum, fundatas), quorum Statuta vel nulla ſint, vel imperfecta, aut tunc cum Corona & adminiſtratio hujus regni Sedi Romanæ ſubjecta fuit condita, dignitati & Prærogativæ Coronæ noſtræ legibus hujus regni & religioni in eâdem ſtabilitæ partim contraria ſunt, viſitandi; Ordinationes, Regulas & Statuta earundam, una cum aliis munimentis ſuis, coram ipſis proferri & exhiberi, faciendi; eiſq; maturâ deliberatione examinatis, non ſolum de defectibus eorundem ſed etiam de iis Ordinationibus & Statutis, quæ dicti Commiſſarii noſtri, vel ſex eorum (ut præfertur) dictâ examinatione præmiſſâ, meliori & commodiori earundem Eccleſiarum regimini & adminiſtrationi, Omnipotentis Dei gloriæ, & honori, virtutis incremento, & publicæ hujus Regni noſtri utilitati & tranquilitati, authoritate noſtrâ ordinari & promulgari, cenſerent. Nos certiores redderent, ut deinde ad innovationem & Sanctionem eorundem & aliorum Statutorum juxta quendam actum Parliamenti, anno regni noſtri primo in eâ parte editum procedere poſſemus. Quarum Literarum Commiſſionalium Vigore & Authoritate, præfatus reverentiſſimus Pater & alii Commiſſionarii noſtri prædicti juxta demandatam ſibi Provinciam eccleſiam prædictam actualitèr viſitaverint, ſtatuta nulla habentem & male adminiſtratam compererunt, ſtatuq; eccleſiæ maturâ deliberatione conſiderato, quædam (prout res exigebat) compoſuerunt & in hanc, quam cernitis, ſubſequentem formam redigerunt ac nobis obtulerunt. Nos igitur eorum fide, ac ſcientiâ plurimum fretæ, omnia & ſingula Statuta in hoc volumine contenta, noſtra facimus, & magni ſigilli noſtri Angliæ appenſione confirmamus, ac pro veris & indubitatis Eccleſiæ Collegiatæ SOUTHWELL prædictæ Statutis haberi volumus; ac deniq; tam vobis Capitulo, cæteriſq; dictæ Eccleſiæ Miniſtris, quam Succeſſoribus veſtris, quatenus

quatenus eiſdem vos omninò conformetis, præſcribimus, ac perpetuò complectanda obſervandaq; tradimus. Teſte Meipſâ apud Manerium noſtrum de Greenwich ſecundo die Aprilis anno regni noſtri viceſſimo ſeptimo.

CAP. 1. De Divinis celebrandis, Sacris Scripturis explicandis, & Cultu Dei ab omnibus Eccleſiæ Miniſtris exhibendo.

IMPRIMIS cum Sacrarum Scripturarum teſtimoniis ſatis doceamur, Deum non rite coli Cultu humanitùs conſtituto, ſed ex præſcripto ſuæ legis, unde nobis plane innoteſcit, quo officii genere teneamur tum erga Deum tum erga Proximum. Conſentaneum putamus ut alienis cultibus cum authoritatibus ſuis penitùs repudiatis, ſolùm hanc religionem quæ ſcripturarum teſtimoniis nititur fulciturq; omnes quicunque Eccleſiæ hujus ſtipendiis ſuſtentantur, unice amplectentur, & quoniam teſtimonio Pauli Apoſtoli plane conſtet, unum nos habere Deum, unam fidem, unum baptiſma, quæ quidem tantum profint unanimis, & non in fide diſſentientibus, arctamus omnes hujus Eccleſiæ Miniſtros, ut priuſquam in dicta Eccleſia aliquo munere eccleſiaſtico fungantur, ſe religionem eandem noſtrâ authoritate ad omnes hujus Regni Subditos inſtituendos promulgatam recipere & ex animo amplecti, proteſtentur, ut fuſius infra in Juramenti formâ præſcribetur. Ad hunc ritum & colendi Dei morem ex Dei verbo petitum, noſtrâq; authoritate approbatum, quotitidiè in Eccleſiâ exequendâ Juramento prædicto obligentur, viz. ut omnes Vicarii & alii Miniſtri Eccleſiæ, divinis mancipati, pro ſuâ quiſq; Statione & Ordine (ut fidos Dei miniſtros decet) decenter & reverenter in Choro Eccleſiæ, iiſdem horis quibus Chorus Eccleſiæ Metropolitanæ Eborum aſtringitur, conveniant, & divina ſolemniter & devotè ter in die celebrent. In quibus cantiones illas quæ adhiberi ſolent, ita modulatas eſſe volumus, ut verba contextus, quibus vocum inflectiones tonorumq; frequentationes accommodari ſtatuimus, clare & perſpicue prolata, ad populi eruditionem (quoad fieri poteſt) audiantur & intelligantur. Indignum enim exiſtimamus ut contra normam omnibus Verbi Dei Miniſtris a Divo Paulo præſcriptam ulla verba in eccleſiâ Dei fieri, quæ auditores non edificent, patiamur. Canonici vero ipſius Eccleſiæ pro tempore reſidenti, eiſdem officiis in habitu ſuo Chorali interſint. Ac etiam ad Eccleſiæ edificationem volumus & ſtatuimus quòd præter ordinarias Theologiæ Lectiones in dictâ eccleſiâ Collegiatâ hactenus uſitatas (quas noſtræ non eſt intentionis aliquo modo tollere, ſed continuare & confirmare) ſingulis diebus Dominicis & Feſtivis annuis ſucceſſivis in perpetuum Sacroſanctum Dei Evangelium in eâdem Eccleſiâ Collegiatâ per Canonicos ſeu Prebendarios ipſius Collegiatæ Eccleſiæ palam & publice prædicetur, ſinguli nimirum Prebendarii ejuſdem Eccleſiæ trinâ minimum vice quolibet anno perſonaliter, vel per alium, verbi Dei Prædicatorem authoritate ſufficienti admiſſum in eadem Eccleſiâ juxta ordinationem a Domino Archiepiſcopo Eborum antedicto in ſcriptâ quâdam tabulâ ibidem præſcriptam ſtatis quique ſuis temporibus & ordinibus prædicabunt. Et ſi quis ex

dictis Præbendariis ſuâ vice prædicare neglexerit, ſummam decem ſolidorum pœnæ nomine totiens quotiens ita negligens fuerit, amittet, & receptori dictæ Eccleſiæ Generali infra unum menſem tum proximè ſequentem realiter ſolvet. Quos decem ſolidos ſic totiens quotiens amiſſos illi qui negligentis vice concionatus fuerit pro expenſis ſuis, aut ſi nemo locum & vicem hujuſmodi negligentis ſuppleverit, pauperibus villæ de SOUTHWELL erogandos per dictum receptorem pro tempore exiſtentem aſſignamus, ipſumq; receptorem hujuſmodi ſummis ſic perditis, colligendis, & expendendis in annuo computo ſuo dicto Capitulo reddendo omnibus legitimis modis onerandum fore decernimus.

CAP. 2. De Vicariis Choralibus & Cantatoribus eorumq; Miniſterio & Stipendiis.

ITEM cum Numerus Vicariorum Choralium & Choriſtarum ipſius Eccleſiæ Collegiatæ prædictæ, recentioribus hiſce temporibus ita minutus eſſe dicatur ut ad Divina cum eâ quâ decet ſolemnitate celebranda non ſufficiat, ſtatuimus, ordinamus & ſancimus, quod in eâdem Eccleſiâ in futurum ſint ſex ad minus Vicarii Chorales Preſbyteri & Muſici, ad præſentationes Præbendariorum canonice admittendi & inſtituendi, qui celebrationi Divinorum in eâdem eccleſiâ continué & perſonaliter mancipentur, quorum nemini a Divinis ibidem (ut ſupra ſtatutam eſt) celebrandis, ſine juſtâ cauſâ Canonico in ipſâ eccleſiâ tunc perſonaliter reſidenti propoſita, & per eum approbata, abeſſe impuné licebit. Et ſi aliquem eorum aliquo tempore a Divinis abeſſe, contra formam hujus Statuti contigerit, pro quâlibet abſentiâ ſuâ a precibus matutinis denarium, & ſimiliter pro quâlibet abſentiâ a veſpertinis denarium, & ſic toties quoties ita defecerit pendito. Qui quidem denarii ſtipendiis & mercedibus eorundem ſic abſentium detrahentur, cæteriſq; Vicariis Choralibus dictæ Eccleſiæ qui divinis tunc interſunt per dictum receptorem diſtribuentur, & eidem receptori in computo ſuo annuo allocabuntur.

In aſſiſtentiam quoq; Chori ſint perpetuó in futurum ſex alii ad minus viri Cantatores, artis muſicæ periti, & ſex ad minus pueri Choriſtæ in eâdem arte muſicâ inſtructi per eorundem informationem bonâ fide deligendi, & per Capitulum ipſius Eccleſiæ admittendi, qui in Pſalmis aliiſq; divinis in eâdem eccleſiâ cantandis & celebrandis operam aſſiduam navabunt, ipſiſq; Vicariis aſſiſtent. Quorum quidem Cantatorum & Choriſtorum quilibet a divinis officiis in eccleſiâ prædictâ indebite ſe abſentans conſimilitèr punietur, ipſaq; pœna in eodem modo applicabitur. Ipſorum vero Cantatorum prædictorum cuilibet pro ſervitio ſuo in eâ parte annuum ſtipendium octo librarum legalis monetæ Angliæ, & dictorum puerorum cuilibet pro ſuo ſervitio quadraginta ſolidos annuos monetæ prædictæ præter togas hactenus eis adhiberi ſolitas é redditibus, reverſionibus & exitibus Eccleſiæ Collegiatæ prædictæ de quibus ſtipendia Vicariorum & Choriſtarum prædictorum ſolvi conſueverant pendendum & ſolvendum per manus Receptoris prædicti decernimus.

Vicariis

Vicariis vero Choralibus antedictis ut eorum quilibet competentem habeat ſuſtentationem providere volentes, ordinamus & ſtatuimus quod præter alia quæcunq; ad ipſos ante-hac ſpectantia (quorum nihil eis auferri volumus aut auferimus per preſentes) quilibet Præbendarius dictæ Eccleſiæ pro tempore exiſtens quatuor libras annuas monetæ prædictæ quas iidem Vicarii ante-hac de eiſdem Prædendariis & eorum Præbendis vel habuerunt vel vendicaverunt Receptori ipſius Eccleſiæ Generali ad uſum ipſorum Vicariorum pro tempore exiſtentium fideliter, pro eorum uberiore ſuſtentatione pendet, vel ſaltem talem & tantam ſummam qualem & quantam dictus Archiepiſcopus pro tempore exiſtens dictis Præbendariis & eorum Præbendis ad ſuſtentationem Vicariorum rationabiliter imponendum fore duxerit, & per literas ſuas ſigillo authentico roborandas & dicto Capitulo deſtinandas, penſatis ipſarum Præbendarum ratis & valoribus imponet. Quam ſummam ſolvi volumus duobus anni cujuſq; terminis, viz. ad Feſta Sancti Michaelis Archangeli & Annunciationis Beatæ Mariæ Virginis per equales portiones, primâ ſolutione incipiente ad primum feſtum feſtorum prædictorum quod datam Præſentium literarum noſtrarum immediate ſequetur (ſalvis ſemper vicariis prædictis quibuſcunq; arreragiis, eis hoc nomine aliove quocunq; jam debitis). Et ſi contingat dictos Præbendarios aut eorum aliquem eandem ſummam ſic ſolvendam in terminis prædictis ſecundum formam & effectum hujus Statuti non perſolvere, quod tunc hujuſmodi Præbendarii pro ſingulis menſibus moræ ſuæ hujuſmodi poſt dicta feſta ſive terminos ſolutioni prædictæ ſtatutos amittent, & eorum quilibet amittent, reſpective, ſex ſolidos & octo denarios ad Fabricam ipſius Eccleſiæ applicandos ultra prædictam ſummam per eorum quemlibet (ut præfertur) principaliter ſolvendam. Ad quas quidem ſummas tam pœnales quam principales prædictas debite ſolvendas, dictus Archiepiſcopus pro tempore exiſtens, Sede Eborum plenâ, & eâdem Sede vacante, Decanus & Capitulum Eccleſiæ Metropolitanæ Eboracenſis, ejuſve ſeu eorum Vicarius in ſpecialibus Generalis, dictos Præbendarios & eorum quemlibet ad inſtantiam partis Vicariorum prædictorum per cenſuras eccleſiaſticas compellere debere & licite valebit & valebunt. Habeant vero dicti Vicarii ſibi, Cantoribus & Choriſtis domos ad eoſdem Vicarios retroactis temporibus pertinentes, niſi dictus Archiepiſcopus (quem Viſitatorem Eccleſiæ conſtituimus) aliter ordinaverit.

CAP. 3. De Reſidentiâ per Canonicos faciendâ & Debitis Collegii exolvendis.

CUMQ; Miniſtros Dei deceat liberales & hoſpitales pro facultatibus eſſe, volumus ſtatuimus & decernibus per præſentes, quod bene liceat & licebit cuilibet Præbendario dictæ Eccleſiæ, in pacificâ alicujus Præbendæ in eâdem Eccleſiâ poſſeſſione exiſtenti, ſuam arbitratu ſuo Reſidentiam juxta morem & conſuetudinem dicti Capituli Eccleſiæ de SOUTHWELL, proteſtari, & facere perſonalem in domo Præbendali (quoad fieri poteſt) propriâ. Cumq; nemo ſuis cogatur ſtipendiis militari

& qui altari ſervit, ex altari vivere debeat; Statuimus & decernimus quod omnes & ſinguli fructus, redditus, proventus, commoditates, exitus & proficua quæcunq; ad Capitulum dictæ Southwellenſis Eccleſiæ ſpectantia, quæ communiam ſive dividendam vocant, dictis Canonicis in Eccleſiâ Collegiatâ prædictâ perſonalem Reſidentiam canonice facientibus & facturis ſolis, & in ſolidum cedant & remaneant in futurum ſicut hactenus eſt conſuetum. Proviſo tamen ſemper quod cum Eccleſia prædicta per malam adminiſtrationem ejuſdem graviore alieno, tam nobis ipſis, quam aliis debito laborare dignoſcatur; omnia & ſingula fructus, redditus, proventus, commoditates, exitus & proficua prædicta per Receptorem antedictum, ſeu ejus Deputatum idoneum colligantur & recipiantur, & ad ſolutionem omnium & ſingulorum Collegii Debitorum convertantur; Reſiduum vero eorundem dictis Reſidentiariis tunc exiſtentibus, juxta morem Eccleſiæ noſtræ Metropoliticæ Eborum prædictæ equaliter & realiter exolvatur. Ad præmiſſa verô vel ad aliquam partem eorundem, nolumus dictum Capitulum vel aliquem Canonicum ipſius Eccleſiæ, ante debita prædicta, quibus ipſa Eccleſia jam gravatur, perſoluta, manus extendere. Tunc etiam Quilibet Canonicus Reſidentiam ſuam hujuſmodi faciens, pro expenſis ſuis quotidianis quolibet die non feſtivo, quo ſic reſiderit, ſex denarios habeat, ſin fuerit Feſtivus vel Dominicus, pro quolibet die hujuſmodi duodecim denarios ipſi aſſignamus de Communia ſive Dividenda prædicta capienda. Ita tamen quod ſemper poſt dicta debita exonerata, aliquis Canonicus perſonalem ſuam Reſidentiam ibidem faciat, & tam hoſpitalem ſe pro facultatibus quam Capituli Præſidentem exhibeat & præſtet.

Cap. 4. De novis Officiis non erigendis.

Et ne dicta Eccleſia Officiariis aut Miniſtris non neceſſariis plus æquo oneretur, ſtatuendo prohibemus ne Capitulum dictæ Eccleſiæ noſtræ Collegiatæ, aliquod Officiariorum ſeu Miniſtrorum novum Genus ipſi Eccleſiæ inutilium, de cætero ordinare ſeu conſtituere præſumet, aut aliquem ad hujuſmodi officia ſeu miniſteria inutilia admittere aut promovere attemptet, ſub pœnâ excommunicationis quam omnes Reſidentiarios (penes quos hæc ſunt) ſcienter contravenientes incurrere volumus ipſo facto, donec abſolutionem a dicto reverendiſſimo Patre Eborum Archiepiſcopo, Sede jam plenâ, vel a Decano & Capitulo Eccleſiæ noſtræ Metropoliticæ Eborum, ſede vacante, meruerint obtinere. Volumus etiam & decernimus omnia & ſingula hujuſmodi acta, & geſta ipſius Capituli SOUTHWELL, contra formam hujus Statuti, irrita, nulla, & invalida fore per præſentes. Et ſi quem vel quos ad hujuſmodi nova officia dictum Capitulum hactenus admiſerit, ipſum & ipſos ſic admiſſos, eiſdem officiis poſt publicationem preſentium privatos eſſe volumus ſtatuimus & ordinamus in his ſcriptis: officiis & Miniſteriis antiquis, ſeu in his ſtatutis noſtris ſpecificatis, ſemper exceptis.

CAP. 5. De Receptore & auditore.

CUMQ; Commiſſariis noſtris antedictis in dictâ viſitatione, quam nuper in Eccleſiâ prædictâ exercuerunt, ex actis & geſtis in eâdem Viſitatione conſtiterit, & conſtet de variis & gravibus abuſibus & injuriis dictæ Eccleſiæ Collegiatæ per Receptores & Auditores ſuos illatis. Nos cupientes indemnitari Eccleſiæ (in quantum poterimus) proſpicere, & eidem de Miniſtris honeſtis providere, ſtatuimus, ordinamus & decernimus, quod Capitulum ipſius Eccleſiæ Collegiatæ unum aliquem honeſtum & idoneum virum, de tempore in tempus, Capitulariter eligendum Receptorem ſuum Generalem ordinabit & conſtituet per literas ſuas ſigillo ſuo communi ſigillatas (recepto primitùs ab eodem non modó Juramento corporali de fideliter exercendo illud officium, ſed etiam Cautione ſufficiente, per quam ipſe, & fide juſſores ſui ſufficientes, Capitulo prædictæ Eccleſiæ Collegiatæ obligabuntur, ſub conditione, quod idem Receptor officium ſuum hujuſmodi toto tempore quo eodem officio fungetur, bene & fideliter exequeter, ac fidelem computum quotannis reddet juxta formam & effectum horum Statutorum.) Dans & concedens eidem Receptori ſuo plenam poteſtatem & Authoritatem omnia & ſingula, fructus, redditus, penſiones, exitus jura & proficua ſua quoquo modo provenientia, ſeu debita (fructibus, redditibus, & exitibus ad ipſius Eccleſiæ Fabricam ſpectantibus tantum exceptis) colligendi & recipiendi acquietancias & alias liberationes in ea parte idoneas faciendi, cæteraq; officio ſuo incumbentia exequendi, eidemq; Receptori pro executione & exercitio ejuſdem Officii concedi volumus per prædictum Capitulum quandam Annuitatem ſeu annualem reditum ſex librarum tredecim ſolidorum & quatuor denariorum in die redditionis computi ſui annuatim ſolvendam & allocandam. Proviſo ſemper quod nullus Præbendarius dictæ eccleſiæ exiſtens, Receptor hujuſmodi aliquatenus admittatur. Ut vero dictum Capitulum ſecurius in hâc parte ſit, volumus & decernimus quod quotannis tertio die Novembris, aut ſi tertius ille dies ſit Dominicus, tunc quarto die Novembris in domo Capitulari dictæ Eccleſiæ coram ſuo Aditore tribuſq; Prebendariis (ſi tot ibi tunc ſint) alioquin coram illo vel illis, qui tunc ibidem reſiderint, & hujuſmodi Ratiocinio intereſſe voluerint, tam dictus Receptor quam alii quicunq; ad Ratiocinationes dicto Capitulo reddandas adſtricti, rationem omnium acceptorum & expenſorum fidelem & plenam, in omnibus ad Officium ſuum ſpectantibus reſpective reddant, viz. quid exceperint & expenderint, quid ſuperſit, quid Eccleſia debeat, & quid Eccleſiæ debeatur. Ita tamen quod ſolus Auditor rationes hujuſmodi bonâ fidè approbandi & improbandi poteſtatem habeat. Quæ quidem Auditorem nominandi & conſtituendi poteſtas, penes dictum Capitulum tantummodo remanebit, annuo fœdo quinque Librarum eidem Auditori pro exercitio illius Officii per Capitulum prædictum & redditibus & exitibus ſuis conceſſo, receptoq; primitùs ab eodem Auditore, in admiſſione ſuâ in pleno Capitulo juramento corporali de bene & fideliter ad hujuſmodi officium ſuum obſervandum & exequendum omnibus, amore, favore, odio, timore & aliis illicitis affectibus penitus amotis. Computus vero prædictos ſimul ac expediti fuerint, & per dictum Auditorem approbati, inter monumenta ipſius Capituli reponi volumus, ut ad eoſdem quoties opus fuerit faciliús recurratur.

CAP.

CAP. 6. De Canonicorum ingreſſu & Inſtallatione, de Secretis non revelandis & de ſedandis Diſcordiis.

QUOTIES aliquis ad Præbendam in dictâ Collegiatâ eccleſiâ admittendus erit, Literas de Inſtitutione & Collatione ejuſdem Præbendæ authenticè ſigillatas dicto Capitulo directas exhibeat. Quibus lectis in Capitulo eo nomine convocato, ſe preſentet & per Capitulum admittatur & inveſtiatur, ac demum inſtalletur juxta morem ibidem & in eccleſia Metropoliticâ Eborum uſitatum (recepto primitus ab eodem tunc & ibidem juramento poſtmodum deſcripto). Et ſciendum eſt quod nullus ad Canonicatum in dictâ eccleſiâ Collegiatâ præſentatus & inſtitutus, ullis tractatibus, ſecretis Capituli, vel electionibus intererit, donec fuerit ſolemniter inſtallatus, & in poſſeſſione pacificâ ipſius Præbendæ ſuæ conſtitutus; ad quos etiam tractatus & electionis ille ipſe & non Procurator ejus (niſi idem Procurator ejus dictæ eccleſiæ Collegiatæ Canonicus fuerit) admittetur. Sunt autem multa ſecreta Capituli, quæ nulli ſunt revelanda, ſed ne Canonico quidem abſenti, etiam ſi poſtea ad Capitulum vel eccleſiam redierit. Veluti ſi de ipſius delicto vel crimine puniendo tractetur, vel ſi Capitulum ei ſuper iis in aliquo moverit quæſtionem, vel ipſi Capitulo ſuper aliquo in quo nolit fratrum judicio parere, vel ſi de levitate alicujus timeatur, non ſunt ei revelanda quæ ad publicam notitiam delata, eccleſiæ vel Capitulo vel alicui fratrùm poſſint obeſſe, ſimiliter ſi cum potentibus & aliis habuerit Capitulum certamen vel lites: Denique quandocunq; aliquid ad Eccleſiam pertinens ejuſmodi erit (ſi fuerit detectum) Eccleſiæ vel Capitulo vel alicui de Capitulo poſſint obeſſe. Quoties autem inter aliquos de Capitulo aut ſimultates intercedent, aut Queſtio ſeu Controverſia ſuper aliquâ re Capitalum contingente, orietur; niſi diſſidentes ſuâ Sponte interim reconcilientur, Cauſa in medium per Canonicum tum reſidentem proponatur. Quæ ſi nequeat in communi tractatu pacificé componi, partes ipſæ duos ſibi de Capitulo arbitros eligent, qui litem definiant, quorum deciſioni partes litigantes parere volumus, ſub pœna, ab Archiepiſcopo Eborum ſede plenâ, & eâ vacante, a Decano & Capitulo eccleſiæ Metropoliticæ Eborum, parti parere recuſanti imponenda. Ipſi autem Arbitri (ſicut permittitur) electi, ſi ejuſmodi litem aut cognoſcendam non ſuſceperint aut infra quatriduum poſtquam in medium per Reſidentiarium propoſita fuerit, non diremerint dicti Archiepiſcopi judicio puniantur.

CAP. 7. De Sacriſtâ, Virgifero, Campanarum Pulſatore & Janitore.

STATUIMUS etiam & volumus quod unus Vir induſtrius & fidelis per Capitulum eligatur Sacriſtâ, cujus officium erit templi, ſacræ menſæ, veſtimentorum, librorum, indumentorum & aliorum ornamentorum Eccleſiæ curam habere; quæ omnia a Capitulo indenturis deſcripta recipiat & reddat. Curet etiam ne in Veſtibulo

bulo aut aliquâ parte templi, aliquid tumultus tempore Divinorum quoquo modo fiat. Item, Reſidentiariis in ſacris obeundis, ac etiam ipſi Domino Archiepiſcopo, cum affuerit, nec non Concionatori Suggeſtum conſcendenti ac deſcendenti Virgifer præcedat, cæteraq; peragat quæ a Virgiferis dictæ Eccleſiæ noſtræ Metropoliticæ Eborum fieri ſolent & debent. Habeant etiam Campanarum pulſatorem, & Janitorem juxta morem Eccleſiæ noſtræ Eborum congruis ſtipendiis eorum cuilibet affignatis.

Cap. 8. De Obedientiâ Reſidentiario præſtandâ.

Cumq; doceat Divus Paulus Præpoſitis obediendum eſſe, volumus & mandamus, ut tam alii Canonici quam reliqui eccleſiæ Miniſtri & Officiarii omnes & ſinguli ipſum Canonicum Reſidentiam pro tempore facientem, Ducem & Rectorem ſuum durante Reſidentiâ ſuâ agnoſcant ipſumq; revereantur & in omnibus rebus & mandatis licitis & honeſtis quæ ſtatuta noſtra concernunt, aut ad bonum regimen & ſtatum dictæ eccleſiæ faciunt, ipſi Reſidentiario pareant, aſſiſtent & Auxilium præbeant.

Cap. 9. De Magiſtro Choriſtis Præficiendo.

Ut vero Pueros ſupradictos habeat Capitulum rite inſtitutos, tam morum modeſtiâ quam canendi peritiâ, Volumus & ſtatuimus ut unus qui ſit honeſtæ famæ, vitæ probæ & cantandi peritus, ipſis pueris Choro deſtinatis, præficiatur Magiſter, & Rector Chori, qui eis docendis & inſtituendis, organis ſuo tempore pulſandis, aliiſq; eccleſiaſticis muniis in Choro obeundis ſtudioſe vacabit, qui congruam habeat operæ ſuæ mercedem annuam per Capitulum deſignandam, & per dictum Receptorem exolvendam. Proſpiciat idem Puerorum ſaluti, quorum & in literis & in menſâ & convictu, educationem & liberalem inſtitutionem illius fidei & induſtriæ committimus. Qui ſi negligens aut in munere ſuo fungendo deſidioſus, aut in ſalute puerorum & rectâ eorum educatione (ut verbum Dei poſtulat) minime providus & circumſpectus inveniatur, poſt trinam admonitionem (niſi reſipuerit) ab Officiis deponatur & privetur. Ad quod officium fideliter & diligenter exequendum, idem Magiſter, in ingreſſu ſuo Juramento coporali aſtringatur.

Cap. 10. De Didaſcalo ſive Ludi-magiſtro.

Et ut pietas & bonæ literæ perpetuo in dictâ Eccleſiâ & locis vicinis magis magiſq; indies floreat & creſcat ſtatuimus ut unus aliquis Latiné & Græcé doctus, reli-

religioſus, honeſtus, laborioſus, & docendi peritus per dictum Archiepiſcopum ſede Eborûm plena, ipſâq; ſede vacante, per Decanum & Capitulum Eccleſiæ Metropoliticæ Eborum approbandus & confirmandus, Scholæ Grammaticæ SOUTHWELL præficiatur, qui tam literis quam moribus inſtituere jugiter laboret, cujus officium erit, non modo Grammaticam, Latinam & Græcam, literaſq; humaniores, Poetas & Oratores perlegere docere & audire, ſed etiam puerorum mentes Chriſtianæ Religionis Inſtitutis (quod fieri poteſt) imbuere, eiq; ſalarium ſolitum & conſuetum deſignamus, perſolviq; ordinamus. Quod ſi in hujuſmodi munere exequendo nimium deſidioſus aut negligens fuerit inventus, poſt trinam Admonitionem (niſi reſipuerit) amoveatur & expellatur, & alius idoneus in locum ejus ſurrogetur. Qui Ludi-magiſter omnia ad functionem ſuam in hâc parte ſpectantia ſeſe fideliter & diligenter præſtiturum juramento promittat.

CAP. II. De Conceſſionibus Dimiſſionibus aliiſq; actis Capitularibus,

UTQ; omnia conſideratius & majori commodo dictæ eccleſiæ diſponantur, volumus & mandamus quod terræ, tenementa & poſſeſſiones ipſius eccleſiæ de cætero quam commode potuerint, elocentur, non vendantur aut alienenter quoquo modo, nec fiant aliquæ conceſſiones, locationes, dimiſſiones, per Capitulum aliter vel alibi quam in pleno Capitulo de trium ſaltem Canonicorum tunc præſentium capitulariterq; congregatorum, expreſſo in eâ parte conſenſu, in præſentiâ Regeſtrarii ipſius Capituli ſive ejus Deputati ſufficientis, tam locum & numerum Canonicorum tunc præſentium, quam ipſas conceſſiones aliaq; quæcunq; acta Capitularia, tunc palam lecta, geſta ſeu concluſa inactitantis, integrum tenorem & ſeriem omnium earundem conceſſionum, confirmationumq; poſtea in Regiſtralibus libris Capituli fideliter deſcripturi, per quem etiam ut negotia ſuo officio aptiſſime cohærentia ipſas conceſſiones, confirmationes, aliaſq; chartas per Capitulum fiendas, originales, etiam ſcribi volumus & ſine quo nihil Capitulariter agi præcipimus. Omnes vero conceſſiones, confirmationes & actus Capitulares per dictum Capitulum contra formam & effectum hujus Statuti, de cætero fiendas, nullos & invalidos fore, ac viribus juris carere volumus & decernimus per præſentes. Statuimus etiam quod nulla conceſſio officiorum, terrarum & tenementorum ſive hæreditamentorum ipſius Collegii quæ ad grave damnum ipſius Collegii vergere poſſit de cætero fiat ſine aſſenſu dicti Archiepiſcopi Sede Eborum plenâ, & Decani & Capituli Eccleſiæ Eborum ſede vacante, in ſcriptis primitùs obtento, & in Capitulo SOUTHWELLENSIS regiſtrato.

CAP,

Cap. 12. De Supervisione Terrarum, & Curiis tenendis & de Numero Capitulum faciente.

Ad hæc volumus quod Residentiarius pro tempore existens, vel eo legitimè impedito, alius quispiam e Canonicis per Capitulum deputatus, semel quotannis, simul cum diversis vicibus, omnia & singula, (si opus fuerit, statusq; Ecclesiæ hoc postulaverit,) maneria, terras, tenementa, domos, ædificia, ecclesias appropriatas, silvas, nemora, boscos, subboscos & cæteras possessiones dicti Collegii visitet, perlustret, & supervideat. In quâ supervisione per assignationem Capituli quæ de novo fuerint construenda, ædificanda aut reparanda, ædificentur & reficiantur, ut in nullâ eorum ruina, vastationes, destructiones, reddituum & firmarum diminutiones ob defectum debitæ supervisionis accidisse inveniantur. Volumus etiam ut diligentèr scribatur status maneriorum & cæterorum premissorum, & in quibus egeant reparationibus. Tum quid dictus Residentiarius seu Canonicus premissa supervidens convenerit, fecerit, providerit, aut ordinaverit pro eisdem & de his post reditum suum, (quam cito fieri potest) rationem reddat dicto Capitulo, ut mutuis Canonicorum consiliis & experimentis res omnes commodissimè transigantur. In hac visitatione sive supervisione, si commodè fieri potest, Receptor aut (eo legitimè impedito) aliquis Canonicus modo supradicto deputatus (qui Receptoris in omnibus in dictâ supervisione suppleat vicem) & Senescallus quiq; vel Clericus Curiarum per dictum Capitulum constituendus, Residentiario vel alii cuipiam illius vice (ut supra præfertur) Deputato aderunt & fideliter inservient, Curiasq; tenebunt juxta concessiones & consuetudines ipsius Ecclesiæ. Ipsis autem supervidentibus, aut alia Collegii negotia necessaria, de mandato Capituli sigillo communi signato, obeuntibus aut prosequentibus sumptus & expensas suas moderatas refundi volumus. Porro quoniam crebra Capituli mentio in his Statutis habetur, declaramus quod Capituli nomine ubiq; intelligimus tres ad minimum ex dictis Canonicis. Ea enim solùm Capitularitèr acta esse & haberi volumus, quibus ad minimum tres Canonici Capitulariter congregati expressè consenserint.

Cap. 13. De Fabricâ Ecclesiæ.

Item, ut Ecclesia prædicta in omni suâ parte decentiùs & honestiùs sustentetur, ac toties quoties opus fuerit, reparetur & reficiatur, statuendo decernimus quod dictum Capitulum de tempore in tempus unum aliquem probum & honestum virum Custodem & Clericum Fabricæ ipsius ecclesiæ Capitulariter constituet, assignans & concedens ei de redditibus & exitibus suis annuum fædum competens pro eodem officio exequendo. Qui curam dictæ Fabricæ gerat & exerceat. Redditus exitus & proventus ad ipsam Fabricam spectantes annuatim colligat & recipiat, ipsiq; Capitulo annuatim in auditu suo generali rationem de suis acceptis, expensis

& reſiduis in eâ parte veram & fidelem reddat, cæteraq; faciat ſicut Cuſtos Fabricæ eccleſiæ noſtræ Eborum gerit, exercet & computat, ſeu gerere exercere & computare tenetur. Proviſo ſemper quod nullus Canonicus ipſius Eccleſiæ hujuſmodi Fabricæ præficiatur, hujuſmodi vero Officium fidelitèr exercere idem Cuſtos Fabricæ juramento promittat.

Cap. 14. De Evidentiarum & Munimentorum Cuſtodiâ.

Statuimus etiam ut in eâdem Eccleſiâ Collegiatâ una aſſignetur domus, quæ Ærarium, Theſaurarium, ſive Sacrarium vocabitur, ubi Literæ patentes Fundationis Collegii, indulta, volumina rationalia omnium officiariorum ipſius Eccleſiæ & aliorum quorumcunq; qui de ullâ re rationem reddere tenentur, nec non omnia & ſingula chartæ ſcripturæ & munimenta ipſius Collegii, una cum his Statutis noſtris collocentur, reponantur & cuſtodiantur, dictæq; domûs oſtium tribus ſeris ferreis & tribus clavibus diverſæ fabricæ muniatur. Quarum clavium cuſtodia ſemper ſit penes Reſidentiarios ipſius Eccleſiæ, arbitratu Eborum Archiepiſcopi pro tempore exiſtentis Sede plenâ, & eâdem vacante Decani & Capituli eccleſiæ metropoliticæ Eborum, nominandos. (Regiſtris, libris actorum, exhibitis, teſtamentis, cautionibus, & aliis quibuſcunq; per Regiſtrarium Capituli cuſtodiri ſolitis & conſuetis, quæ penes eundem Regiſtrarium, ejuſve Deputatum ſufficientem, eſſe & remanere volumus in futurum ſemper exceptis & eidem per præſentes reſervatis). Nihil dictarum evidentiarum & munimentorum, præſertim Charta fundationis, (niſi graviſſimâ de Cauſâ a pleno Capitulo prius probandâ) expromatur, aut cuipiam oſtendatur. Et ſi quid neceſſariò efferatur, in Commentariis res extracta, nomen extrahentis, tempus & cauſa extrahendi deſcribatur, & de reſtitutione ejuſdem caveatur; ſingularum etiam Curiarum acta a Curiarum Seneſcallo in generali Auditu ipſius Eccleſiæ quotannis in membranâ legibilitèr ſcripta Capitulo exhibeantur, & cum dictis evidentiis reponantur. Annua quoq; Ratiocinia dicto Capitulo reddita in pargamenâ ſcribantur & ſimilitèr cuſtodiantur. Pecuniaq; defecta (hoc eſt arreragia) ut ſuperlata (hoc eſt Superpluſageum) eiſdem addatur

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Cap. 15. De Cuſtodiâ Sigilli communis.

Reponatur etiam Sigillum commune dictæ Eccleſiæ Collegiatæ in areâ ſive ciſtâ conveniente, infra dictum Ærarium, Theſaurarium, ſive Sacrarium in hunc uſum paratâ tribus ſeris ferreis & clavibus diverſæ Fabricæ roboratâ & munitâ. Quæ quidem Claves penes tres Præbendarios ipſius Eccleſiæ per Archiepiſcopum Eborum ſede plena, & per Decanum & Capitulum Eccleſiæ Eborum ſede vacante nominandos de cætero remaneant. Nullæq; conceſſiones, indenturæ, aut aliæ quæcunq; ſcripta eodem ſigillantur, niſi in præſentiâ eorundem Clavigerorum & Regiſtrarii

giſtrarii ſive Deputati ſui (caſibus adverſæ valetudinis alteriuſve impedimenti legitimi exceptis) in quibus permittimus impedito clavem ſuam alteri de Canonicis pro illa vice credendi licentiam. Omnes vero Donationes, Conceſſiones, Indenturas & Chartas contra formam & effectum præſentis Statuti ſigillatas nullas & irritas eſſe volumus per præſentes. Ipſoſq; quoſcunq; ſigillum predictum ſic contra formam apponentes, & appoſituros, & inde coram dicto Archiepiſcopo aut Decano & Capitulo convictos, tanquam perjuros Canonicatibus & Prebendis ſuis privari & amoveri volumus, nullâ ſpe reſtitutionis eis relictâ. Proviſo ſemper quod nullus dictorum Præbendariorum plures claves ſimul habeat ad ciſtam prædictam pertinentes.

Cap. 16. De Conceſſionibus hactenus factis regiſtrandis, & fictitiis annullandis.

Et ut rectiùs conſtet omnibus (quorum intereſt) de ſtatu terrarum & poſſeſſionum eccleſiæ prædictæ; ſtatuimus, quod ſi ullæ dimiſſiones ad firmam, aut indenturæ terrarum, tenementorum, pratorum, rectoriarum, decimarum aut aliorum jurium ſive officiorum ipſius Eccleſiæ conceſſiones hactenus factæ regiſtratæ non ſint, Capitulum firmarios illos ac alios quibus dictæ conceſſiones factæ ſint aut ad quorum poſſeſſiones venerunt convocet, & indenturas ac conceſſiones illas proferre, & vera vel prece impetret, vel jure (quoad poterit) ipſarum exemplaria exhibere cogat. Quæ exemplaria ſimul cum archetypo collata & examinata, volumus in Regiſtro ſcribi, ut ſemper planè appareat quæ dimiſſiones & conceſſiones veræ ſint, quæ fictæ & ſuppoſititiæ & quibus conditionibus factæ fuerint. Omnes vero Conceſſiones, Chartas, Scripturas, & Indenturas quaſcunq; ſigillo dicti Capituli noſtri ſigillatas (ſi quæ tales ſint) quæ tempore appoſitionis ejuſdem ſigilli non fuerint plenè & perfectè ſcripta, ſed in aliquibus partibus vacuæ at quomodocunq; falſæ, ac omnia & ſingula in eiſdem contenta & ſpecificata tanquam fictitia doloſa & ſuppoſitia, annullamus, irritamus ac caſſamus, proq; nullis, irritis, caſſis & invalidis, ac juris robore penitus vacuis fuiſſe & eſſe decernimus, declaramus, ordinamus & ſtatuimus per præſentes.

Cap. 17. De Bonorum Eccleſiæ Cuſtodiâ.

Ut res Eccleſiæ ſecuriùs & tutiùs conſerventur, ſtatuimus & ordinamus, quod quotannis in dicto auditu generali, omnes illi, in quorum manibus res vel bonæ Eccleſiæ remaneant, veram & integram reddant rationem de rebus & bonis hujuſmodi per eos reſpectivè adminiſtratis ſeu cuſtoditis; ipſaq; bona & res tunc (ſi exigatur) unà cum theſauro, jocalibus, ornamentis & aliis bonis Eccleſiæ quibuſcunq; ſuæ curæ commiſſis, Canonico Reſidentiario, tunc exiſtenti, tradi faciant, eaq; omnia, ipſi vel alii idoneo (per novas indenturas inter Canonicos Reſidentiarios

& ipſos ſeperatim conficiendas,) recipiant. De quibus omnibus inventarium ritè compoſitum, & in Capitulo approbatum, reponatur cum munumentis Eccleſiæ. Theſaurum vero, jocalia, ornamenta & alia prædicta quæ quotidiano uſui non ſint neceſſaria, & quæ in cuſtodiâ officiariorum per indenturas remanere non debent, locis ad hoc convenientibus reponantur, aut ad uſus a nobis præſcriptos applicentur.

Cap. 18. De Prælectore Theologiæ & de Membris Eccleſiæ Catechizandis.

Tandem ut omnes dictæ Eccleſiæ Miniſtri in ſacris literis & pietatis ſtudio progreſſus faciant Eccleſiâ dignos, ſtatuimus & ordinamus, ut Prelectiones Theologiæ ſingulis ſeptimanis ternæ, aut ad minus binæ, ab uno Canonicorum, qui ad id muneris per dictum Archiepiſcopum pro tempore exiſtentem, aut ſede vacante per Decanum & Capitulum Eborum aſſignatus fuerit, vernaculâ linguâ in dictâ Eccleſiâ habeantur, prout antea habebantur, & ut Chriſtianæ religionis ſemina jaceantur, unde ſegites exoriri poſſint, ſtatuimus & volumus ut ſingulis annis in Eccleſiâ noſtrâ Collegiatâ prædictâ per Capitulum eligatur unus aut alter ex Canonicis maximè idoneus, qui Catechiſmi, id eſt, Symboli Apoſtolici, Orationis Dominicæ, decem Preceptorum & Sacramentorum, Baptiſmi nimirum & Euchariſtæ explicationem, fidelitèr & ſincerè tractet, & (quatenus commodè poterit) abſolvat.

Hora huic explicationi conſtituta erit ſecunda vel tertia pomeridiana diebus Dominicis; eidem interſint Vicarii Chorales, Choriſtæ, aliiq; Miniſtri Eceleſiæ prædictæ, nec non Ludimagiſter cum diſcipulis. Abſentes (niſi legitimè impediti) vel pænâ pecuniariâ vel graviore etiam mulctâ plectantur, ut Capituli judicio viſum fuerit: dictus verò Theologiæ prælector habeat pro labore ſuo in agro Dominico (ut præfertur) impendendo annuum ſtipendium ſuum conſuetum, vel ſi nullum hactenus fuerit per dictum Archiepiſcopum deſignandum, qui, eundem negligentem, aut aliâ de cauſâ huic muneri inidoneum aliquando inventum, amovendi poteſtatem ſe deplenâ, eâdem vacante Decanus & Capitulum Eccleſiæ Eborum, plenam habebit.

Cap. 19. De Domibus Præbendalibus reparandis.

Cumq; reſidentia Canonicorum in domibus ſuis propriis Præbendalibus fieri debeat ut per nos in Capite de Canonicorum reſidentiâ ſupra præſcriptum eſt, ſtatuimus volumus & mandamus quatenus dictus Archiepiſcopus pro tempore exiſtens, omnes Præbendarios Eccleſiæ convocet, eoſq; & eorum quemlibet, cujus & quorum domus dilapidatæ ſunt, ad refectionem & reparationem eorundem tam per cenſuras Eccleſiaſticas quam per ſubſtractionem fructuum, reddituum, decimarum & jurium ad Præbendas ſuas reſpectivè ſpectantium, appellatione remotâ compellat.

Cap.

Cap. 20. De Victu Vicariorum & Cantatorum.

Qui unà conveniunt & unà Deum laudent in Choro ut unà etiam comedant & unà Deum laudent in mensâ, ſtatuimus & volumus, quod omnes Vicarii Chorales & dicti ſex Cantatores, vel cum Reſidentiario (ſi fieri poteſt) vel alitèr in aliâ honeſtâ domo & bene moratâ ſimul comedant & opulentur, niſi probabili de cauſâ Canonicus Reſidentiarius de conſenſu Archiepiſcopi Eborum ſede plenâ, ac Decani & Capituli Eborum vacante, aliter ordinaverit, cui ordinationi ipſi ſe ſubmittere, ſub pæna privationis a vicariatu & officio ſuo tenebuntur per præſentes.

Cap. 21. De Exceſſibus Corrigendis.

Sed cùm effrænis illa peccandi licentia, vel caput alicujus corporis vel aliquod hujus membrum invaſerit, totum ferè corpus periclitari ſolet, niſi hujuſmodi impunitas, in quocunq; vigeat, juſtâ animadverſione coerceatur, tam ut timori ſit impiis, quam ſolatio bonis; cui quidem morbo occuri non poteſt, ſi ullus perſonarum reſpectus hâc in re habeatur; ſtatuimus itaq; & ordinamus, ut ſi aliquis ex Canonicis vel Miniſtris ipſius Eccleſiæ in ſuis muneribus fungendis, negligentes, diſſoluti, vel alioquin ſcandaloſi reperti fuerint, aut de inhoneſtâ vitæ ratione, vel incontinentiâ, ſeu alio crimine ſuſpecti, per cæteros de Capitulo (quorum conſcientiam quantum poſſumus in hâc parte oneramus, ſicut Domino Jeſu rationem reddituri ſunt) cum omni lenitate & modeſtiâ admoneantur: ſin autem ne tum quidem reſipuerint, ipſi culpâ vacantes, rem omnem Archiepiſcopo Eborum ſede plenâ, eâq; vacante Decano & Capitulo Eccleſiæ noſtræ Metropoliticæ Eborum, denuncient & aperient. Qui quidem Archiepiſcopus, vel Decanus & Capitulum, eam rem diligentèr cognoſcant, examinent, & fine debito terminent, cujus ſive quorum ſententiæ ſingula membra Eccleſiæ Collegiatæ prædictæ ſine ullâ appellatione omnino parere & ſtare volumus, ſub pænâ loci ſui in perpetuum ipſo facto amittendi; porro ſi Canonicus quiſpiam aut aliquis alius de prædictæ Eccleſiæ membris coram dicto Archiepiſcopo, vel Decano & Capitulo ſede vacante, aliquando examinatus vel de Hæreſeos contra Dei legem, vel læſæ Majeſtatis crimen, vel de ſymoniâ, uſurâ, perjurio, furto notabili, homicidio voluntario, inceſtu, adulterio, fornicatione, aut dilapidatione bonorum Eccleſiæ, per duos idoneos & legitimos teſtes, vel confeſſionem propriam vel notorietatem facti, convictus fuerit, ſine morâ, omni Canonicatu, Præbendâ, & loco quem in Eccleſiâ habuit, privetur, & locum ejus accipiat alter dignus Eccleſiæ, aliquâ appellatione aut alio juris remedio in aliquo non obſtante. Si quis vero Vicariorum Choralium aut Choriſtarum aliorumve in eâdem Eccleſiâ Miniſtrorum inferiorum levitèr deliquerit, arbitrio Canonici pro tempore reſidentis, corrigatur; & ſi qualitas delicti id exigerit, ipſâ Eccleſiâ per ſolenne Capituli decretum excludatur & expellatur.

Cap. 22. De Viſitatione Eccleſiæ.

Nullum opus eſt adeo piè cæptum, adeo felicitèr conſummatum, quod non hominum injuriâ & negligentiâ labefactetur & ſubvertatur. Nulla tam ſancta & firma ſtatuta conduntur, quin temporis diuturnitate in oblivionem & contemptum veniant, ſi non continua vigilantia, & pietatis zelus eiſdem adjungatur; quod ne unquam in hâc fiat aut eveniat Eccleſiâ. Nos Archiepiſcopi Eborum (qui pro tempore fuerit) fide, diligentiâ, & paſtorali curâ fretæ & nixæ ſumus, cui ordinaria & Metropolitana poteſtas, tanquam ipſius Eccleſiæ paſtori, per Canonicas ſanctiones & Eccleſiaſticas leges noſtras competit; volentes, cumq; in Domino obſecrantes, ut Chriſtianâ fide & ardenti pietatis zelo invigilet prædictæ Eccleſiæ, atq; curet, ut hæc noſtra ſtatuta & ordinationes eidem Eccleſiæ tradita, ad laudem & honorem Dei inviolabitèr obſerventur, ut poſſeſſiones ejuſdem & bona tam ſpiritualia quam temporalia proſpero ſtatu floreant; ut jura, libertates, ac privilegia noſtris legibus & ſtatutis non repugnantia conſerventur & defendantur. Qui quidem Achiepiſcopus toties a Canonicis rogatus, vel de triennio in triennium etiam non rogatus, ſponte ſuâ ad eccleſiam hujuſmodi viſitandam in propriâ perſonâ vel per vicarium ſuum in ſpiritualibus generalem, commiſſarium, ſive commiſſarios idoneos, per literas antedictas deputandos accedere voluerit: Canonicos, Vicarios, Cantatores, Choriſtas, cæteroſq; hujus Eccleſiæ Miniſtros & Officiarios in domum Capitularem, vel alium locum idoneum, convocet, ut ſuper ſingulis articulis in ſtatutis noſtris contentis, & de quibuſcunq; aliis articulis, ſtatum, commodum & honorem ipſius Eccleſiæ concernentibus, omnes & ſingulos ejuſdem Eccleſiæ Miniſtros & Officiarios hujuſmodi, interroget & eorum quemlibet per juramentum corporale de interrogatis veritatem dicere & præſentare cogat; comperta autem, detecta, & probata, juxta delictorum & criminum menſuram & horum ſtatutorum exigentiam puniet, corrigat & reformet, omniaq; faciat quæ ad vitiorum reſecationem & virtutis incrementum neceſſaria videbuntur, quæq; ad officium viſitatoris pertinere de jure dignoſcuntur, appellatione ſeu inhibitione quâcunque in aliquo non obſtante. Quos quidem omnes & ſingulos Canonicos & alios dictæ Eccleſiæ Miniſtros, quoad omnia & ſingula præmiſſa, volumus & mandamus dicto Archiepiſcopo parere & obedire. Statuimus etiam ut nemo in virtute juramenti Eccleſiæ Præſtiti contra Canonicum aut alium Eccleſiæ Miniſtrum, quicquam dicat aut denunciet, niſi quod verum crediderit, aut de quo publica vox aut fama laboravit, non ita tamen ut delinquentibus indulgeat, aut ad eorum delicta conniveat, ſed ut timorem Dei præ oculis habens verum totum referat.

Cap. 23. De Juriſdictione Eccleſiaſticâ Exequendâ.

Cumq; juriſdictio ſpiritualis & Eccleſiaſtica quæ & quatenus dictæ Eccleſiæ Collegiatæ & Capitulo ejuſdem antiquitùs eſt conceſſa, & uſq; dum competere dignoſcitur, debitè adminiſtrata non parvi momenti ſit, cum ad lites decidendas tum

tum ad populum in debitâ obedientiâ & ſubjectione retinendum; volumus & ſtatuimus quod deinceps Capitulum ejuſdem Eccleſiæ SOUTHWELLENSIS unum aliquem virum tam morum gravitate, qum juris ſcientiâ præ cæteris eminentem, per literas ſuas ſigillo communi roboratas, ſuum Vicarium in ſpiritualibus generalem, ac cauſarum ſeu negotiorum ſuorum Auditorem, de tempore in tempus Capitulariter eliget, ordinabit, & conſtituet; dans & concedens eidem Vicario ſuo omnem poteſtatem & authoritatem ſuam Capitularem, quoad ipſam juriſdictionem, cum cuſtodiâ ſigilli ſui ad cauſas uſitati, (Clericorum ad beneficia de juriſdictione Capituli exiſtentia admittendorum approbatione, eorumq; articulis ſynodalibus anno Domini 1562 editis ſubſcriptione, necnon inſtallationibus & inductionibus Canonicorum & Præbendariorum ejuſdem Eccleſiæ aliiſq; quibuſcunq; quæ de jure & ſtatutis noſtris Capitularitèr ſunt agenda, tantum exceptis, & Capitulo ſeu Canonico Reſidentiario ibidem reſidenti, reſervatis.) Cui quidem Vicario generali præter fæda, exitus & proficua ad hujuſmodi officium ſpectantia ſeu incidentia, quinque Marcas annuas legalis monetæ noſtræ Angliæ, pro exercitio ejuſdem officii per prædictum Capitulum concedi & pendi volumus per præſentes. Mandantes quatenus infra tres menſes poſt præſentes dicto Capitulo notificatas & traditas, hujuſmodi Vicarium generalem providere non omittant, ſub pœna excommunicationis, quam Canonicos ipſius Eccleſiæ reſidentes, vel claves antedictas cuſtodientes (quos hoc ſtatutum potiſſimè tangit) incurrere volumus ipſo facto. Abſolutionem a dicto Archiepiſcopo tantummodò habituros.

Præficiet etiam, ordinet & conſtituet, dictum Capitulum de tempore in tempus unum ſufficientem Regiſtrarium, qui notarius publicus ſit, & qui per ſe vel deputatum ſuum idoneum, acta & geſta tam ipſius Vicarii generalis prædicti quam Capituli fidelitèr ſcribat & regiſtret. Cui præter fæda & vadia aliaq; proficua & exitus officii prædicti pro uberiore ſuſtentatione ſuâ quinque Marcas annuas monetæ prædictæ concedat & pendat; Apparatorem ſeu Mandatorium generalem ſibi & dicto Vicario generali providebit.

Cap. 24. Juramentum Canonicorum.

Ut verò hæc ſtatuta noſtra ſtrictiùs obſerventur, volumus & ſtatuimus, quod quilibet Canonicus ipſius Eccleſiæ ante inſtallationem ſuam, tam juramentum in quodam actu parliamenti tenti apud Weſtmonaſterium, 23 die Januarii, anno Regni noſtri primo, edito & ordinato, quam juramentum ſubſcriptum ad ſancta Dei Evangelia per eum corporalitèr tacta in Capitulo præſtabit; videlicet,

Ego A. B. Canonicus hujus Eccleſiæ inſtitutus ad hæc ſancta Dei Evangelia juro & Deo teſte ſpondeo & promitto primò me Cultui Papiſtico renunciaturum, Chriſtiq; religionis normam ex Dei verbo ſtabilitam & præſcriptam auctoritateq;

Regia

Regia Dei beneficio approbatam ex animo amplexurum, omniaq; dogmata veræ religioni contraria pro virili refutaturum, hominum judiciis in religionis cauſâ, (niſi quatenùs ex verbo Dei probentur) nihil daturum; & (quandoquidem in ſacris literis quæ nobis ſcriptæ relinquuntur, tanquam in penu locupletiſſimo reconduntur, omnia ad noſtram ſalutem neceſſaria) traditionibus humanis aut veritatibus (quas vocant) non ſcriptis, non conceſſurum; ex eiſdem itaq; ſcripturarum fontibus regulam vitæ & ſummam fidei petiturum.

Denique me omnia hujus Eccleſiæ bona, terras, tenementa, redditus, poſſeſſiones, jura, libertates & privilegia, cæteraſq; res univerſas, tam mobiles quam immobiles, ac alias omnes commoditates ejuſdem Eccleſiæ ſine diminutione & vaſtatione (quantum in me ſitum erit) benè & utilitèr conſervaturum & defenſurum; ac ab aliis ſimilitèr conſervari & defendi, curaturum. Statuta etiam hujus Eccleſiæ (quatenus me concernunt) in omnibus obſervaturum, ac cætera Eccleſiæ membra & Miniſtros (quoad ad me attinet) ex eiſdem Statutis & legibus ſine ullo ſtatûs, conditionis, aut perſonarum reſpectu, gratiâ, odiove recturum.

Denique ſi loco motus fuero, aut ſi ſponte ceſſero, vel mortem obiero, omnia bona hujus Eccleſiæ quæ meæ fidei unquam credita fuerint, quæve in meâ futurâ ſint poteſtate, Capitulo bonâ fide rediturum aut reddi curaturum, ſic me Deus adjuvet.

Cap. 25. Juramentum Vicariorum & aliorum Miniſtrorum.

Præstabunt etiam Vicarii Chorales & alii Eccleſiæ Miniſtri (Choriſtis, Campanarum Pulſatore, & ſimilibus exceptis) in admiſſione ſuâ, tam ſupradictum juramentum dicto 23 die Januarii, anno Regni noſtri primo in dicto actu parliamenti, editum & ordinatum, quam hoc etiam jusjurandum quod proximum ſubſequitur; videlicet,

Ego A. B. Eccleſiæ Collegiatæ Beatæ Mariæ Virginis de SOUTHWELL Vicarius cooptatus, juro quod non ſolùm Chriſti Religionem (rejecto Papatu) amplectar, ſacras literaſq;, omnibus humanis decretis aut ſententiis præferam: nulla dogmata aut humanas aſſertiones in religionis causâ (niſi quatenus cum verbo Dei conſentiunt) approbabo, omnino rejiciam; ſed etiam ſtatuta hujus Eccleſiæ, (quatenus me concernunt) pro virili obſervabo, Canonicis hujus Eccleſiæ Reſidentiariis, aliiſq; mihi legitimè præpoſitis, debitam & Canonicam obedientiam adhibebo, officium quo in Eccleſiâ fungar, fidelitèr exequar; commodum & honorem Eccleſiæ diligentèr procurabo, ſicut me Deus adjuvet & hæc Dei Evangelia.

CAP. 26. De Juramento Primorum Miniſtrorum.

PRÆTEREA ut hæc ſtatuta noſtra inviolabilitèr obſerventur, & illi quoque, qui jam in Eccleſiâ ſunt, obligentur; volumus, ſtatuimus & mandamus, quod infra ſemeſtre tempus, poſt publicationem præſentium numerandum, quam publicationem fieri mandamus per lectionem eorum ſtatutorum in pleno Capitulo Eccleſiæ Collegiatæ prædictæ ad hoc convocato, & per intimationem ſive monitionem literatoriam domo Capitulari ejuſdem Eccleſiæ affixam, & ibidem per ſpatium integri menſis dimiſſam, quilibet Canonicus & Miniſter dictæ Eccleſiæ, ex his qui nunc ſunt (exceptis præexceptis) coram Archiepiſcopo Eborum ſede plenâ, vel Decano & Capitulo Eccleſiæ Eborum ſede vacante, ejuſve ſeu eorum vices in hâc parte gerente, ſeu gerentibus, juramentum illud corporale præſtet, quod in his noſtris ſtatutis particularitèr & reſpectivè eis præſcripſimus. Quod juramentum qui præſtare (ut præfertur) recuſaverit aut neglexerit, juxta veram intentionem præſentium, eum volumus, ſtatuimus, & decernimus omni Canonicatu, Prebendâ, Loco, Officio, & Beneficio, quo ſive quâ in ipſâ Eccleſiâ gaudet ſeu fungitur, ipſo facto eſſe privatum, nullâ ſpe reſtitutionis ipſi remanente.

CAP 27. De Interpretatione, Expoſitione, & Suppletione Statutorum.

SED cum nulla lex ita planè plenèq; concipi poſſit, ut non aliquando ejuſdem vel ſenſus vel verba in dubium revocari queant, quandoque verò defectus, quos humanum ingenium providere non potuit, emergunt; quoties aliqua ambiguitas vel defectus hujuſmodi apparuerit, aut diſſentio inter Canonicos vel alios (quorum gratiâ iſthæc edimus) de vero & ſincero intellectu eorundem ſtatutorum noſtrorum (quæ omnia juxtá planum & grammaticalem ſenſum intelligi volumus) orta fuerit; volumus & ſtatuimus quod ſtatutum illud, ſententia, clauſula vel dictio, de quâ hujuſmodi quæſtio oritur, ad ipſum Archiepiſcopum Eborum pro tempore exiſtentem ſolum referatur: cujus interpretatione, declaratione & ſuppletione, ſtatutis noſtris hujuſmodi non repugnanti, ac ad commodum, honorem & bonam adminiſtrationem ipſius Eccleſiæ facienti, eos qui dubitaverint aut contenderint, ac omnes denique quos hæc ſtatuta tangunt, ſeu tangere poterint in futurum, ſine dilatione & contradictione ſtare, concedere & acquieſcere præcipimus & mandamus. Inhibentes tamen Viſitatori & ſtatutorum Declaratori prædicto aliiſq; omnibus cujuſcunque dignitatis aut auctoritatis fuerint, ne ulla ſtatuta nova hiſce noſtris contraria condant, aut cum horum aliquo diſpenſent. Plenam poteſtatem & authoritatem ſtatuta noſtra hujuſmodi mutandi, alterandi & cum aliis diſpenſandi, & nova, (ſi videbitur) condendi, & promulgandi, nobis, hæredibus & ſucceſſoribus noſtris reſervantes & reſervamus.

ORDERS, FOR KEEPING HOSPITALITY, IN THE COLLEGE OF SOUTHWELL.

1576. The Reſidentiary for the time being ſhall have the whole dividend, with all manner of profits appertaining to the juriſdiction of the ſaid collegiate church.

Alſo the remnant of the money belonging to the works, and ſee the fabrick diſcharged.

Alſo he ſhall have the pigs, geeſe, capons, &c.

Alſo the brewing veſſels of all kinds; but, nevertheleſs, they ſhall be repaired by the Reſidentiary for the time being, and ſo left amended to his ſucceſſor.

Alſo he ſhall receive all manner of rents belonging to the Chapter, for the maintenance of the choir, &c. and pay all wages due, &c. and ſee all reparations done, &c.

Alſo he ſhall have all the boon carriages of coals for his time of reſidence.

The common ſeal ſhall be kept under three locks and keys, at the leaſt, &c.

And if any Reſidentiary be diſpoſed to lye here, he ſhall pay weekly 3s. 4d.; and for his man 2s.; and every Vicar Choral 2s. 3d.; and every Singingman, being diſpoſed to enter into commons with the Reſidentiary, ſhall pay 2s. 2d.

1579. No Prebendary hereafter to be admitted, but firſt to ſeal an obligation to the Chapter for the payment of his Vicar Choral's ſtipend of 4l. yearly, &c.

No more than four of the Prebendaries ſhall hereafter be admitted to reſidence; and when any one of the four now appointed ſhall die, it ſhall be lawful to fill up the number four out of the other Prebendaries, if any be ſo diſpoſed, that is not indebted to the church.

1686. Decreed, that from henceforth in the beſtowing of the rectories and benefices of the church belonging to the Chapter, there be conſideration had of the Prebendal members of this body before all others; and that, among thoſe members, the ſeniors, in order of ſtanding in this church, have the refuſal.

1688. Decreed, that in the beſtowing of the benefices, after the Prebendal members have refuſed the ſame, that in the next place the Vicars Choral of the church ſhall be preſented, and that the ſeniors of the ſaid Vicars ſhall from time to time be preferred.

1690. Decreed, that every Prebendary ſhall in perſon preach his own turn, or have it ſupplied by another Prebendary of this church, or by ſuch perſon as the Reſidentiary for the time being ſhall approve of.

1693. Decreed, that for the future the Reſidentiaries be not confined to four, but that all the Prebendaries do, according to their reſpective ſeniorities, keep a quarterly reſidence.

INJUNCTIONS AND ORDERS

OF

JOHN SHARP ARCHBISHOP OF YORK.

1693. Whereas in our late primary viſitation of the collegiate church of St. Mary in SOUTHWELL, there did appear ſeveral things pertaining to the good order and government of that church, which needed ſome regulation, and accordingly it was then both deſired by the Chapter, and promiſed by us, that we would take thoſe matters into our ſerious conſideration, and ſend ſuch orders and injunctions about them, under our archiepiſcopal ſeal, as in our judgment we thought moſt proper for the reforming of the abuſes and ending of differences, and advancing the welfare of the church, we regarding the truſt which is repoſed in us, as Viſitor of the collegiate church, and the great charge that is laid upon us by the ſtatutes of the ſame, to endeavour, as much as in us lies, the promoting of the peace and happineſs and good government of that ſociety; and withal, having duly conſidered of thoſe matters which were then laid before us, do think fit, after the example of our predeceſſors, and in ſatisfaction to the deſires of the Chapter and our own promiſe, to give theſe our following orders and injunctions, requiring both the Chapter and the Prebendaries, and all other members of the ſaid church concerned therein, to yield obedience to them. FIRST, we do order and enjoin that ſome one of the Prebendaries be always perſonally reſident upon the church, as the ſtatutes do require (cap. 3, in fine) and in order thereunto that the Prebendaries do take their turns of reſidence in the method that was lately by common conſent agreed upon and ſettled, in a chapter held for that purpoſe at SOUTHWELL, 2d Nov. laſt 1693, which was to this effect, viz. That all the Prebendaries of the church (except Mr. Smith) do, according to their reſpective ſeniorities, keep a quarterly reſidence by their turns for the future, and that this method do continue till either a competent number of the Prebendaries will voluntarily undertake to perform the church reſidence among themſelves (which is that which the ſtatute ſuppoſeth) or ſome other expedient be found out, that the church may not be left

deſtitute of a chief or head to take care of emergent affairs, and to direct and govern the inferior members and officers of the ſaid church. SECONDLY, alſo we do order and enjoin, that the ſtatute concerning the Prebendaries preaching in their turns (cap. 1.) and the other ſtatute concerning divinity lectures to be had in the church of SOUTHWELL (cap. 18.) be duly obſerved and put in execution; and we do likewiſe appoint, that from henceforward ſo long as the quarterly reſidence ſhall continue, the Reſidentiary for the time being ſhall be the divinity lecturer, and as ſuch ſhall preach, or procure to be preached, a ſermon every Sunday in the afternoon, at the collegiate church of St. Mary in SOUTHWELL, for the encouragement of which Sunday lecture or ſermon their preſent Majeſties have been graciouſly pleaſed to order, that the ſum of 500l. ſhall be paid out of their treaſury to the Chapter of SOUTHWELL, as a fund for a perpetual ſalary to the preachers of it. THIRDLY, we do order and enjoin, according to the power given us by the ſtatutes (cap. 2. in fine) that thoſe buildings called the Vicarage, ſhall from henceforth be appropriated to the uſe of the Vicars Choral of the church of SOUTHWELL, and be their dwelling-houſes, except what is already taken out of the Vicarage and made a part of the new Reſidentiary's houſe, and except likewiſe two rooms to be taken out of the Vicarage for the Regiſter's office; and we do order, that at the next chapter that ſhall be held after the receipt of theſe our injunctions, the Prebendaries preſent do make as fair and equal a diviſion as they can of the Vicarage unto five houſes or apartments, to be for the habitation of five Vicars Choral (conſideration being had of thoſe rooms that are to be deducted) and after ſuch diviſion is made, that they do aſſign, by act of chapter, to each Vicar his houſe by common conſent, if it may be; if they cannot agree, then the ſenior to have the choice. And whereas by this diſtribution of the Vicarage unto five houſes, (which we conceive are the moſt it can be divided into) there will want a houſe for the ſixth Vicar Choral when there ſhall be one (as the ſtatutes require there ſhould be ſix Vicars) we do conſider, that in all probability one of the Vicars Choral will be always Vicar of the pariſh, and therefore whenever the chapter do fill up their number of ſix Vicars (which we require and expect they ſhould do as ſoon as they have opportunity) we do enjoin, that he that is Vicar of the pariſh ſhall dwell at the Pariſh Vicarage-houſe, and leave his apartment in the College Vicarage for an habitation to one of the other Vicars; and that, for the future, whoſoever is choſen to be Pariſh Vicar, ſhall be obliged to reſide at his Vicarage-houſe there, ſo there may be always left five houſes in the College for the five other Vicars Choral. And we do further enjoin, that hereafter upon the death or removal of any Vicar Choral, the houſe which belonged to him ſhall be aſſigned by the Chapter to the Vicar that is choſen to ſucceed him, unleſs it happen that any of the other Vicars think fit to petition the Chapter, that he may exchange his houſe for it; in which caſe, we do allow every Vicar his option according to his ſeniority, but ſtill all vacant houſes to be aſſigned to the next comer by the Chapter. FOURTHLY, and whereas we have mentioned two rooms in the Vicarage to be ſet apart for Regiſter's office,

office, wherein the books and writings of the church, that are of conſtant uſe, may be ſecurely and eaſily come at, which we judge to be of great convenience, if not of neceſſity; we do enjoin, that at the ſame time that the Chapter makes ſuch a diviſion of the Vicarage into five dwelling-houſes, as is before ſpecified, they do ſo order that diviſion, that in one of thoſe houſes two convenient rooms, viz. a ground room and the chamber over it, with the ſtaircaſe leading thereto, may be reſerved and ſet apart for their Regiſter's office, and what rooms they pitch upon for this purpoſe a memorandum thereof ſhall be entered into their Chapter-book; nevertheleſs we do enjoin, that theſe two rooms ſhall not actually be applied to that uſe till after the death or removal of that Vicar Choral who happens to be in the poſſeſſion of that houſe in which theſe two rooms are when the diviſion is made, the preſent poſſeſſor ſhall enjoy them as long as he ſtays there, but whoever ſucceeds him is to take that houſe upon terms of being without them. FIFTHLY, furthermore, for the better government of the College, and that all diſorderly practices may be prevented, we do enjoin and order, that all the private back-doors or out-lets of the Vicars houſes (if there be any ſuch) be ſtopped up; and that there be no entrance into, or paſſage out of, the Vicarage, but through the gates, which gates we do order to be locked up at ten of the clock every night, and the key to be carried to the Reſidentiary for the time being, or to whom he ſhall appoint, and that the Reſidentiary take care to ſee this executed. SIXTHLY, furthermore, whereas complaints have been made unto us that the Grammar School of SOUTHWELL is much prejudiced through the Schoolmaſter being a Vicar Choral of the church (his attendance, on the ſervice of the quire, neceſſarily occaſioning a neglect of the ſchool); for remedying this inconvenience, we do order and require, that from henceforward the Maſter of the Grammar School ſtrictly and conſtantly attend his ſchool on all ſchool days, and at all ſchool hours, as much as any former Maſter of the ſchool that was no Vicar Choral was accuſtomed to do, or as much as he himſelf, if he was no Vicar Choral, is in duty bound to do; and farther, if notwithſtanding this conſtant attendance upon the ſchool which we require of the School-maſter, the Chapter nevertheleſs find it neceſſary (either for his encouragement or for performance of the church ſervice on Sundays and Holidays, when moſt of the other Vicars may be ſuppoſed abſent at their Cures) that the ſaid School-maſter ſhould be continued a Vicar, in that caſe we do enjoin, that the ſaid Chapter ſhall provide ſome fit perſon to ſupply his place in the quire at all times when his preſence is required in the ſchool; provided, that he himſelf do in perſon perform the duties of his Vicar Choral's place on Sundays and Holidays. SEVENTHLY, and whereas we have been informed that ſome of the Vicars and Quiremen have been too negligent in giving that due and conſtant attendance upon the ſervice of the quire which their local ſtatutes oblige them to, and which the decent and ſolemn performance of divine worſhip in the church doth call for, we do earneſtly exhort them to amend that fault, having in remembrance the oath they took when they were admitted into the quire, and withal how much God's public

ſervice

ſervice is blemiſhed, and ſcandal brought upon the church, by this their careleſſneſs and negligence; and we do enjoin and require, that the ſtatute concerning this matter (cap. 2.) be ſtrictly obſerved, viz. that none of the Vicars, or Singingmen, or Choriſters, be at any time abſent from the ſervice of the quire, but for ſome juſt and reaſonable cauſe, to be approved by the Reſidentiary, otherwiſe to be mulcted as is there directed; or in caſe of groſs negligence to be admoniſhed or further proceeded againſt by the Chapter, as the exigency of the caſe requires (cap. 21.). EIGHTHLY, whereas in our late Viſitation of the church of SOUTHWELL we found ſeveral of the Prebendal houſes there to be much dilapidated and fallen to decay through want of timely and neceſſary reparations, more particularly the houſes belonging to the Prebends of Norwell Overhall, North Muſkham, and the two Oxtons; and though we do not doubt but that, ſince the Prebendaries of theſe Prebends had at that time notice given them of theſe dilapidations, they have already given orders for the reparation of thoſe houſes, yet, nevertheleſs, we think it fit that they ſhould again be put in mind of this matter, to the intent they ſhould quicken their tenants, or thoſe perſons they employ, to a ſpeedy diſpatch of this affair; and therefore we do enjoin, that the repairs of theſe houſes be begun as ſoon as may be, and the longeſt time we give for the finiſhing them is till our next Viſitation; and if by that time all the houſes be not in full and good repair, we ſhall think ourſelves obliged to proſecute thoſe that are faulty, in ſuch method as the law allows and directs. NINTHLY, and laſtly, we do order and enjoin, that theſe our injunctions be truly and faithfully regiſtered in the Chapter Regiſtry, within one month after the receipt of them. In witneſs, &c.

24 March, 1693. J. EBOR.
3d year of our Conſecration.

1694. Whereas by a decree of a general Chapter holden 2d Nov. laſt paſt, and ſince confirmed by the injunctions of his Grace the Archbiſhop of York, it was ordained, that every Prebendary of this church ſhould perform three months reſidence ſucceſſively to each other. And whereas by a decree of another Chapter holden 1694, it was ordained, that the diviſion and diſtribution of the fines which ſhould accrue by the renewal of leaſes within four years immediately following, reckoning from Nov. 3, 1693, to Nov. 3d, 1697, ſhould be referred to our determination and appointment, we having ſeriouſly conſidered the matter do judge, that it is juſt and equitable that they who bear an equal ſhare in the ſervice and attendance of the church, ſhould receive equal benefit and advantage by it; and therefore being Capitularly aſſembled we decree and ordain, that every Prebendary of this church performing his three months reſidence ſhall have an equal portion of all the fines which ſhall be raiſed within the term of the aforeſaid four years. And becauſe it is fit and reaſonable that they who have borne the charges and expences of reſidence ſhould receive the profits and emoluments of it as ſoon as they conveniently can be had; we do therefore decree and ordain, that at every audit thoſe Prebendaries

bendaries who ſhall have performed their three months reſidence ſhall receive their equal ſhare and proportion of ſuch fine or fines as ſhall have come to the Receiver's hands, and the remainder of ſuch fine or fines to be continued in the Receiver's hands, and at every audit of the following years to be divided equally among ſuch Prebendaries as ſhall then have performed their three months reſidence; and this method we decree to be obſerved during the courſe of the four years before-mentioned, &c. &c.

1700. Decreed, that no living in the Chapter's gift ſhall, for the future, be diſpoſed of, till one month after notice be given to each Prebendal member of the ſaid church, by the Reſidentiary for the time being.

1701. Decreed, that the rota be continued and kept perſonally by each Prebendary himſelf, or by a deputy, who is Prebendary of this church.

1704. Decreed, that every Prebendary of this church, for the future, upon performance of his firſt reſidence, either in perſon or by proxy, ſhall pay 5l. towards furniſhing the reſidence houſe.

1706. Decreed, that an entertainment of no greater expence than 3l. be provided by each new Prebendary when he is inſtalled, and that he give 2l. for the benefit of the library to the Reſidentiary for the time being.

1714. Decreed, that the Chapter be holden on the laſt Thurſday but one in every quarter.

1730. Decreed, that whereas complaint hath been made to the Chapter, that the Vicar's Choral do parochial duties in the church of SOUTHWELL againſt the conſent of the Pariſh Vicar, ſuch as marrying, &c. The Vicars Choral ſhall not marry in the church of SOUTHWELL, without the conſent of the Pariſh Vicar.

1734. Decreed, that whereas A. B. B. C. and C. D. Vicars of this church, have behaved in a diſorderly manner, by taking off the lock of the Vicarage gate, and doing other acts of miſbehaviour to the Reſidentiary, they be by him, in the name of the Chapter, publickly admoniſhed.

1735. Decreed, that A. B. Vicar Choral of this church, having been already admoniſhed by the Reſidentiary for the time being, in the name of the Chapter, and having ſtill continued his acts of diſobedience, by forcing open the gate of the Vicarage when the Reſidentiary had, according to the ſtatutes, locked it, by making great diſturbances at unſeaſonable hours of the night, in order to oblige the Reſi-

dentiary's

dentiary's ſervants to open the aforeſaid gate; and upon ſuch refuſal to open the gate at ſuch unſeaſonable hours, having broken a way out from his Vicarage-houſe immediately into the ſtreet, contrary to the ſtatutes, injunctions, and decrees of the church, be expelled from his office of Vicar Choral.

The ſentence of expulſion was then read, as follows, by the Reſidentiary.

You A. B. Clerk, Vicar Choral of this church, for your notorious breach of the ſtatutes of this church, and for your ſubſequent contumacy thereon, the Chapter has unanimouſly decreed you to be legally deprived of your office of Vicar Choral of this church. And I, Edward Wilſon, Canon Reſidentiary, by the order and in the name of the ſaid Chapter, do pronounce you expelled, and your ſaid office of Vicar Choral to be void to all intents and purpoſes of law, as if you were naturally dead.

N. B. A Mandamus was moved for in the King's Bench, to be directed to the Chapter, to reſtore the expelled member; but the rule was diſcharged, becauſe the Archbiſhop of York is Viſitor, and all appeals lie to him.

1743. Decreed, that in order more effectually to carry into execution ſuch ſtatutes as require the Vicars Choral and other officers of the church to attend their duty therein, the Reſidentiary do, every Chapter, give an account to the Chapter of ſuch abſences and neglect as he ſhall have obſerved.

1750. Decreed, that the money to be paid by every new Prebendary for the uſe of the library, be paid to the Receiver and not to the Reſidentiary.

1752. Decreed, that no leaſe of Chapter-lands be ſealed until a terrier of the lands ſo to be demiſed be delivered to the Chapter, ſigned with the name of the leſſee in poſſeſſion, and thoſe of all his aſſignees, if any ſuch there be.

1755. Decreed, that no perſon not in prieſt's orders be admitted to preach in the Collegiate Church of SOUTHWELL, and that no perſon in prieſt's orders (the members of the church excepted) be permitted to preach in the ſame without the ſpecial leave of the Reſidentiary for the time being.

1779. Decreed, that no Prebendary being in poſſeſſion of one living belonging to the church of SOUTHWELL, ſhall be preſented to a ſecond (except he ſhall reſign the firſt) until all the members of the church ſhall have had their option according to ſeniority.

INJUNCTIONS AND ORDERS

Given by the moſt Reverend Father in God, WILLIAM, by Divine Providence, Lord Archbiſhop of York, Primate of England and Metropolitan, Viſitor of the Collegiate Church of the Bleſſed Virgin Mary in SOUTHWELL, in the County of Nottingham and Dioceſe of York.

To the Chapter, Prebendaries, and all other Members of the ſaid Church, whom they may concern.

WHEREAS by a petition delivered unto us under the common ſeal of the Chapter of the ſaid collegiate church, and ſigned by the venerable Prebendaries of the reſpective Prebends of Woodborough, Normanton, North Leverton, &c. founded in the ſaid collegiate church, in Chapter lawfully aſſembled, it doth appear that ſeveral things pertaining to the welfare, good order, and government of that church, need ſome regulation; and it is deſired by the ſaid Chapter, that we would take theſe matters into our ſerious conſideration, and ſend ſuch orders and injunctions about them, under our archiepiſcopal ſeal, as in our judgment we ſhould think moſt proper for the reformation of abuſes and advancement of the welfare of the ſaid church.

We regarding the truſt which is repoſed in us, as Viſitor of the ſaid collegiate church, and the great charge that is laid upon us by the ſtatutes of the ſame, to endeavour, as much as in us lies, to promote the welfare and good government of that ſociety, and withall, having duly conſidered thoſe matters which were laid before us in the petition before-mentioned, do think fit, after the example of our predeceſſors, and in ſatisfaction to the deſires of the Chapter, to give theſe our following orders and injunctions, requiring both the Chapter and the Prebendaries, and all other members of the ſaid church concerned therein, to yield obedience to them.

FIRST, That the preſent mode of keeping reſidence be laid aſide.

SECONDLY, That the Prebendary who ſhall keep reſidence in his own turn, or provide a ſubſtitute, ſhall not hereafter be required to give any publick entertainment, except on the Choir and Chapter days, which ſhall be kept ſeparately.

THIRDLY, That the money which ſhall be ſaved by ſuch alteration ſhall be diſpoſed of to the following purpoſes, according to the diſcretion and order of the Chapter, to be held on the laſt Thurſday but one in July, and at no other time.

FIRST, To the repairs and improvement of the reſidence houſe.

SECONDLY, To the augmentation of the ſalaries of the Vicars Choral, Singingmen, Organiſt, and other members of the ſaid church, according to the diſcretion and order of the Chapter.

THIRDLY, To an annual ſum, to be given to the poor, according to the diſcretion and order of the Chapter.

PROVIDED ALWAYS, That ſuch ſavings as aforeſaid ſhall be diſpoſed of in the foregoing method, and never, under any pretence whatſoever, be ſo divided or diſpoſed of as to become a perſonal emolument to the Prebendaries of the ſaid Church of SOUTHWELL; but that the remainder of ſavings, whatever it be, ſhall go in aid of the fabric fund.

WE do alſo further enjoin, That hereafter no publick dinner or entertainment ſhall be made at the inſtallation of any Prebendary, but, inſtead thereof, the ſum of ſix pounds ſhall be paid by the perſon inſtalled, in addition to the two pounds heretofore given for the benefit of the library.

LASTLY, We do order and enjoin, That theſe our injunctions be truly and faithfully regiſtered, in the Chapter Regiſtry, within one month after the receipt of them.

In witneſs of the premiſes, we have hereunto put our hand and archiepiſcopal ſeal.

Given the fourth day of Auguſt, in the year of our Lord one thouſand ſeven hundred and eighty-four. In the eighth year of our tranſlation.

W. EBOR.

1784. Decreed, that if any Prebendary ſhould happen to be prevented by ſickneſs or any unavoidable impediment, from being preſent at a Chapter when a living ſhall be diſpoſed of, and that ſufficiently proved, ſuch Prebendary ſhall not loſe his option to ſuch living.

CHAP.

CHAP. III.

Of the FOUNDERS, BENEFACTORS, and PATRONS of the Church of SOUTHWELL.

BEFORE THE CONQUEST.

UPON the authority of venerable Bede, and other writers, both ancient and modern, before cited, there can be little doubt but Paulinus, who is generally treated as the firſt Archbiſhop of York, was the founder of the Church of SOUTHWELL, as well as of thoſe at York and Lincoln; but if the comparative ſize and conſequence of thoſe places be conſidered, and alſo the great devaſtations committed at SOUTHWELL by the party zealots of the laſt century, it will be no matter of ſurprize that ſo few ſources of authentic information, reſpecting this foundation, yet remain, to reward the inveſtigation of the moſt diligent enquirer; while whole volumes, relating to *thoſe* magnificent monuments of the ſame Prelate's zeal in the cauſe of Chriſtianity, ſtill lie unexplored in almoſt every public repoſitory in the kingdom.

The firſt inſtance of liberality to our infant foundation, of which I meet with any record, is in the following inſtrument of Eadwy, King of England, preſerved in the Monaſticon and other books of antiquity, whereby that Monarch beſtowed on the Archbiſhop of York, Patron of the church, all the royal demeſne in SOUTHWELL.

Domino noſtro Jeſu Chriſto in perpetuum regnante, viſibilia & inviſibilia, temporalia & æternalia ab ipſo erunt diſcernenda. Et ideo ego Eadwy, Rex Anglorum, pro amore Domini noſtri Jeſu Chriſti, cuidam meo deſiderabili Epiſcopo Oſcytello, concedo partem telluris meæ ubi dicitur ad SUWELLAM XX manſas, in hæreditatem, cum paſcuis, pratis, ſilvis, & omnibus ad ſe ritè majoris minoriſve pertinentibus, quamdiu vixerit eam utilitèr poſſideat; & poſt illius tranſitum cuicunque ſibi videtur, ſive notis ſive ignotis, derelinquat. Sit autem hæc donatio regis prædicta abſque omni obſtaculo mundiali, præter hiis tribus, Pontis expeditione, & Arcis conſtructione & hoſtilitate. Si quis vero Catholicorum aut Ortodoxorum hanc donationem Regis augere voluerit, augeat illi Deus temporalia bona: ſi vero minuere aut violare, ſciat ſe cum Apoſtatis inferno inferiori demerſum eſſe, niſi in hac mortali vitâ, ante obitum, emendaverit, quod iniquè geſſit. Acta eſt præfata donatio anno Dominicæ Incarnationis DCCCCLviii, Indictione xiiii. Ego Eadwy Rex, cum conſenſu Epiſcoporum & Doctorum meorum ſancto ſigillo expreſſi. Ego Odo Archiepiſcopus confirmavi. Ego Eadgare frater Regis ſubſcripſi. Ego Oſcytel Archiepiſcopus coroboravi, &c. &c.

In the reign of this Eadwy it was, that the Monks began to riſe in eſteem and influence. The Crown, at this time, appears to have been elective, and the Clergy to have entirely influenced the elections. The diadem had been placed on the head of Eadwy by the ſecular Clergy, in oppoſition to the Monks; therefore he, in return, amply endowed *their* ſocieties.

The next patron and benefactor to this foundation, of whom hiſtory makes any mention, is Eadgar, the brother and ſucceſſor of Eadwy; as Ingulphus calls him, "Roſa Regum." Though all the riches of the eccleſiaſtical body were in the hands of the ſecular Clergy, the Monks had the power of working miracles, by the help of which, and the credulity of the people, they at length prevailed. They depoſed Eadwy, and placed his brother Eadgar on the throne. The Monks, who have written the hiſtory of this Monarch, make him appear to have been the wiſeſt and beſt of Kings; but facts, which ſpeak impartially, manifeſt him to have been one of the moſt abandoned and profligate of men. Even Eadgar, however, was a benefactor to SOUTHWELL Church; to what extent, hiſtory is ſilent, but it is reaſonable to ſuppoſe not inconſiderably, as he

is

is called, in the certificate into the court of augmentation, its Founder.

Many of the Archbiſhops of York are among the benefactors to this eſtabliſhment, and are, therefore, entitled to mention in thoſe reigns, under which they reſpectively lived; but, as their donations for religious purpoſes are more comprehenſively treated of in a ſubſequent chapter, a mere mention of them will be ſufficient in this.

Alfric Puttoc, the twenty-ſecond Archbiſhop of York, who was conſecrated to that ſee in 1022, lived and died at SOUTHWELL, and was a great benefactor to its church, as we are informed by all his biographers, though they differ much among themſelves reſpecting the extent and objects of his liberality.

Kinſius, the immediate ſucceſſor of Alfric, is the next in order, of whoſe bounty we are to take notice. He is ſaid to have given two large bells to the Church of SOUTHWELL, as well as to that of Beverley, and two more to the church of Stow.

Aldred, the next Archbiſhop of York, the favorite of King Edward the Confeſſor, and afterwards the great ſupporter of Harold, was alſo a great benefactor to the Church of SOUTHWELL. In each of his colleges of SOUTHWELL and Beverley, he built a ſpacious and handſome Hall, for the Canons of thoſe places reſpectively to dine in.

WILLIAM I.

GERARD, the twenty-ſixth Archbiſhop, Chancellor of England in the reign of William I. was alſo a benefactor to the Church of SOUTHWELL, but in what particular does not appear, unleſs indeed it was in improving the Archiepiſcopal Palace there, in which he lived and died.

HENRY

HENRY I.

THE immediate ſucceſſor of Gerard, in the See of York, was Thomas the ſecond. He was a great benefactor to the Church of SOUTHWELL, in various ways. He gave ſeveral parcels of lands to the Canons there, and obtained for them many advantages from Henry I. Among others were the following; as appears by the inſtrument of that King, granting certain privileges and immunities to the Church of SOUTHWELL, in common with thoſe of Ripon, Beverley, and York, and which is in theſe words:

Henricus Rex Angliæ Nigello de Albanio & Anſcitello de Bulemer, & omnibus Baronibus Francis & Anglis de Everwicſchyrâ ſalutem. Præcipio quod omnes terræ canonicorum ſancti Petri, & ſancti Johannis de Beverlaco & ſanctæ Mariæ de SOUTHWELLA, & ſancti Wilfridi de Ripun, &c. ſint ita quietæ de expeditione & de opere Caſtellorum, ſicut melius fuerant tempore Patris & Fratris mei, & ſi quid inde ſuper hoc captum eſt reddatur.

Teſte R. Cant. apud Wodeſtecam.

Another grant of the ſame King runs thus:

Henricus Rex Angliæ vicecomiti de Nottinghamſcirâ & Derbyſcirâ ſalutem. Sciatis me conceſſiſſe Thomæ Archiepiſcopo omnes poſſeſſiones & conſuetudines ſuas, ſuper omnes terras ſuas, quas habet in Nottinghamſcirâ, & maximè ſuper illas quæ pertinent ad eccleſiam S. Mariæ de SUWELL, ſicut melius tenuit & habuit tempore fratris mei. Et ſi quis aliquam calumpniam ſupra homines, qui in illis terris manent, fecerint talem rectitudinem qualem Canonici S. Petri facerent, talem feciant & in tali loco. Et ſi quis ſuper hoc aliquam injuriam facerit, mihi emendabitur.

T. Rogero, Epiſcopo Saleſbiriæ.

Thurſtan, Archbiſhop of York, in this reign founded a new Prebend in the Church of SOUTHWELL, and endowed it as follows:

Turſtinus Dei Gratiâ Eboracencis Archiepiſcopus, omnibus ſucceſſoribus ſuis ſalutem. Ut in eccleſiâ S. Genetricis Mariæ multipliciùs ipſius Dei & Domini noſtri ſervitium

ſervitium aujeretur, appoſuimus ibidem unam addere Prebendam; ipſamque Herberto donavimus, viz. Eccleſiam de Beckingham, & etiam Laretonâ: In SOUTHWELL manſum quod fuit Gilberti Cantoris; & decimam totius incrementi de dominio manerii mei de SOUTHWELL; & quartam partem decimæ totius bladi mei; & tres partes totius decimæ eſſartorum meorum, quæ pertinet ad Dominium ejuſdem manerii.

Not long after we find the ſame Thurſtan, Archbiſhop, founding another Prebend, and endowing it with the Church of Dunham, which he procured from the King for that purpoſe. Henry confirmed theſe foundations of his pious Prelate in the following inſtruments.

Henricus Rex Angliæ Archiepiſcopo Ebor, & Juſticiariis, Vicecomitibus, & omnibus Baronibus, & fidelibus ſuis de Nottinghamſyrâ ſalutem. Sciatis quia conceſſi pro Dei amore, donationem illam, quam Turſtinus Archiepiſcopus Ebor. dedit & conceſſit Eccleſiæ S. Mariæ de SOUTHWELLA in Præbendam, viz. Eccleſiam de manerio ſuo de Beckingham; ſicut idem Archiepiſcopus eas prædictæ eccleſiæ in Præbendam dedit & conceſſit: Et volo & præcipio ut benè & in pace & honorificè teneant.

T. Rogero Epiſcopo Sarum.

Henricus Rex Angliæ Archiepiſcopo Ebor. & Juſticiariis & Vicecomitibus & omnibus Baronibus & fidelibus ſuis ſalutem. Sciatis quia conceſſi Turſtino Archiepiſcopo Ebor. ut ponat eccleſiam S. Mariæ de SUWELL in Præbendam eccleſiam de Dunham, quam priùs dederam ipſi Archiepiſcopo, ſicut idem Archiepiſcopus eam prædictæ eccleſiæ conceſſit & poſuit. Et volo & præcipio ut benè & in pace & honorificè teneat.

T. Epiſcopa Sarum.

At his four churches of York, SOUTHWELL, Beverley, and Ripon, Thurſtan decreed the following privilege to his Canons, in hopes that, by the temptation which it held out to their families, theſe fabrics alſo might be benefited. "That it ſhould be lawful for any Canon of any of theſe places to bequeath two-thirds of the profits of his Prebend, in the year next enſuing his death, to his heirs, on condition that he ſhould allot the remaining third to the uſe of the fabric of the church in which each

each reſpective Canon enjoyed ſuch Prebend." One William Brantum, in this reign, gave half a carucate of land to the Prebend of Beckingham, lately founded.

STEPHEN.

KING STEPHEN, by his precept dated at York, directed to William Peverell of Nottingham, with the Sheriff and his Miniſters, ſtill preſerved in the White Book, commanded that the Canons of St. Mary of SUWELL ſhould have the woods of their Prebends in their own hands and cuſtody, and thence take what they ſhould need as in King Henry's time; and that his foreſters be forbidden to take or ſell any thing there. This precept I ſhall give my reader in its original language; but, before we begin with it, let me inform him who was this William Peverell. He was a baſtard ſon of William the Conqueror, to whom that Monarch gave ten foreſt acres of land (about fifty ſtatute acres) adjoining to the town of Nottingham, in which he built a moſt magnificent and mighty caſtle, ſo ſtrong, as William of Newburgh, Camden, and other hiſtorians tell us, that it could never be taken. The preſent caſtle at Nottingham ſtands on the ſcite of that built by Peverell, and the park belonging to it is the ground which William gave to his ſon. This fortreſs, for ſuch it was till the preſent houſe was built in 1674, is very famous in ſtory. It was long renowned for furniſhing a retirement of dalliance to the luſtful Queen of Edward II. and her favorite Mortimer. It afterwards became an object of attention to Edward IV. (as we are informed by Leland) who much augmented its magnificence. What he left undone was compleated by Richard III. In Charles the Firſt's unhappy reign it was a poſt of importance to both the contending parties; but rendered remarkable by nothing more than its having been the firſt place, in which the deluded Monarch appeared in arms, after he had retreated from his capital, and determined

determined on the critical expedient of erecting his ſtandard, and waging ſolemn war againſt the laws of his country, and the liberties of his people. The precept runs thus:

S. Rex Angliæ Wilhelmo Peverell de Nottingham & Vicecomitibus & Minſtris ſuis de Nottinghamſyra ſalutem. Precipio quod Canonici Sanctæ Mariæ de SOUTHWELL, habeant in manu ſuâ & perpetuâ cuſtodiâ boſcos de Prebendis ſuis & quicquid eis opus fuerit inde capiant & habeant ad aiſiamenta ſua facienda ſicut melius habuerunt tempore Regis H. Et Prohibete Foreſtariis noſtris ne inde capiant vel vendant.

T. Hug. de Eſſart: apud Eborac.

HENRY II.

Roger de Bishop-bridge, thirty-firſt Archbiſhop of York, is the next benefactor to this church, whoſe name I find in any of the authorities I have had occaſion to conſult. He was Chaplain to King Henry the Second, and an ambitious, avaricious man. Out of his great riches, however, he founded the Prebend of Halton, in the Church of SOUTHWELL, and endowed it, as has been before related. King Henry, and likewiſe the Pope, Urban the Third, ſeverally confirmed his gift, by their reſpective charters; as alſo did the Dean and Chapter of York. Soon after the foundation of this Prebend of Halton, it appears, by a deed preſerved in the White Book, that William, Steward of Halton, gave to the Church of SOUTHWELL "forty acres of land and a meſſuage— "viz. Sixteen acres at Wivleſwell, eleven at Oldcroft, and ſixteen "at Halton; together with tithe of orchards and gardens, and "of birds; as alſo common of paſture, pannage of hogs in acorn "time, and liberty of taking wood upon the foreſt, provided no "waſte be committed."

Pope Alexander the Third was one of the greateſt benefactors, this period produced, to the Church of SOUTHWELL; as appears by the following very comprehenſive and extraordianry bull.

Alexander Epiſcopus, Servus Servorum Dei, dilectis filiis Canonicis Eccleſiæ S. Mariæ de SOUTHWELL, tam præſentibus quam futuris Canonicè ſubſtitutis L. N. P. P. M. Ad hoc ſumus univerſarum Eccleſiarum regimen, licet inſufficientibus meritis, ſupernâ Providentiâ deputati, ut ſingularum commodis ac profectibus, propenſiore ſtudio, debeamus intendere, & pro ipſarum ſtatu, impigrâ ſollicitudine vigilare, ne a ſuperno patrefamilias negligentiæ, meritò poſſimus redargui; ſi circa Eccleſiarum regimen minùs (quod abſit) fuerimus diligentes.

Ea-propter dilecti in Domino filii, veſtris juſtis poſtulationibus clementèr annuimus, & præfatam Eccleſiam S. Mariæ, in quâ divino eſtis obſequio mancipati, ſub Beati Petri & noſtrâ protectione ſuſcipimus, & præſentis ſcripti privilegio communimus: Statuentes, ut quaſcunque poſſeſſiones, quæcunque bona eadem Eccleſia in præſentiarum juſtè & canonicè poſſidet; aut in futurum, conceſſione Pontificum, largitione Regum vel Principum, oblatione fidelium, ſeu aliis juſtis modis, præſtante Domino, poterit adipiſci, firma vobis, veſtriſq; ſucceſſoribus, & illibata permaneant. Præterea ab antiquis libertatum conſuetudines; illas, viz. quas Eboracenſis Eccleſia ab antiquo habuiſſe, & adhuc habere dignoſcitur, ſicut eas vobis & Eccleſiæ veſtræ Archiepiſcopali, Capitulum Eborum, & illuſtres Anglorum Reges, piâ & rationabili providentiâ indulſerunt, & ſuis ſcriptis autenticis confirmarunt, auctoritate duximus Apoſtolicâ confirmandas, ſub interminatione Anathematis infringere, aut contra eas in aliquo, temerariâ preſumptione venire.

Ad hæc adjicientes ſtatuimus ut ſi aliquis parochianorum veſtrorum vobis in terris, vel domibus, aut rebus aliis ad veſtram Eccleſiam pertinentibus, violentiam ſeu injuriam irrogare præſumpſerit; liceat vobis, in eum, abſque alicujus contradictione, excommunicationis ſententiam promulgare.

Cæterùm, ſi quis parochinarum veſtrorum, vel etiam parochinarum Eborum Eccleſiæ infra Cimiterium Eccleſiæ veſtræ, in aliquem violentas manus injicere, aut ipſum inde, vel a domibus veſtris, violentèr extraxerit, ſeu contra pacem Eccleſiæ, in eiſdem indultum cenſurâ Eccleſiaſticâ cohercere; prohibemus inſuper, ut qui a vobis, ſicut dictum eſt, pro ſuis exceſſivis & injuriis, Eccleſiæ veſtræ, & vobis illatis vinculo fuerint interdicti vel Anathematis innodati; nulla facultas, vel licentia pateat eis abſolutionis beneficium exhibere niſi priùs ſuper hiis, unde a vobis interdicti vel excommunicati ſunt, congruè vobis & Eccleſiæ veſtræ fuerit ſatisfactum.

Nihilominus etiam præſentis Scripti decreto ſancimus ut Eccleſiæ Præbendarum & communionis ab omni jure & conſuetudine Epiſcopali liberæ ſint penitùs & immunes; & in eiſdem Eccleſiis vobis liceat Vicarios idoneos, abſque aliquâ contradictione inſtituere, ſicut Eboracenſes Archiepiſcopi & Capitulum, id vobis & prædeceſſoribus veſtris permiſiſſe noſcuntur; & in præſentiarum in Eccleſiâ Eboracenſi & veſtrâ pacificè obſervantur. Præterea quemadmodum ab eiſdem Archiepiſcopis vobis

vobis conceſſum eſt, & longâ conſuetudine obſervatum, ſtatuimus ut tam Clerici quam Laici Comitatus de Nottinghamſyre in Pentecoſten, ad Eccleſiam veſtram, cum ſolemni proceſſione accedant, & annis ſingulis ibidem, juxta antiquam & rationabilem ipſius Eccleſiæ conſuetudinem Synodus celebretur, & illuc Cryſma per Decanos illius Comitatûs ab Eboracenſi Eccleſiâ deferatur, per alias inde Eccleſias diſtribuendum.

Illud etiam ſicut antiquâ & rationabili conſuetudine noſcitur obſervatum, & inconcuſſum de cætero manere cenſemus; quod videlicet cum aliquis Canonicorum veſtrorum deceſſerit, vel habitum & vitam mutaverit, redditus qui ad ipſum eodem anno ſpectarent, pro animâ ejus, aut etiam ſolutione debitorum ſuorum, cum concilio Capituli diſtribuatur.

Decernimus ergo, ut nulli omninò hominum liceat memoratam Eccleſiam temerè perturbare, aut ejus poſſeſſiones auferre, vel ablatas retinere, minuere, ſeu quibus libet vexationibus fatigare; ſed omnia integra conſerventur, eorum pro quorum gubernatione aut ſuſtentatione conceſſa ſunt, uſubus omnibus pro futuro; Salvâ ſedis Apoſtolicæ auctoritate & Eboracenſis Archiepiſcopi Canonicâ juſticiâ, & debitâ reverentiâ.

Si qua igitur in futurum Eccleſiaſtica Seculariſve perſona hanc noſtræ conſtitutionis paginam ſciens contra eam temerè venire temptaverit, &c. dignâ ſatisfactione correxerit, &c. & a ſacratiſſimo corpore & ſanguine Dei & Domini Redemptoris noſtri Jheſu Chriſti aliena fiat, &c. Cunctis autem eidem loco ſua jura ſervantibus ſit pax, &c. Data Tuſculani per manum Graciani S. Romanæ Eccleſiæ Subdiaconi & Notarii quinto Kal. Auguſti indictione quartâ incarnationis Dominicæ MCLXXI° Pontificatûs verò Domini Alexandri tertii anno XII°.

RICHARD I.

GEOFREY PLANTAGENET, thirty-ſecond Archbiſhop of York, gave to the Chapter the Church of St. Elen of Wheatley, in the County of Nottingham, to find lights for that of SOUTHWELL. This benefaction received the confirmation of Walter Thaney, Archdeacon of Nottingham; and, ſoon after, of Pope Innocent the Third.

King Richard the Firſt was the next, of whoſe favor I find any mention; and he gave charters, as well to the Archbiſhop as the Chapter, ſecuring them in all their rights reſpecting his lands and foreſts in the county of Nottingham.

JOHN.

KING JOHN followed the example of his predeceſſor, by giving to this church like charters of confirmation of privileges.

Walter Grey ſucceeded Geofrey in the See of York, and preſided in it near forty years. He left behind him the character of an avaricious prieſt; but he did more for the churches he governed, than almoſt any Archbiſhop either before, or ſince, his time. To this Prelate's magnificence his ſucceſſors, in the See of York, are indebted for one of thoſe four noble parks, which they enjoy in right of their Church of SOUTHWELL. The land of Hexgrave park, or, as it was formerly called, Bokkeſgrave, and afterwards Bekkeſgrave, was purchaſed and converted into a park by this Walter. The feoffments of the different perſons, who had been the proprietors, are extant in the White Book. The family of Bella Aqua, or, as they are now called in ſome counties, Bowater, in others Fairwater, ſeem to have been the principal owners. Walter's liberality was not confined to the aggrandiſement of the Archbiſhop only; he procured the Church of Rolleſton from the Convent of Thurgarton, and gave it to the Chapter of SOUTHWELL. It had been ſettled but a ſhort time before on the convent, by Henry de Rolleſton. This Prelate was a benefactor alſo in another way: he gave to his Church of SOUTHWELL a collecton of very wiſe ſtatutes for the government of the body.

About

About this time Andrew, Bailiff of SOUTHWELL, founded a chauntry here, at the Altar of St. Stephen, and endowed it with lands in, and about, SOUTHWELL.

Pavia, the daughter of Nigellus de Rampton, next claims our notice. She, with the conſent of her ſon Robert Maluvel, founded the Prebend of Rampton in this church, and endowed it with lands and tithes there. This foundation was afterwards confirmed by Pope Innocent, and many augmentations conferred upon it by private perſons, as appears by the White Book, and will be recorded here in their proper places.

Charta Roberti Maluvel de Prebendâ de Rampton.

Omnibus Sanctæ Matris Eccleſiæ filiis præſentibus & futuris Robertus Maluvel in Chriſto ſalutem. Noverit Univerſitas veſtra me de conſenſu Paviæ matris meæ eccleſiam de Rampton, cum omnibus pertinentiis ſuis pro amore dei & animabus anteceſſorum meorum Eccleſiæ Beatæ Mariæ de SOUTHWELL, in puram & perpetuam eleemoſynam dediſſe & hâc præſenti chartâ meâ confirmaſſe ad Prebendam in eâdem Eccleſiâ de SOUTHWELL, ordinandum. Hiis teſtibus Adam Abbate de Wellebeck, Alano Canonico de Ripon, &c.

Pope Urban the Third, though he ſat in the chair of St. Peter but three years, viz. from the year 1184 to the year 1187, ſeems to have been a great benefactor to this church, and have taken great concern in its eſtabliſhment and welfare. We find in the White Book a bull of his bearing date 1185, confirming, in the fulleſt terms poſſible, all the privileges and immunities which had ever been granted to the Chapter. This inſtrument muſt have iſſued indeed in a former reign, but ſeems not to have been regiſtred till the beginning of this. There are other bulls of the ſame Pope, relative to diſputes which happened from time to time, between the Prebendaries and other perſons; in all which he protects the church with the utmoſt zeal. The only one which ſeems, on any account, worth inſerting, is that, by which the Prebend of Halton was confirmed to the church.

Bulla Urbani Tertii Rom. Pontif. terram de Halton in Prebendam huic Eccleſiæ Collegiatæ conceſſam, ratificans.

Urbanus Epiſcopus, Servus Servorum Dei, dilecto filio Rogero fratri Martini de Capella Henrici illuſtris Anglorum Regis ſalutem & Apoſtolicam benedictionem. Juſtis petentium deſideriis facilem nos convenit impertiri conſenſum, & vota, quæ a rationis tramite non diſcordant, effectu ſunt complenda; ea propter dilecte in Domino fili tuis juſtis poſtulationibus grato concurrentes aſſenſu tam terram de Halton cum pertinentiis ſuis & beneficium a Willelmo bonæ memoriæ, Turſtani, quondam Eboracencis Archiepiſcopi, Dapifero detentum, quam terram & beneficium venerabilis frater noſter Rogerus Ebor. Archiep. in præſentia dilecti filii noſtri Henrici S. Romanæ Eccleſiæ Preſbyteri, Cardinalis, Apoſtolicæ ſedis Legati; & fratrum noſtrorum Roberti Lincolnienſis, Henrici Dunelmenſis, &c. in Præbendam, & noſcitur Canonicè contuliſſe, ſicut ea in præſentiarum rationabilitèr poſſidere dignoſceris, de nominatione tuâ, auctoritate Apoſtolicâ integrè confirmamus, & præſentis ſcripti patrocinio communimus: nulli ergo omnino hominum liceat hanc paginam noſtræ confirmationes auſu temeritatis infringere vel ei aliquatenus contravenire. Si quis autem hoc attemptare præſumpſerit indignationem omnipotentis Dei & beatorum Petri & Pauli Apoſtolorum ejus ſe noverit incurſurum, &c.

Pope Innocent the Third alſo, in 1202, ſent the Chapter of SOUTHWELL a bull, confirming all their privileges. Soon after he iſſued another, commanding the reſtoration of certain lands detained from the Chapter. And, very ſoon after that, another requiring a like reſtoration of certain benefices, detained from them by ſeveral perſons, as well clergy as laymen. But having already given ſeveral ſpecimens of bulls, charters, and grants for the purpoſe of communicating, to ſuch of my readers as were unacquainted with ſubjects of that kind, a general idea of the form, in which theſe ſorts of inſtruments were drawn up, I ſhall, for the future, with ſome few exceptions, only give the ſubſtance of them; leſt this work, which was intended as an amuſement for all, whoſe connections or attachments give them an intereſt in the Hiſtory of SOUTHWELL, ſhould become ſo large and ſo dry, as to deter the generality from peruſing its contents. For the moſt conſiderable part of this chapter I am indebted to the White Book, and to Torre's collection in the cuſ-

cuſtody of the Church of York. To thoſe ſources of information, therefore, I muſt refer the more inquiſitive reader, for the inſtruments of foundation, confirmation, or augmentation, according to the ſubject matter.

HENRY III.

THE long reign of Henry the Third was particularly auſpicious to the fortunes of SOUTHWELL Church. That Monarch himſelf was a great benefactor to it, and probably encouraged the liberality of others, as well by precept as example. The principal act of the King himſelf, of which we are to take notice, is a charter of Inſpeximus, by which, after reciting a former charter of Henry the Second, which it confirms, he declares, "that the Canons of St. Mary of SOUTH-"WELL ſhall enjoy the ſame privileges and immunities as thoſe "of St. Peter of York, particularly that they ſhall receive the "amerciaments of their tenants and fines for all ſuch offences as "they have been guilty of." Then it grants them "exemptions "from tolls and duties, from ſuits of counties, hundreds and wapen-"takes, and from all gelds, ſuch as Danegeld, Horngeld, &c. &c. "and that they ſhall have their court and juſtice with ſoc and "ſac, &c. and that no one ſhall diſtrain upon them without ac-"quainting them, or ſeize upon their cattle, but that they ſhall "have return of writs, &c." This charter is ſubſcribed by the Archbiſhop of Canterbury, the Earl of Cornwall, and other perſons of rank.

Soon after this charter was granted to the Churches of York and SOUTHWELL, we find the Dean and Chapter of the former writing a letter to the Canons of the latter, in which they tell them, that the Sheriffs of Yorkſhire had ſeveral times endeavored

deavored to take from them their privileges, but particularly in the year 1106, whereupon the King ſent commiſſioners to enquire into them, who found them to be the ſame as they had now procured to be confirmed by the charter.

At this time, it ſeems, ſome part of the church was much out of repair; for the next inſtance of patronage with which it was preſented by the Holy See, was an indulgence of thirty days granted, as it is there expreſſed, "for the conſummation of the fabric of St. Mary of SUWELL long ſince begun to be reſtored." This bears date 9 Kal. 1235, and is in Torre's collection at York.

In this reign were founded a very great number of chauntries in the Church of SOUTHWELL; too numerous indeed to be here recited. Among the more ſplendid of theſe were the following: There were three founded by Robert de Lexington, Canon of this church, the two firſt at the altar of St. Thomas the Martyr, "for the health of his own ſoul and thoſe of his anceſtors, for the "ſouls of King John, of Brian de Inſulâ, of his father, mother, "brothers, ſiſters, parents, friends, pariſhioners, all his benefactors, "and for all the faithful departed; and alſo for all the living for "whom he was any way obliged to pray, or of whom he had ever "received any thing either willingly or againſt their wills," for the performance whereof he gave the church, and ſome lands in Barneburgh near Doncaſter, to the Chapter of SOUTHWELL, "for augmenting the divine worſhip in that church, and the ſuſ-"tenance of two Prieſts, two Deacons, and two Subdeacons, to "miniſter in their order and to follow the choir, as Vicars, accord-"ing to the order of Archbiſhop Walter, dated at Oxton in the "twenty-ſixth year of his Pontificate; and likewiſe to pay half a "mark, yearly, to find lights, ornaments, and other neceſſaries for "the ſaid altar; and to find twenty-ſeven pounds of wax to make "one light for the great altar, and thirteen pounds to make two "for the altar of St. Thomas the Martyr, to burn on the day of

"his

" his paſſion and tranſlation, and otherwiſe as occaſion ſhall re-
" quire;" which advowſon and lands were likewiſe releaſed to the Chapter by Thomas de Bella Aquâ. The Rectors of Barneburgh did, accordingly, pay quarterly to the ſaid Prieſts forty ſhillings, to the Deacons twenty, and to the Subdeacons ſixteen and eightpence, beſides the wax, &c. before-mentioned. The third chauntry was likewiſe at the altar of St. Thomas the Martyr, in the *new work*, " for the ſoul of the ſaid Robert de Lexington the founder, and for " the ſouls of his father, mother, brothers, ſiſters, parents, anceſ-
" tors, ſucceſſors, pariſhioners, benefactors, and all the faithful," for which he gave to the Chapter of SOUTHWELL, " ſixty " and four ſhillings of yearly rent, iſſuing out of eleven oxgangs " of land holden by ſeveral perſons in Newton, and one ox-
" gang in Saxendale, together with homages, ſervices, reliefs, " wards, &c. and ſixteen ſhillings rent in Laxton Morehouſe." The prieſt who did the ſervice was directed " ſometimes to read, " and ſometimes ſing, whichever excited moſt devotion, and to " have all the ſaid rents, and half the reliefs and other profits " happening out of the aforeſaid tenements; the other half being " for the commons of the Canons reſident."

Not long after he had eſtabliſhed theſe three, we find the ſame Robert de Lexington founding another chauntry at the altar of St. John the Evangeliſt, for the ſoul of Sir Henry de Nottingham, juſt then dead (1245) and endowing it with " ten marks yearly, to be paid by the Monaſtery of Sixill, out of lands he had ſettled on that ſociety; twenty ſhillings out of a tenement holden of him, the ſaid Robert, in Warſop, and half a mark out of one in Carleton, holden alſo of him by Ralph the Chaplain, ſon of Joſcelinus de Willoughby."

Hugh de Liſſoures gave a toft in Rampton to the Prebendary of that place, in the year 1256.

In the year 1260, Richard de Sutton, Canon of SOUTHWELL, founded a chauntry at the altar of St Peter. The Vicars of this church granted him, by their inſtrument, ſealed with their common ſeal, together with that of the Chapter, for themſelves and their ſucceſſors, that, ſo oft as maſs for the dead brethren and benefactors of that church ſhould be celebrated, there ſhould be a ſpecial prayer ſaid for the ſaid Richard de Sutton, and another for the ſouls of Robert de Sutton his father, and Alicia his mother, and that they would find a wax light, to burn for his ſoul at the maſs of our Lady, daily there celebrated, for ever. Oliver de Sutton, Prebendary, and afterwards Biſhop, of Lincoln, and Ernald de Calneton, were his Executors; they purchaſed, of Philip de Paunton, rents and lands in Holme, which they ſettled upon Henry de Newark, Archdeacon of Richmond, Canon of North Muſkham, and upon his ſucceſſors, Canons of North Muſkham, to pay ſix marks yearly, viz. twenty ſhillings every quarter to the Prieſt performing the office. And, leſt the rent ſhould be ill-paid by his ſucceſſors, the ſaid Henry de Newark, by his writing, bearing date, at Muſkham, Nov. 1288, granted to the Chapter of SOUTHWELL power to ſequeſter the Prebend, in caſe of failure.

About the ſame time Henry de Sewel augmented the Prebend of South Muſkham, by a gift of lands to William de Markham, Canon thereof, and his ſucceſſors. To this deed Sir Henry de Moore, Sir Robert de Lexington, and Richard de Sutton are witneſſes.

The next foundation in this church ſeems to have been of a chauntry at the altar of St. Nicholas, by Sir William de Wydington; to which he gave rents out of tenements in SOUTHWELL and thereabouts, to the amount of ſix pounds and eight ſhillings per annum, which were confirmed to the Chapter by Simon de Gryngethorpe and Clementia his wife.

The

The next benefactions being, in the White Book, without date, I cannot aſcertain the period in which they were given; but, finding them among the tranſactions of this reign, take for granted they are properly placed.

The firſt is a deed of conveyance from Hugh, ſon of Ralph de Muſkham, giving to the Prebend of South Muſkham a toft in that place.

The next is a deed of William, ſon of Geoffrey de Bale, giving a portion of land in the ſame place to the ſame Prebend.

The third is a deed of John Ingham, of a bovat of land in South Muſkham, to the ſame Prebend.

The laſt grant of Henry's reign is one, whereby that King himſelf gives to the Archbiſhop free warren in all his demeſne lands, in the counties of Nottingham, York, Lincoln, Northumberland, and Glouceſter.

EDWARD I.

THE reign of Edward the Firſt was ſcarcely leſs prolific in benefactions to the Church of SOUTHWELL, than that of his predeceſſor.

The firſt inſtrument of foundation, we meet with in this reign, is a charter of the King himſelf, confirming the chauntry of Richard de Sutton, endowed in the late King's time; as alſo the grants of land for its ſupport, made by the executors, in North Muſkham and Holme.

In 1274, Gilbert Eton quitted claim to the Chapter, by his deed of ſix tofts, in the borough of SOUTHWELL, collated to

the fabric there by John Angre, which the ſaid Gilbert held, but which he conſidered as the right of the Chapter. The name of this John Angre occurs very frequently in the White Book, as one of the contracting parties in ſeveral deeds there recorded, all through the reign of Edward the Second, and part of that of Edward the Third; and this book being merely a repoſitory of inſtruments relating to the eſtates and intereſts of the Chapter, it is to be inferred, that in all theſe he was mediately or immediately their benefactor, though no mention be made in many of them reſpecting the church. I think he is either the grantee of land rendering rent, or the grantor receiving it, in about thirty deeds there recorded, beſides thoſe, by which he ſettles lands or tenements on the Chapter expreſsly, which are too many, and often reſpecting too trifling poſſeſſions, to be here enumerated.

In the year 1275, Henry le Vavaſour founded a chauntry here at the Altar of St. John the Evangeliſt. This Henry was at this time Prebendary of Norwell Paliſhall.

The next inſtrument in this reign, is the deed of Thomas de Bella Aqua, giving to the Church of SOUTHWELL all his right in the advowſon of the Chapel of Kirklington. There are two ſimilar deeds from Adam and William de Bella Aqua, who it ſeems were heirs in tail after Thomas, but to the latter the Chapter agree to pay thirty ſhillings yearly.

The Prior of Thurgarton granted, by deed, to the Chapter of SOUTHWELL, three ſhillings rent yearly for land in Bramtun.

Agatha, daughter of Geoffrey, ſometime Canon of SOUTHWELL, gave to the Chapter half an acre of land in Woodborough.

Robert Dayrille gave, by deed, twelve acres of land, and one manſion-houſe in Calverton to the Chapter of SOUTHWELL.

William

William de Rolleſton granted to the church one ſelion of land in Rolleſton; and at another time four ſelions more.

About this time the Archbiſhop of York, John le Romain, gave the Church of Barneby near Newark to the Chapter of SOUTHWELL, for the ſuſtentation of Choriſters within the ſame.

At this period the Church of Eton became the ſubject of two benefactions which claim a place here; firſt by Robert de Wolrington in the year 1286, as we have before ſeen, ſettling the ſame, by deed, upon the Archbiſhop of York; and again, three years after, by the ſame Archbiſhop, John le Romaine, giving it to the Church of SOUTHWELL, for the purpoſe of founding a Prebend in the ſame.

In 1291, the Prebend of Beckingham was divided by the generoſity of William Rotherfield, at that time Prebendary thereof, into two; of which one was to continue to be endowed by the Church of Beckingham, the other by that of Leverton, which had till this time been appendant to Beckingham, as a part of the endowment of the Prebend. For the purpoſe of effecting this partition, Rotherfield reſigned his Prebend into the hands of the Archbiſhop, who made his decree according to the petition of the generous Canon, and ordained that the Prebendary of Leverton ſhould have his ſtall in the choir on the north ſide next that of the ſacriſt, and his place in the chapter-houſe, duly aſſigned by the Chapter.

About the ſame time it was decreed by the Archbiſhop, that the tithes of ſheaves and of hay in the pariſh of Upton, which did belong to three Prebends in the Church of SOUTHWELL, ſhould for the future (the Prebendaries conſenting) be the property of the Chapter. This decree was afterwards ratified by the King.

In the latter end of his reign, Edward the Firſt granted to the Archbiſhop and his ſucceſſors, free warren in all his demeſne lands of Cawood, Beverley, and SOUTHWELL.

In this reign another chauntry was founded by one of the family of Le Vavaſour, at the Altar of St. John the Baptiſt, and endowed by him with lands in SOUTHWELL and Northwell, to a very conſiderable amount.

EDWARD II.

THE firſt donation, which I find in the reign of Edward the Second, is, by a deed of Walter Mallet of Willuby, ſeven acres of land, on the eaſt ſide of the wood of Thirnclive, given to the fabric of the Church of SOUTHWELL.

The next is by Robert, the ſon of the laſt-mentioned Walter, beſtowing on the ſame fabric two acres and an half of arable land, lying in the fields of Halam.

Thomas, ſon of Reginald, ſoon after granted to the fabric of the Church of SOUTHWELL one acre of meadow in Seggiſdale.

Agatha, daughter of Hugh Lumbard of Rolleſton, granted in frankelmoigne to the ſaid fabric eight ſelions of arable land in the fields of Rolleſton. This grant was afterwards confirmed by Robert Lumbard and Agnes Lumbard of Rolleſton.

Among the benefactions of Edward the Second, we muſt reckon the decree of William de Melton, Archbiſhop of York, directed to the Chapter of SOUTHWELL and the Dean of Retford, "that Robert de Wyllyngton pay to the fabric of the "Church of SOUTHWELL thirty-three ſhillings, which he "has

" has detained from the ſame for the ſpace of twelve years, under " pain of excommunication." This debt appears, by another entry in the White Book, to have been part of a rent of forty ſhillings a year, left to the fabric by Henry de Southwell, iſſuing out of land at Stretton in the Clay, in the occupation of the ſaid Robert de Wylringdon; which donation Juliana, ſiſter of the ſaid Henry de Southwell, by another deed, confirmed to the Chapter.

The next donation, I find recorded in the White Book, is of a third part of a toll in the borough of SOUTHWELL, given by Botilda de la Gatehende to the fabric of the church.

A part of a toft for the ſame purpoſe, by Hubert de Barra.

A toft in frankalmoign for the ſame purpoſe, by Agnes Pierpont.

Certain meſſuages in SOUTHWELL for the ſame purpoſe, by Matilda Mynott.

A toft, by William, ſon of Albert, in Eaſthorpe, for the ſame purpoſe.

Three rood of meadow in Eaſtorpe, for the ſame purpoſe, by Alan de Weſtorpe.

Seven ſelions of land in SOUTHWELL, for the ſame purpoſe, by William Newton.

Lands and tenements, for the ſame purpoſe, by Alice de Wykes.

A meadow in Halam, and an acre of land in Eaſthorpe, for the ſame purpoſe, by William de Edyngley.

Two bovates in Eaſthorpe, for the ſame purpoſe, by Hanwiſia de Vullers.

Half an acre of meadow in Dyrſing, for the ſame purpoſe, by William Friend.

EDWARD III.

DURING all the reign of Edward the Second, and the principal part of this, we may obſerve moſt of the donations to the Church of SOUTHWELL are made to the fabric, from which circumſtance we might, if we had been without better evidence, have preſumed that ſome conſiderable additions and improvements were at that time making to it. Indeed, one of the principal inſtances of protection, which the church received in this reign, in ſome meaſure aſcertains the beginning and progreſs of thoſe improvements. This is a letter of requeſt preſerved in Torre's Collection, which was iſſued in the year 1352 from the Chapter of York, for the purpoſe of collecting the alms and charitable contributions of the people within that city, dioceſe, and province, for the furtherance of this fabric of St. Mary of SOUTHWELL. This brief recites the indulgences formerly granted to thoſe who ſhould charitably relieve it, thus,

From Pope Boniface the Eighth——40 days of pardon.

From Popes { Urban, Celeſtine, Gregory, Honorius, Innocent, Clement, Alexander } One year and 40 days pardon each.

Likewiſe all the indulgences and pardons granted and confirmed by Archbiſhops and Biſhops, eſpecially

{ Walter, Sewald, Godfrey, William } Archbiſhops of York, and Biſhops of Durham, 40 days each.

More-

" Moreover the benefit of thirteen maſſes celebrated in this " Church of SOUTHWELL, four for the living, eight for the " dead, and one for St. Mary. Alſo 3000 maſſes, 10,000 pſalters " in the fifteen abbeys and priories of the Cluniac and Sem- " pringham orders, within the See of York, and in 370 abbeys of " the Ciſtercian order. The advantage of all which maſſes, mattins, " vigils, prayers, and other ſpiritual benefits the benefactors to " this fabric ſhall for ever receive. And all the Prieſts and other " Eccleſiaſtics who ſhall promote this indulgence, ſhall participate " of all thoſe and other good things, which God Almighty only " knows what."

Who could refuſe a ſmall pittance to St. Mary, when the loan was to be repaid with ſuch ample intereſt? Who was the firſt to take advantage of this proffered influence of their Holineſſes, with the diſpenſers of future rewards and puniſhments, it is impoſſible to collect from thoſe records, to which I have been generally indebted on this ſubject. Moſt of the deeds, which the White Book has perpetuated, begin, about this period, to be frequnetly without dates, and the arrangement of them is ſo immethodical, that it is a taſk much beyond my ability to aſcertain their exact order with preciſion.

It has been before noticed, that, in the eleventh year of this reign, a royal licence was given to the Chapter to get ſtone in the quarries of the Foreſt of Shirewood, for the purpoſes of the fabric.

About the ſame time, Robert de Bellâ Aquâ ſettled three bovates of land upon the Chapter of SOUTHWELL for the ſupport of the fabric of their church, rendering to him, as an acknowlegment, yearly, one pound of cummin.

Agnes de Burbeck alſo gave them, for the ſame purpoſes, five roods of meadow in Upton.

William Friend, for the ſame purpoſe, half an acre of meadow in Dyrſing, at the annual rent of an halfpenny.

Geoffrey Andegaimer, an annual rent of two ſhillings and ſixpence, iſſuing out of one toft, and tenpence out of another, to find a wax candle for the celebration of maſs.

Richard de Normanton gave eight ſelions of land, in Normanton, to the Chapter, for the purpoſes of the fabric.

Richard de Upton gave, for the ſame purpoſe, all his toft and land, with a meadow in Kyrklington, rendering yearly, to the Chapel of St. Giles's in Edingley, twelvepence.

Hugh de Upton, for the ſame purpoſe, a bovate of land in Flyntham.

Ralph de Eton, for the ſame purpoſe, threepence rent iſſuing out of land in Eton.

In the forty-ſixth year of this reign is a mandate, from the King, to Adam de Everingham and the other Juſtices, for the preſervation of the aſſize of bread and beer, and for ſurveying the weights and meaſures in the county of Nottingham; ordering that the Chapter of SOUTHWELL be allowed that privilege in the towns of SOUTHWELL, Northwell, South Muſkham, North Muſkham, Calneton, Oxton, Calverton, Woodborough, Crophill, Blitheworth, Halloughton, Beckingham, Dunham, Halam, Edyngley, and Normanton, which had been before allowed them by Edward the Second.

In this reign Robert Woodhouſe founded a chauntry in the Church of SOUTHWELL, and endowed it with about one hundred acres of land in Norwell and Willoughby.

About

About the ſame time the chauntry at the Altar of St. Nicholas, founded by Sir William de Wydington was conſiderably augmented. There appear a great number of benefactors, but ſcarce any one of more than one acre of land.

RICHARD II.

THE moſt memorable inſtance of liberality, I meet with in this reign, is that, which hath been before-mentioned, of Richard de Cheſterfield; who, having obtained permiſſion to make uſe of a ſmall portion of the churchyard for the purpoſe, built, at his own expence, a college for the habitation of the Vicars. The particular occaſion of this well-timed bounty, with all the concomitant circumſtances, being enumerated in thoſe inſtruments, under the authority of which it was erected, it is unneceſſary to add any thing to what they convey on the ſubject.

Charta Alexandri Arch. Ebor. de novo manſo pro Vicariis ipſius Eccleſiæ Collegiatæ conſtruendo.

Alexander permiſſione Divinâ Eborum Archiepiſcopus, Angliæ Primas, & ſedis Apoſtolicæ Legatus, dilectis filiis, Officiali Curiæ noſtræ Eborum, & Priori de Thurgarton, vel ipſo abſente Priori de Schelford, noſtræ dioceſis ſalutem, gratiam & benedictionem. Exhibita nobis dilecti filii Domini Richardi de Cheſterfeld, Canonici Eccleſiæ noſtræ Collegiatæ Beatæ Mariæ SOUTHWELLE, petitio continebat, quod manſum pro habitatione Vicariorum chori dictæ Eccleſiæ dudum ædificatum longè ad ipſâ Eccleſiâ ſituatur, viaque intermedia lutoſa eſt & profunda. Domuſque ejuſdem multiplicitèr minantur ruinam, in tantum quod ipſi Vicarii commodè ibidem morari non potuerunt, nec a diu moram traxerunt; ſed ſeorſim & ſparſim habitationes ſibi conducunt in villâ, per quod cultus Divinus in Eccleſiâ prædictâ minuitur, occaſiones inſolentiæ miniſtrantur, pululat obloquium populare, & oriuntur ſcandala & pericula animarum, unde idem Ricardus deſiderans contra ſcandala & pericula hujuſmodi ſalubritèr providere: & conſiderans, quod cimiterium prædictæ Eccleſiæ ita eſt amplum, quod in eo abſque deformitate ejuſdem

poterit ædificari congrua habitatio pro Vicariis antedictis, & ſatis ampla ſpacia relinqui pro ſepultura, proceſſionibus & aliis quæ inibi occurrerint facienda: ac ob ſalutem animæ ſuæ, honorem Dei, & ſui cultûs augmentum; volens ad ædificationem domorum pro habitatione hujuſmodi; in loco congruo ipſius cimiterii de bonis à Deo ſibi collatis expenſas gratuitè miniſtrare: nobis humilitèr ſupplicavit, quatenus præmiſſis noſtrum conſenſum & auctoritatem impartiri miſerecorditèr dignaremur; nos autem petitionem dicti Ricardi Deo gratiam & rationi congruam reputantes; & de veſtrâ fidelitate & induſtriâ plenius confidentes ad vocandum & citandum peremptoriè omnes & ſingulos qui ſua in hâc parte decreverint prætendere intereſſe, ad comparendum coram vobis ad certum diem & locum, quos duxeritis ſtatuendum, ad dicendum & proponendum ſi quæ voluerint contra præmiſſa, ac dicenda & proponenda hujuſmodi audienda, & ſuper eis juſticiam facienda; nec non prædictum cimiterium inſpiciendum oculis ſubjiciendum & menſurandum, ac ſuper contentis in dictâ petitione, & circumſtantiis eorundem inquirendum; & ſi ea inveneritis eſſe vera, & vobis videbitur expedire; locum dicti cimiterii aptum dictis Vicariis & ſucceſſoribus ſuis pro manſione perpetuâ eorundem, vice & auctoritate noſtris limitandum, concedendum & aſſignandum, ac ſuper præmiſſis & eorum ſingulis cognoſcendum, procedendum, ſtatuendum, diffiniendum, & exequendum, ac omnia alia & ſingula faciendum, exercendum, & expediendum, quæ in eis & circa ea neceſſaria fuerint vel opportuna, vobis, & duobus veſtrum, vices noſtras committimus cum cohercionis cujuſlibet canonicè poteſtate. Valete; datum apud Cawode, xviii die menſis Julii, A. D. MCCCLxxix, & noſtræ conſecrationis anno ſexto.

Ibid. Nos Johannes de Waltham Officialis, & frater Johannes de Canton, Prior, &c. In dicta Eccleſiâ de SUTHWELL, &c. pro tribunali ſedentes, dictam commiſſionem publicè legi fecimus, & ejus ſententiam clero & populo ibidem congregatis in multitudine copioſâ palam expoſuimus in vulgari; conſtitutiſque ibidem perſonalitèr, diſcretus vir Magiſter Henricus Wavir dictæ Eccleſiæ de SUTHWELL Canonicus, & capituli ejuſdem cauſarum auditor, retulit ſe citaſſe in dictâ Eccleſiâ & capellis ab ea dependentibus, ad dictum diem & locum parochianos quoſlibet ejuſdem Eccleſiæ, ac omnes & ſingulos qui ſua crediderint intereſſe, juxta vim formam & effectum mandati ſibi directi, prout, &c. Et tunc comparuerunt Johannes Sym, Johannes Parker, &c. Incolæ & inhabitatores villæ de SUTHWELLE; Dominus Jacobus Vicarius de Uptone; Dominus Willielmus de Boltone Capellanus, &c. inhabitatores villæ de Uptone; Johannes de Aſchewel incola, &c. de Morton; Johannes de Oxtone; Willielmus Goddefray, & inhabitatores villarum, &c. de Bleſyby, Gonerton, & Ghypſmere; Magiſter Jacobus de Stauntone, &c. inhabitatores villæ de Halume; Robertus de Bruggeford, &c. inhabitatores villæ de Eddyngley; Dominus Willielmus de Rodes, &c. inhabitatores villæ de Farnesfeld; Dominus Willielmus Eylyolf Capellanus, &c. inhabitatores villæ de Kyrkelyngton; Parochiani dictæ Eccleſiæ de SUTHWELL, qui dixerunt & aſſeruerunt: quod poſt citationes, ut præmittitur, factas, ipſi & vicini ſui, incolæ & inhabitatores dictarum vil-

villarum, ipſius Eccleſiæ de SUTHWELL Parochiani in Eccleſiâ & capellis prædictis propter hoc inſimul convocati ſuper contentis in dictâ commiſſione diligentèr tractatus habuerunt vicibus iteratis, & in tractatibus hujuſmodi placuit omnibus & ſingulis Parochianis dictæ Eccleſiæ, nemine contradicente ſed quolibet expreſsè conſentiente, quod locus congruus & ſufficiens ipſius cimeterii aſſignaretur ad conſtruendum manſum pro perpetuâ habitatione dictorum vicariorum prout, &c. ex parte orientali ipſius cimeterii ad ædificationem manſi pro petpetua habitatione ipſorum vicariorum, &c. quibus ſic factis, &c. ſtatim ipſum cimiterium adivimus, vidimus, & oculos ſubjecimus, quendam locum in quodam angulo ipſius cimeterii, contiguum manſo pertinenti ad Præbendam de Bekyngham, ad partem orientalem ipſius Eccleſiæ, præſentibus prædictis ac aliis Capellanis Parochianis ipſius Eccleſiæ pluribuſque aliis fide dignis in multitudine copioſâ, conſideravimus & notavimus, multumq; attenti quem tunc fecimus fidelitèr menſuravi; qui quidem locus ab angulo manſi prædicti exparte occidentali ejuſdem uſque ad parietem cimeterii verſus boream inclufivè ex oppoſito ſecundum menſuram fidelem continet CXLvi pedes in latitudine: & ab eodem angulo juxta parietem ejuſdem manſi verſus orientem uſque ad quendam introitum cimeterii in longitudine continet CCXi pedes & in latitudine in fine orientali ipſius loci C pedes, & ad aliud latus ipſius loci in parte boreali prout paries cimeterii ſe protendit continet CCvi pedes, &c. Et quia, &c. invenimus reſiduum cimeterii præter locum ut præmittitur menſuratum eſſe ſatis ſpacioſum, ſufficiens, & amplum pro proceſſionibus, Parochianorum ſepulturis, & aliis quæ ibidem decurrerint faciendum, & quod corpora defunctorum in eodem non conſueverunt ſepeliri quodque locus prædictus in ſe congruus eſt & aptus pro manſione hujuſmodi conſtruendâ, &c. Nos Johannes Officialis & Johannes Prior Prædictus pro tribunali ſedentes, &c. Concedimus & Aſſignamus, &c.

The name of Archbiſhop Neville, as the ſuppoſed projector of the Chapter-houſe, muſt not be omitted here among the benefactors of this time; but what has been ſaid of him before, precludes the neceſſity of further mention in this place.

In this reign was founded one of the richeſt chauntries in the Church of SOUTHWELL, at the Altar of St. Mary, the tutelar ſaint of the church. William de Gunthorpe was the principal contributor; but there were many others of inferior note; among theſe, the firſt place is to be given to the Chapter, who ſettled, on the Prieſt of the chauntry, land in Carlton, and rents iſſuing out of other eſtates belonging to the church: for which they had a licence from Richard the Second.

The

The laſt record of this reign is the King's writ, directed to the Sheriff of Nottinghamſhire, to deliver ſeiſin to the Chapter, of the meſſuages and lands in Warſop, which they had of the gift of Robert de Lexington, and had lately recovered by courſe of law from Alan Sefoul and his wife.

HENRY IV.

We now come to a part of the White Book again, where the total omiſſion of dates, or the obvious miſtakes in them, make it a very difficult taſk to arrange the different donations to the church with any degree of accuracy. It is fortunate indeed, that, about this period, the ſums given are, in general, ſo ſmall, as to be ſcarcely worthy of being recorded.

The names of Robert de Fiſkarton, Simon de Suwell, and William de Wydyngton, occur very frequently about this time, as donors of ſmall parcels of lands and trifling rents to the Chapter of SOUTHWELL; the application of which they have pointed out to be for the purpoſe of finding lights at the time of maſs.

HENRY V.

The only inſtance of liberality to the Church of SOUTHWELL, which I can attribute to this reign, gave occaſion to an inſtrument of a ſingular nature in the next, which will be the ſubject of diſcuſſion in its proper place. That of the immediate ſucceſſor of Henry the Fourth, was the reign of rapine, war, and blood. The fountain of ſuperſtition was by no means dried up,

up, but it found a new channel for its ſtream. Even the Clergy of the time caught the fiery diſpoſition of the Monarch, and every act, as well of the people as the prieſthood, partook of his impetuoſity and violence. In that barbarous age, it is not a matter of wonder, that courage and ſuperſtition compoſed the whole ſyſtem of human duty, and that the character of heroiſm was only to be acquired by a proficiency in the art of murder, and a blind ſubmiſſion to ambitious eccleſiaſtics. In both theſe arts Henry the Fifth excelled: the former made his reign ſplendid, the latter has occaſioned his memory to be emblazoned through the page of hiſtory. He began his reign with burning Heretics alive; he conclued it with cutting the throats of unoffending Frenchmen. The Clergy, the hiſtorians of the time, have dignified one with the appellation of holy zeal, the other with that of heroiſm. Few religious foundations, however, were endowed in that period; but one benefaction do I find recorded in the Regiſter of SOUTHWELL; viz. A chauntry at the Altar of St. Mary-Magdalene, founded by one Thomas Haxey, Prebendary of this church; on which he ſettled very conſiderable eſtates in Beckingham, Bole, Bathely, Normanton, and the Burgage of SOUTHWELL, for the ſupport of a Prieſt, and for other charitable purpoſes.

HENRY VI.

THE inſtrument, to which I alluded, in treating of the benefactors in the reign of Henry the Fifth, is entitled to this effect. "A pardon of Henry the Sixth, made to the Chapter of SOUTHWELL, principally on account of lands acquired by the Chapter, without the royal licence being firſt obtained." There is nothing very curious in, nor any great information to be collected from,

from, the form or language of this grant itſelf; therefore, according to my uſual cuſtom with ſuch inſtruments, I ſhall only give an epitome of its contents. It ſtates, that the Chapter of SOUTHWELL had come into poſſeſſion of one meſſuage, one hundred and fifty acres of land, and ſeven acres of meadow, with appurtenances, in Bathely, North Muſkham, and Holme, in the county of Nottingham, of the gift of Thomas Haxey; as alſo of a meſſuage and ſixty acres of land in North Carlton, of the gift of William Gunthorpe, James Staunton, and Walter Ulſby, with divers other lands, tenements, &c. without any licence from the Crown, and againſt the laws of the kingdom; all which the ſaid Chapter had quietly and peaceably enjoyed, till it was found by inquiſition, that one William de Northwell, Clerk, was ſeiſed of theſe premiſes and others in Northwell, for which he had fined to the King, and afterwards aſſigned them to certain perſons, upon the failure of whoſe iſſue male they were to go to the Crown; which happening accordingly, they had been granted by the Crown to one John Tyſing. That hereupon, the Chapter having, by their petition, ſet forth the great diminution of their revenues, and requeſted the King to revoke this grant to Tyſing, he, out of his eſpecial grace and favor, grants them his free pardon for having become ſo unlawfully poſſeſſed of the ſame; revokes his grant to Tyſing, and reſtores them to the Chapter.

In the 17th year of his reign, Henry the Sixth granted to the Chapter of SOUTHWELL the Priory of Ravendale in Lincolnſhire. In this grant it is ſtated to be given "at the requeſt of "John Archbiſhop of York, on his repreſentation of the great "decay of revenues in this church, and his paying to the King "300 marks." This grant alſo further gives licence to the Chapter to purchaſe lands to the value of twenty pounds per annum, notwithſtanding the ſtatute of mortmain. The Priory of Ravendale, with the appurtenances, was rated at fourteen pounds per annum,

and

and appropriated, by the ſpecial appointment of the Archbiſhop, for the ſupport of the Vicars Choral.

When Henry the Sixth loſt his crown, many of the grants, which he had made to religious foundations, were annulled; not a few of them, however, were regranted by his ſucceſſor, from an obvious piece of policy. This Priory of Ravendale affords one proof of this poſition; as will be obſerved more at large, when we come to the tranſactions of Edward the Fourth.

In the 22d of this reign, William Duffeld and William Graves granted to the Chapter two tenements and three roods of land in Eaſthorpe, for the ſuſtentation of the fabric of the church.

In 1446 appears the following grant of Cardinal John Kempe, Archbiſhop of York, to the Chapter of SOUTHWELL. He grants, "One place upon the waſte between the gates of the "Church-yard of SOUTHWELL on one part, and Robert "Sampſon's place on the other, at the rent of ſixpence yearly. "One place taken out of the waſte in the ſtreet, called Weſt-"gate, at the rent of ninepence per annum. One parcel of waſte "ground, with a garden, lying in Weſtgate, at tenpence per "annum. One cottage in Weſtgate aforeſaid, at threepence "per annum. One waſte toft in Eaſthorpe, at ſeventeenpence "halfpenny per annum. One cottage in Weſtgate aforeſaid, built "on the waſte in the north part of the Manor of SOUTH-"WELL, with one little garden at the rent of fourteenpence "ſterling per annum. One toft in the ſtreet there at the yearly "rent of eighteenpence, and alſo two cottages built upon the "waſte in Ferthingate, with ground adjoining, and three acres "of land in the fields of Weſtgate, rendering yearly two ſhillings "rent, to have and to hold the ſame to the Chapter for 100 years."

It appears, by what has been before extracted from Sir William Dugdale's viſitation of Nottinghamſhire, that this Prelate

was a great benefactor to the Archiepiſcopal palace here; but, as further notice of that will be neceſſarily incidental to the hiſtory of the Archbiſhop's life, what has been already advanced is ſufficient in this place.

By a deed, bearing date 24 of Henry the Sixth, John Gunthorpe and William Speton grant to the Church a meſſuage in Preſtgate, in the Town of SOUTHWELL, late the property of Agnes Clouhull and Simon Spun, for the uſe and benefit of the Vicars Choral of the ſame.

Early in the reign of Henry the Sixth was founded a chauntry at the Altar of St. Stephen, by Thomas Averham and Robert Barber, and endowed with lands in Ferthingate, in the Pariſh of SOUTHWELL. Conſiderable augmentations were made to this foundation in the 23d of Henry the Sixth, by William Duffield, conſiſting of lands in SOUTHWELL, Eaſthorpe, Normanton, and Upton. The ſum total of theſe are ſtated to be

	Ac.	R.
In the fields of Eaſthorpe -	5 :	1½
In Normanton - - - -	6 :	1
In Upton - - - - - - -	4 :	1

There was another chauntry, we have ſeen, at the Altar of St. Stephen, in the reign of King John, founded by Andrew, Bailiff of SOUTHWELL, which was at this time augmented, by different perſons, with ſeveral ſmall parcels of land in the pariſhes round about SOUTHWELL.

In the 26th of Henry the Sixth, is a note of the mortization of the chauntry of Norwell, and its union with the chauntry of St. John the Baptiſt.

In the ſame year is a grant of nine ſhillings and tenpence rent out of land in Normanton, by John Byrkin, to the Chapter of SOUTHWELL.

EDWARD

EDWARD IV.

THE reign of Edward the Fourth, though neither a very brilliant, nor a very pious one, yet bringing with it external peace, and internal tranquillity, like the ſunſhine of the ſpring after a long and ſtormy winter, with the plenty it produced, diſſeminated a degree of chearfulneſs and liberality; which, as ſoon as it began to overflow thoſe channels, that every ones private neceſſities had prepared for it, moſt bounteouſly fertilized the garden of the clergy.

Without any ſenſe of religion, indeed with ſcarce the ſmalleſt regard to decency or decorum, Edward himſelf was no inconſiderable benefactor to the church. Whether prompted by vanity, or urged by ſuperſtition, it is unneceſſary to enquire; true devotion had certainly no ſhare in the motive: but, among many large donations, which he made to the church, SOUTHWELL received a portion. After the revolution, which placed Edward on the throne, the grants of the preceding Monarch were, many of them at leaſt, reſumed by the Crown. Ravendale Priory, in Lincolnſhire, as we have already ſeen, afforded one of thoſe many inſtances of reſpect to religious foundations, which was manifeſted by Henry the Sixth. This, with other eſtates given to the Chapter of SOUTHWELL, during the diſputable government of the Lancaſtrian line, received the confirmation of Edward, at a very early period of his reign.

The two brothers, William and Lawrence Booth, Archbiſhops of York in this reign, though one of them preſided in the See leſs than four years, were great benefactors to the church and Archiepiſcopal palace. To the former they built a chapel, and founded a chauntry with a plentiful endowment; in the latter they conſtantly reſided, and are, with good reaſon, ſuppoſed to have much improved it, at a conſiderable expence.

At this time alſo, many private perſons were great benefactors to the Church of SOUTHWELL. Some of theſe are as conciſely expreſſed, as I can give them, in the following inſtrument of confirmation by the King; to be found in the White Book of SOUTHWELL and in the Mon. Angl.

Charta Regis Edwardi Quarti, quâ diverſas terras in Com. Nottingamiæ dictæ Eccleſiæ Colleg. conceſſit.

Rex omnibus ad quos, &c. Sciatis quod de gratiâ noſtrâ ſpeciali conceſſimus Capitulo Eccleſiæ Beatæ Mariæ de SUTHWELL, & ſucceſſoribus ſuis, Prioratum de Ravendale in Com. Lincoln. alienigenam, cum ſuis pertinentiis, qui valorem xiiii. Li. per annum ultra onera & repriſas non excedit; habendum & occupandum Prioratum prædictum, una cum Advocationibus Eccleſiarum, penſionibus et aliis commoditatibus, proficuis, emolumentis & pertinentiis ſuis quibuſcunque prædicto Capitulo & ſucceſſoribus ſuis in perpetuum, abſque aliquo nobis, hæredibus ſeu ſucceſſoribus noſtris inde ſolvendo: diſponendum in relevamen & ſuſtentationem miniſtrorum prædictæ Eccleſiæ de SUTHWELLE, ac etiam ex habundantiori gratiâ noſtrâ dedimus & conceſſimus Capitulo Eccleſiæ Beatæ Mariæ de SUTHWELLE, & ſucceſſoribus ſuis unum meſſuagium & Lx acras terræ cum pertinentiis in North Carleton in Com. Nottingham. quæ Willielmus Gunthorp Clericus, Jacobus Stauntone Clericus, & Walterius Ulſby, dederunt dicto Capitulo. Et ſimilitèr de uberiori gratiâ noſtrâ dedimus & conceſſimus prædicto Capitulo Eccleſiæ Beatæ Mariæ de SUTHWELLE unum meſſuagium. Cxx acras terræ, & ſeptem acras prati cum pertinentiis in Batheley, North Muſkham, & Holme in Com. Nottingham, quæ Thomas Haxy, nuper Canonicus Eccleſiæ Beatæ Mariæ de SUTHWELL, dedit dicto Capitulo & ſucceſſoribus: habendum & tenendum omnia prædicta meſſuagia & acras terræ & prati prædicto Capitulo & ſucceſſoribus ſuis in perpetuum. In cujus, &c. T. R. apud Weſtm. Xviii° die Decembris.

The next articles, that occur in the White Book, are ſeveral augmentations to the Altars of St. Nicholas and St. Stephen, by William de Tolney, Agnes de Carlton, John de Burſtal, Hugh de Oſmunthorpe, Robert de Screwin, and Sibilla de Angenon, of ſeveral ſmall parcels of land in the pariſhes of Carleton, Muſkham, Halam, and Edingley; but they are all without dates.

RICHARD

RICHARD III.

THE only inſtance of liberality, with which this reign furniſhes me, is that of Thomas de Rotheram, Archbiſhop of York, who rebuilt the ſouth ſide of the palace.

HENRY VII.

THE reign of Henry the Seventh, though of above twenty years continuance, I cannot diſcover produced a ſingle donation to the Church of SOUTHWELL, or any improvement of its property or appendages; unleſs, indeed, the reſtoration of the palace at Scrooby, by Archbiſhop Savage, come under this deſcription.

HENRY VIII.

IT has been noticed, in a former part of this volume, that the Church of SOUTHWELL ſuffered, in the common wreck of religious foundations, which the virtue, or the reſentment, or the avarice (call it what we will) of Henry the Eighth effected through the kingdom. The reendowment of it, by the ſame Monarch, has alſo been recorded; and that ſo fully, as to leave little or nothing to be added upon the ſubject here.

It is ſomewhat extraordinary, that there ſhould be no authentic records reſpecting the particular inſtances of Wolſey's liberality to his Church of SOUTHWELL. It is generally agreed that this was the favorite place of his reſidence, whenever he could be long enough abſent from the buſineſs of the ſtate, to enjoy retirement at a diſtance from the capital: but, except what

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can be collected from Sir William Dugdale's viſitation of Nottinghamſhire, before cited, conjecture and tradition are almoſt the only ſources from which we gather any information, relative to the local tranſactions of the greateſt man that ever preſided over this, or any other church. To bring thoſe works, however, into one point of view, that have been generally attributed to him, or in which SOUTHWELL may reaſonably be ſuppoſed to have been benefited by his bounty, they are as follow,

The furniſhing, if not the founding, of a library in the Archiepiſcopal palace.

The inſertion of the beautiful arch at the entrance of the Chapter-houſe.

The purchaſe of the little park, contiguous to the palace.

MARY.

THIS Queen, it has been, in a very early ſtage of this work, obſerved, was a very great benefactreſs to the Church of SOUTHWELL. As that part of the ſubject, which was then under diſcuſſion, naturally introduced the mention of her bounty pretty much at large, it is unneceſſary to repeat it here. Suffice it to obſerve, that moſt of its revenues having been ſeized by the Crown, or alienated by the Archbiſhops of York, during the reign of Edward the Sixth, they were reſtored by Queen Mary.

Nicholas Heath, as will be more particularly noticed hereafter, in the Life of that Prelate, was the great inſtrument and promoter of the Royal patronage; and, therefore, conſidered in that light alone, is intitled to a place in the catalogue of benefactors.

ELIZABETH.

EXCEPTING the body of ſtatutes, which this Queen gave to the Chapter of SOUTHWELL, no inſtance of particular patronage or protection is upon record; but, as good laws are, perhaps, to be eſteemed the firſt bleſſing of every ſociety, this church is under the higheſt obligation to Queen Elizabeth.

Archbiſhop Sandys lived at SOUTHWELL the major part of a pretty long Prelacy; and, therefore, muſt certainly have contributed ſomething to the place, if it was only to the palace, for the accommodation of his very numerous family; but, as no particular inſtances of bounty are come well authenticated down to our times, and the diſtinguiſhing foible of this Prelate is ſaid to have been exceſſive parſimony, I ſhall not indulge conjecture on the ſubject. His executors, at leaſt, have benefited the church by a magnificent monument, which they erected to his memory. It is eſteemed a curious one of its kind, and therefore will claim a more particular mention among the Antiquities of SOUTHWELL.

JAMES I.

KING JAMES's memory is perpetuated on Lee's pillar, as having perfected the eſtabliſhment of the Church of SOUTHWELL; but that is the only authority I have met with for ſuch an opinion. Certain it is, that he viſited this place in his way from Edinburgh to London, when he came to take poſſeſſion of the Engliſh crown, and we are informed by Deering, in his hiſtory of Nottingham, that he was in the county five times afterwards.

CHARLES I.

To the bounty of Archbiſhop Harſnet, in this reign, SOUTHWELL Church is indebted for its communion plate.

WIL-

WILLIAM III.

THE firſt inſtance of bounty, in this reign, was a preſent of wood from Norwood Park, by Archbiſhop Lamplugh, for the purpoſe of building the Reſidence-houſe; but how much does not appear.

In 1693, by a decree of Chapter, it is declared, that they hold themſelves wholly obliged to the extraordinary diligence of the Archbiſhop of York (John Sharpe) for the recovery of five hundred pounds of arrears due to the Church of SOUTHWELL from the Crown. But it no where appears whence this arrear aroſe.

In the ſame year, the Earl of Clare gave one hundred pounds towards completing the Reſidence-houſe, and furniſhing the library.

In the ſame year alſo the Archbiſhop of York gave the Chapter twenty pounds, for the ſame purpoſes.

In the ſame year, on condition that the Chapter ſhould demiſe certain lands on leaſe, and grant certain other privileges, to Mr. John Chappell of Mansfield Woodhouſe, he gave to the Chapter towards finiſhing their Reſidence-houſe, one hundred and fifty pounds.

King William gave four hundred pounds to the Chapter, to provide an afternoon lecture on Sundays.

The following inſcription on the wall of the church, near to the north door of the choir, records the liberality of Thomas Wymondeſold, to the Church of SOUTHWELL, in this reign.

Thomas Wymondeſold of Lambeth in the
County of Surry Eſq^{r} gave unto this Church
a ſet of Chimes & 20 Shillings per annum
for ever toward the keeping of them
1693

It

It appears, by the will of this benefactor, that his donation was not of an annual ſum of money, as one might be led to ſuppoſe by this inſcription, but of a piece of land within the pariſh of SOUTHWELL; to the rent ariſing from which the poor of it are intitled, under the words of the will, whenever the Chapter ſhall ſuffer the chimes to be ſo out of order, that they ſhall not play for ſix weeks.

The Wymondeſolds are a very ancient family in the county of Nottingham, living principally at SOUTHWELL. Thoroton's Nottinghamſhire contains their pedigree from the reign of Henry the Fifth, to that of James the Second. The name, I believe, is now quite extinct; at leaſt, there is no one remaining in the neighborhood of SOUTHWELL who bears it.

In the ſame year, 1693, it was, that the excellent injunctions of Archbiſhop Sharp, before recited, were given to the Chapter.

ANNE.

THE firſt inſtance of bounty, in this reign, was a preſent of as much timber to the Chapter, by Samuel Lowe Eſq. of SOUTHWELL, as was neceſſary toward building a Vicarage-houſe for the pariſh Vicar. The only other, which appears on record, is a contribution of five hundred pounds, by the Dutcheſs of Newcaſtle; the occaſion and application of which will be treated of hereafter.

GEORGE II.

IN 1755, it was decreed by the Chapter, that the ſtall on the right hand at the entrance into the choir, ſhould be again appropriated to the Reſidentiary, as it had been before the deſtruction of the Archiepiſcopal throne in the civil wars, and that a new throne ſhould be erected for the Archbiſhop; which was accord-

ingly done in 1755; but the expences of it were defrayed by Matthew Hutton, Archbiſhop of York at that time.

In 1757, Dr. Samuel Sharp made a preſent of books to the library, particularly Johnſon's dictionary, in two vols. folio.

In 1767, Dr. Drake preſented a chandelier to the church.

GEORGE III.

In 1772, Dr. Ralph Heathcote, Prebendary of this church, gave to the library Bayle's dictionary, in five vols. folio.

In 1773, Mr. Crofts, late one of the Vicars Choral of this church, gave a conſiderable collection of muſic for the uſe of the choir.

In 1774, Dr. Richard Kaye, Prebendary of this church, gave two large handſome prayer books for the communion table.

In 1778, Dr. Lyndford Caryl, Prebendary of this church, gave to the library a large and valuable collection of books.

In 1779, the ſame gentleman repeated his liberality, by a preſent of ſimilar extent and value.

In the ſame year, the Rev. Mr. Greenoway made a ſmall preſent of books to the library.

In 1780, the ſubſcription was ſet on foot for the purpoſe of rebuilding the Vicarage, or College. The contributors to this laudable undertaking were to the number, and in the proportions, following;

	£.		
Right Hon. Earl of Harborough, formerly one of the Prebendaries of the church - - -	200	0	0

Dr.

	£.		
Dr. Caryl, Preb.	100	0	0
Archbiſhop of York	50	0	0
Dr. Raſtall, Preb. and Vic. Gen.	50	0	0
Mr. Porter, Preb.	30	0	0
Mr. Caley, Preb.	25	0	0
Mr. Becher, Preb.	25	0	0
Mr. Oliver, Preb.	24	0	0
Dr. Thomas, Preb.	21	0	0
Mr. Jackſon, Preb.	21	0	0
Dr. Peckard, Preb.	20	0	0
Mr. Laverack, Par. Vic.	20	0	0
Dr. Wanley, Preb.	15	0	0
Dr. Cooper, Preb.	15	0	0
Mr. Watkins, Preb.	10	0	0
Mr. Hodgkinſon, Regiſt.	10	0	0

The aggregate of theſe contributions not being ſufficient for the purpoſe, Dr. Heathcote lent to the Chapter one hundred pounds for two years, without intereſt; which was, therefore, equivalent to a ſubſcription of ten pounds.

In 1781, that munificent member of the church, Dr. Caryl, made another preſent of books to the library, both more voluminous, and more valuable, than his former benefactions of the ſame kind.

Not long after this he died, and added, by his will, to his former inſtances of bounty, a bequeſt to the Chapter of two hundred pounds, to be laid out in the repairs of the church, and the completion of the college.

Soon after this, Mr. Willoughby ſucceeded to a Prebend in the Church of SOUTHWELL, and ſubſcribed fifty pounds toward the finiſhing of the college.

The collection of books, in the college library, being ſo much augmented of late, eſpecially by the additions which had been made by Dr. Caryl, and the room, where they were placed, being but an indifferent one, in 1784 it was determined to take down the old library and ſchool, (formerly Archbiſhop Booth's chapel) which ſtood at the ſouth-weſt corner of the church, and were conſidered as a deformity, from their deſtroying the regularity of the building. Dr. Kaye, Dean of Lincoln and Prebendary of this church, gave fifty pounds towards erecting a new library.

The next improvement, which called for contribution, was a parade; which was made on the north ſide of the church-yard, in the latter end of the year 1784. This is a commodious walk, well ſhaded from the wind on every ſide, extending the whole length of the church-yard, and prettily planted with trees and ſhrubs. This (as well as the library) was executed under the direction and particular auſpices of Dr. Peckard, at that time Canon Reſidentiary, and the expence of it paid by a ſubſcription, to which moſt of the members of the church were contributors, and ſome of thoſe inhabitants of the town, whoſe houſes were particularly benefited by the improvement, which was thereby made to their proſpect.

A donation of fifty pounds, in the year 1786, by his Grace the Archbiſhop of York, to be applied towards improving the Reſidence-houſe, cloſes the liſt of benefactors to this Church and College.

CHAP.

CHAP. IV.

Of the ARCHBISHOPS of YORK.

AS patrons and ſupreme heads of the Church of SOUTHWELL, the Archbiſhops of York are certainly entitled to a place in its hiſtory: but, as moſt of them have been happy in biographers more equal to the taſk of doing juſtice to their fame, I ſhall give little more than the names of thoſe, who were no way particularly ſerviceable to SOUTHWELL, either by their reſidence in it; the protection they afforded it; or their remains being bequeathed to its church, as a mark of their reſpect. Thoſe of whom the memory is particularly honorable in the place; ſome few, whoſe public virtues have raiſed them above, or whoſe vices have ſunk them below, the common level of mankind; and thoſe of later times, whoſe characters hiſtory has not yet recorded, or has recorded unfaithfully; I conſider as having a claim to a more particular diſcuſſion.

Under all theſe deſcriptions, however, are not compriſed the lives of more than twelve Prelates; and of thoſe twelve, only ſix, whoſe hiſtories fill much more than a ſingle page; viz. Aldred, Thurſtan, Wolſey, Sandys, Herring, and Drummond. The private characters, or the public conduct, of moſt of theſe, have elevated them ſo much above the ordinary rank of their brethern, that it would be injuſtice to their memories to paſs them over without marks of particular diſcrimination.

Some hiſtorians mention York as an Archiepiſcopal See, in little more than a century after the firſt preaching of the goſpel; and we are acquainted by Matthew of Weſtminſter, William of Malmſbury, Biſhop Godwin, and other writers, ancient and modern, with the names of five of its earlieſt Archbiſhops; viz. Eborius, Sampſon or Sanxo, Taurinus, Pirannus, and Thadiacus. But, as the laſt-mentioned writer ſays, in his work De Præſulibus, "hujus rei apud me ſuſpecta eſt fides."

PAU-

PAULINUS. First Archbiſhop.

THE firſt, of whom we have a perſpicuous and authentic hiſtory, is Paulinus; who, as has been before noticed, on the authority of venerable Bede, was conſecrated Archbiſhop in the year of our Lord 625; baptiſed Edwin, King of Northumberland, in 627, with all his court, and moſt of the country; before the year 633, founded the churches of Lincoln and SOUTHWELL; and, in 644, died Biſhop of Rocheſter. He was buried, ſays Bede, "in ſecretario B. Apoſtoli Andreæ quod Rex Edilbertus a fundamentis in eâdem Roffi civitate conſtruxit." He was canonized ſoon after his deceaſe, and the tenth day of October was the day aſſigned, in the Engliſh calendar, for his feſtival.

CEDDA. Second Archbiſhop.

BEDE informs us, that the See of York continued without an Archbiſhop, at leaſt, twenty years; the perſecution of Penda, the Pagan King of Mercia, who had ſlain Edwin, being too violent to ſuffer a Chriſtian Biſhop to exerciſe his office. In 664, or ſoon after, Egfrid, a Chriſtian, who was now become King of Northumberland, appointed Cedda, "virum ſanctum & modeſtum," to the See of York. He ſat in the Archiepiſcopal chair three years, when ſome ſcruples of conſcience, reſpecting his appointment, induced him to relinquiſh it. He retired at firſt to a monaſtery, but, in 669, was made Biſhop of Litchfield, where he died and was buried 672.

WILFRID. Third Archbiſhop.

"WILFRID," ſays Godwin, "natus eſt in Aquilonari parte Angliæ extenuioris ſortis Parentibus." He was made Archbiſhop 667.

667. He was expelled twice from his See, by the caprice of the Kings of Northumberland; but died, however, in quiet poſſeſſion of it at laſt, in the year 711. "Qui plura vult de hoc homine," ſays Godwin, "cognoſcere, Bedam petat & Malmeſburienſem." From theſe authors, and alſo from Rich. Pri. Haguſt, and from Eddius, we learn, that this Prelate preſided over no leſs than nine monaſteries; that he built three magnificent churches in Hexham, the largeſt of which he dedicated to St. Andrew, another to the Virgin Mary, and the third to St. Michael; beſides which, he repaired the cathedral at York, and ſuperintended ſeveral other churches and monaſteries, particularly the famous one at Ely. Wilfrid ſeems to have been indefatigable in his purſuit of knowlege, and the greateſt patron and protector of it, that we read of in theſe early times. Indeed, the eſtabliſhment of ſo many monaſteries, which were then the only repoſitories of literature, afford a very ſtrong proof of his attachment to ſcience. He was educated under his immediate predeceſſor in this See, Cedda. When he was inſtructed in all the learning that Prelate could communicate, he travelled to Rome, for the purpoſe of obtaining more; and particularly of ſatisfying himſelf on a ſubject, which, at that time, divided Chriſtendom; viz. the celebration of Eaſter. In this age, when ſo few take the ſmalleſt concern reſpecting even the eſſentials of religion, an account of a long diſpute about a matter of mere form, would be, at beſt, but unentertaining. Suffice it, therefore, to obſerve, that the ground of this controverſy was the difference, which ſubſiſted between the Engliſh, Iriſh, and Scotch Biſhops on one ſide, and thoſe of France and Italy on the other, as to the preciſe time of celebrating the Feaſt of Eaſter. The utmoſt difference between the diſputants was but a few days; but ſo warmly was the conteſt ſupported, that Councils, Popes, and Kings, were obliged to interfere. A regular diſputation was holden in England, by the appointment of King Oſwi, in which Wilfrid was the champion on the ſide of the Romaniſts, and proved victorious. This viſit of our Prelate's to the place,

in

in which was then centred almoſt all the knowlege of Europe, enabled him, on his return to his own country, to diſſeminate the principles of ſcience. He lived to be ſeventy-five years old, when, as full of honors as of days, he died, and was buried in the monaſtery of Ripon, which was one of thoſe he himſelf had built. In 940, Odo, Archbiſhop of Canterbury, removed our Prelate's bones to that cathedral.

BOSA. Fourth Archbiſhop.

Bosa was appointed Archbiſhop in 677, on the firſt expulſion of Wilfrid. He died in 687, after a variety of fortune, and many ſtruggles with Wilfrid for the poſſeſſion of the See, and was buried in the cathedral of York; being the firſt Archbiſhop that was ſo.

JOHN. Fifth Archbiſhop.

John, commonly called St. John of Beverley, ſucceeded Boſa, in Wilfrid's exile, in 687. There is ſome doubt among hiſtorians where he was born, as alſo whether he was educated at Oxford or Cambridge. Both univerſities lay claim to him, as may be ſeen in the laſt edition of Godwin. Bede ſpeaks of him with great reſpect, and of his miracles with the moſt profound veneration. Grown old and infirm, he reſigned his Biſhoprick in 717, and retired to Beverley, to a college of his own founding; where he lived four years with the reputation of a Saint, and dying in 721, received the honors due to one. King Athelſtan made the place of his burial a ſanctuary, calling it Frithſtool, or the Chair of Peace; and ſeveral of the Saxon Kings granted privileges to the town, in compliment to his memory. So late as the year 1416, the day of his death was appointed by the convocation to be annually kept as a holiday, in honor of him. There have been ſeveral lives of this Prelate written by different authors; all of whom agree

agree in aſcribing to him a very exalted character. The moſt modern, I believe, is in Richardſon's edition of Godwin, where the older ones are referred to. The ſtatutes of his College of Rotheram are in the library of Sidney College, Cambridge; and his will among Baker's MSS. in the public library of the ſame univerſity.

WILFRID II. Sixth Archbiſhop.

WILFRID was Chaplain to his predeceſſor, John; and is ſaid to have been promoted to the See by his intereſt. He was conſecrated 718, and died 731. William of Malmſbury ſays, this Wilfrid began the diſpute with the Archbiſhops of Canterbury about priority, which divided the Engliſh church for ages afterwards. Nothing certainly can be clearer than the intention of Pope Gregory, reſpecting this priority between the Metropolitans, as expreſſed in his letter to Auſtin, cited from Bede in a former part of this work. At this period, the kingdoms of Kent and Northumberland were rapidly declining, while that of Mercia was every day encreaſing in power and ſplendor. Learning and religion ſeem to have been equally neglected by the victors and the vanquiſhed, while the knowlege of arms was the only ſcience that was cultivated. We meet with no Archbiſhop of York till the year 743, when

EGBERT, Seventh Archbiſhop,

Brother to Eadbert, King of Northumberland, was preferred to the See. He was the firſt Archbiſhop of York, after Paulinus, who obtained the pall from Rome; that honor having been, ſince that time, conferred only on the Archbiſhops of Canterbury. Sir Henry Spelman has preſerved ſome eccleſiaſtical conſtitutions made by this Prelate. He died, and was buried near his brother, 766, in his cathedral church. Godwin concludes his life, by ſaying, "non "ſolum eruditionis & eruditorum ſummus Patronus, ſed & ipſe eru- "ditiſſimus, volumina ſcripſit non pauca a Balæo commemorata."

ALBERT. Eighth Archbiſhop.

ALBERT was conſecrated 767, and received the pall in 773, from Pope Paul the Firſt, ſay many of his biographers; but that cannot be, as Paul did not become Pope till near a century afterward. It was, as Roger Hoveden tells us, from Pope Adrian the Firſt. He died 781. William of Malmſbury takes no notice of this Prelate at all.

EANBALD I. Ninth Archbiſhop.

WILLIAM of Malmſbury calls this Archbiſhop Eanbaldus ſenex. Hoveden tells us, he received the pall from Rome, and was conſecrated in 781, died in 797, and was buried, in a very ſplendid manner, in his cathedral of York.

EANBALD II. Tenth Archbiſhop.

SAYS the ſame author, received his pall from Rome 797, and was confirmed in his See "in nativitate Sanctæ Mariæ," wherefore he ſays,

Splendet honore dies, in quo bona Virgo Maria
Stirpe David Regis procedens edita mundo eſt.

WULSI or WULWI. Eleventh Archbiſhop.

This Prelate ſucceeded in 812, and died 831. William of Malmſbury calls him by the name of Wilfridus, but the teſtimony of M. Weſtm., Stubbs, and other ancient writers, are in favor of the former name.

WIMUND. Twelfth Archbiſhop.

WIMUND ſucceeded in 831, and died 854, as M. Weſtm. informs us; but nothing is recorded of him which is worth repeating.

WIL-

WILFERE. Thirteenth Archbiſhop.

WILFERE received the pall from Pope Leo the Fourth, as Archbiſhop, in the ſame year his predeceſſor in the See died. Oſbert was at this time King of Northumberland; which country the Danes invaded, for the firſt time, during his reign. Oſbert was killed in the city of York, and it was laid waſte by the Daniſh conqueror, Ricſinus. However, he afterwards became a convert to the religion of the conquered people, fixed his ſeat of empire in York, and recalled Wilfere, who had fled to Burrhed, King of Mercia, for protection. The time of this Prelate's death is not to be found with certainty: Godwin places it about 900.

ETHELBALD. Fourteenth Archbiſhop.

WILLIAM of Malmſbury mentions Ethelbald as the next Archbiſhop; but there is ſuch a difference between the account he gives of his conſecration, and thoſe given by other hiſtorians, that I ſhall not dwell any longer on his pontificate, than merely to remark that ſome obſcurity is to be expected about this time, when the Danes were every year making freſh inroads, and laying waſte every place they came to, as we are informed by all the hiſtorians of the time.

REDWARD. Fifteenth Archbiſhop.

MALMSBURY, calls him Rodewald; and Stubbs, Lodeward.

WULSTAN I. Sixteenth Archbiſhop.

ATHELSTAN, "glorioſus Rex Anglorum," as Hoveden and others call him, juſt before he died, appointed Wulſtan to the See of York in 841. Edred, the brother of Athelſtan, had no

ſooner ſucceeded to the throne, than this Prelate, with unparallelled ingratitude, joined, and encouraged, an army of invading Danes to overturn the empire of his benefactor's brother. If any thing could augment this extraordinary crime, it was, that the invaders were Pagans, to whom this Chriſtian Archbiſhop united himſelf. He died in 956, and was buried at Oundle in Northamptonſhire, according to Hoveden. Godwin places his death in 955. Willis ſays of this Biſhop, that he procured to the See, Beverley, Rippon, Biſhops Wilton, Ottley, Cawood, and the Barony of Shirborne.

OSCITEL. Seventeenth Archbiſhop.

To the profligate Wulſtan ſucceeded, by the appointment of King Eadwy, Oſcitel; a man in every reſpect the reverſe of his predeceſſor. "Homo," ſays Godwin, "tam ob innocentiam vitæ, "quam literarum non mediocrem cognitionem, multum cele-"bratus." This is the firſt Prelate, after Paulinus, in whoſe hiſtory or life the Church of SOUTHWELL is particularly intereſted. The Archbiſhops of York have always been treated of as the patrons of this church, in right of ſucceſſion, from the time of its foundation by the firſt of them. But, in the Prelate who is the ſubject of our preſent enquiry, we find the firſt inſtance of any more intimate, or more intereſting, connection. It has been obſerved, on a former occaſion, that, to the power of the ſecular Clergy, who began to grow exceedingly jealous of the riſing influence of the Monks, Eadwy was indebted for his election to the throne. Of theſe ſeculars, it is more than probable Oſcitel, or as Ingulphus calls him, Oſkutel, was one; for we find St. Dunſtan, and two other Prelates, mentioned in the next reign (while Oſcitel was yet living) as the only three of that order who were addicted to celibacy and other Monkiſh tenets. Vid. Preface to Tanner's Not. Mon.

This

This inclination to the ſecular Clergy, I take to have been the reaſon of Eadwy's liberality to Oſcitel. In the year 958, he ſettled on the Archbiſhop and his ſucceſſors, by a deed already inſerted, all the royal demeſne in SUDWELLE; by the deſcription of which, in the inſtrument itſelf, we may reaſonably conclude it to have been a gift worthy of a King, and a full recompence for all the ſervices Oſcitel could have done him, in procuring his election. Hoveden informs us, that he was buried at Bedford, and ſucceeded in the year 972, by

ATHELWALD. Eighteenth Archbiſhop.

WHO was elected Archbiſhop, but preferring retirement, refuſed to be conſecrated.

OSWALD. Nineteenth Archbiſhop.

OSWALD might, with more propriety, be ſtiled the Eighteenth Archbiſhop, but Athelwald being appointed, though he never was in poſſeſſion of the See, Oſwald is generally reckoned the Nineteenth. Hoveden ſays, "he received his pall from Pope Stephen in 973." But I apprehend this muſt be a miſtake, as Benedict the Sixth was elected Pope in 972. and reigned till 974, and was neither preceeded, nor ſucceeded, by a Stephen. The life of this Archbiſhop is to be found at length in the Cotton Library; by which we learn, that he was of Daniſh extraction; of high blood and large fortune; a zealous Monk, and liberal benefactor to monaſteries, which were, as has been already obſerved, at that time, the only repoſitories of letters; a man of learning himſelf (having travelled much abroad in ſearch of knowlege) and a great encourager of it in others. Indeed, a ſtronger proof of it cannot be given, than this very circumſtance

of

of his zeal for monaſtic foundations; which were, in his day, very different inſtitutions, from what they became in latter times, when their corruptions and riches brought on their diſſolution. In the days of our Prelate, and long after, they were the only receptacles of all the little learning of the kingdom. In them all thoſe annals, and hiſtories of the times, were compoſed, to which we are now indebted for whatever we know reſpecting the tranſactions of them: in them the titles to kingdoms were agitated, and not unfrequently diſpoſed of; in them, as in places whoſe ſanctity ſecured them, the edicts of Kings, ſtatutes of the realm, with all other records, as well of a public, as of a private nature, were depoſited. Oſwald died with the reputation of great ſanctity, and the character of poſſeſſing a prophetic ſpirit, having foretold the time of his death, 992. He was canonized after his death, and the 10th day of October was appointed, in the Engliſh calendar, for his feſtival.

ADULPH. Twentieth Archbiſhop.

ADULPH, Abbot of Peterborough, ſucceeded Oſwald in 993. Malmſbury calls him, "vir ſanctus & reverendus." He held the See of Worceſter, in commendam, as did his predeceſſor. He died 1002, and was buried at Worceſter.

WULSTAN II. Twenty-firſt Archbiſhop.

WULSTAN was appointed to both Sees, on the death of Adulph, by King Canute. He died 1023, and was buried at Ely; where, ſays Willis, his repreſentation is ſtill to be ſeen on the wall.

ALFRIC

ALFRIC PUTTOC. Twenty-ſecond Archbiſhop.

ALFRIC, Provoſt of Wincheſter, ſucceeded to the See of York the ſame year his predeceſſor died. But he was either too conſcientious to hold another Biſhoprick in commendam, or not fortunate enough to get it. Malmſbury ſays the latter; and tells a very diſmal tale about the burning the City of Worceſter (the Biſhoprick he is ſuppoſed to have wanted) and the decapitation of the dead body of Harold, the King's brother, at the inſtigation of Alfric. From the concurring teſtimony of other writers, ſeveral of theſe outrages appear to have been committed by the Daniſh tyrant Hardicanute; but it alſo appears from Hoveden, that the particular inſult offered to Harold's body was ſufficiently provoked, according to the ideas of theſe times, by the cruelty of that Monarch's behavior to the mother and family of Hardicanute. Indeed it is true, our Archbiſhop's name does always appear as one of the commiſſioners appointed to execute the royal mandates; but, without an expreſs declaration from unprejudiced teſtimony, that he was the abſolute adviſer, and in fact aſſiſted in the execution of theſe tragedies, we muſt rather ſuppoſe the name of ſo liberal a benefactor to the church, to have been inſerted of courſe, as the favorite and miniſter of the King, than that he was the promoter of meaſures at once impolitic, impious, and inhuman. Old Malmſbury's prejudices againſt him are eaſily accounted for, as is obſerved by Godwin, in his life of our Archbiſhop, when it is recollected, that to the Monks he gave nothing, but that to the ſecular Clergy his hand was always open. We of this day are much indebted to the Monks for all the early part of our hiſtory; but, whenever they turn biographers, they are to be conſulted with caution. Their friends had no faults; their enemies no virtues. Alfric is to be conſidered as a ſecond founder of the College at Beverley, from the number of eſtates he beſtowed on it, the many new offices he appointed and endowed, and the ſumptuous buildings he erected. He was a great benefactor to the church of SOUTHWELL, to which he

he gave, among other things, two large bells at that time, a preſent, ſays Malmſbury, (ſpeaking of a ſimilar gift from another Prelate) "of a miraculous and ſingularly magnificent kind." In Leland's Collectanea, Alfric is called the Seventeenth Archbiſhop of York; and in the life of St. John of Beverley, there cited, the following events are recorded of him. "Tranſtulit oſſa "Sancti Johannis; in cujus ſarcophago annulus cum fragmentis "libri Evangeliorum inventus. Hic Alfricus ordinavit tres officiarios "in Eccleſiâ Beverlac: Sacriſtam, Cancellarium, & Præcentorem. "Acquiſivit a quodam Fortio Divite, pecuniâ ſuâ, terram apud "Midleton, Holme, Fridaythorpe. Hic etiam ab Edwardo Rege "impetravit ut tres feriæ annuæ eſſent Beverlac. Hic etiam con-"ſuetudinem fecit ut vicini nobiliores ter in anno jejuni & diſ-"calciati reliquias S. Johannis infra & extra villam ſequerentur. "Hic etiam Refectorium & Dormitorium depoſuit apud Beverlac "fabricari, ſed morte præventus eſt."

Alfric reſided much at SOUTHWELL, probably to overlook the building of that part of the church, which was deſtined to contain his bells. Death overtook him there in the year 1050. He was buried, as we are told by Ingulphus and Hugh Monk of Peterborough, (in coll. Lel:) in their church; which had ſhared his munificence with York, Beverley, and SOUTHWELL. The tomb is yet to be ſeen behind the altar there, with theſe words inſcribed in modern characters.

Hic ſepulta ſunt oſſa Elfrici Archiep. Ebor.

KINSINE. Twenty-third Archbiſhop.

KINSINE ſucceeded to the See immediately after the death of his predeceſſor. He is ſaid to have been Chaplain to Edward the Confeſſor. Kinſine was a Monk, and one of the moſt rigid and auſtere; wherefore he is as much applauded by the hiſtorians of that

that order, as the memory of his predeceſſor is inſulted. In this year, 1051, we are told by Ingulphus, there was a great famine throughout all the land, on which account the King remitted the tax, called Dane-geld. Kinſine is ſaid to have given two bells to SOUTHWELL Church; but whether he really added two to thoſe already given by Alfric, or, as Godwin ſays, "Alfrici benefacta huic Kinſio attribuuntur," it is difficult to ſay. Among other inſtances of liberality, however, we are informed of the following,

"Kinſius Arch. Ebor. turrim in Eccleſiâ excelſam fabricavit "apud Beverlac." Lel. iii. 102. And again,

"Kinſinus Monachus, Archiepiſcopus Ebor. dedit Eccleſiæ de "Burgh ornamenta ad pretium 300 librarum, ſed Regina Edgit "ea poſtea abſtulit. Kinſinus ſepultus eſt Burgi."

He died, ſays Ingulphus, 1060, and was buried at Peterborough, where he had formerly been a Monk. His tomb is ſtill to be ſeen there, very near that of his predeceſſor, with an inſcription of a ſimilar kind.

ALDRED. Twenty-fourth Archbiſhop.

ALDRED, as well from the ſingularity of his character, as from the peculiar circumſtances of the times he lived in, and, above all, on account of his liberality to the College of SOUTHWELL, claims a more conſiderable ſhare of attention, than it comes within my uſual limit to beſtow. His principal biographer is William of Malmſbury, who relates his hiſtory as follows:

"Aldred was appointed to the See of York, by Holy Edward, in 1061, not without very ſtrong ſuſpicions of having made his way to ſuch an elevated ſituation by mere dint of money. He was firſt a Monk of Wincheſter, then Abbot of Taviſtock, Biſhop

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of Worceſter, and laſtly, Archbiſhop of York, with his former See in commendam. He ſet out for Rome, ſoon after his nomination, to procure his pall; and was attended thither by Giſo, Biſhop of Wells; Walter, Biſhop of Hereford; and Toſti, the furious Earl of Northumberland. His attendants were magnificently entertained by Pope Nicholas the Second; but Aldred was accuſed by the holy father of ſimony, his requeſt of the pall rejected, and he was even deprived of his Biſhoprick of Worceſter. Chagrined with this unlooked for reception, Aldred and his friend Toſti ſet out on their return to England, breathing nothing but vengeance againſt the Holy See. In their way over the Alps, they were met by a band of robbers, who took from them every thing except their cloaths. This accident obliged the travellers to return to Rome. Toſti, before reſolved on vengeance in the cauſe of his friend, was now become outrageous by his own misfortune. All Rome reſounded with the thunder of his threats. The timid old Pope began to be frightened; ſo he conſented to give Aldred the pall for York, on condition of his quitting Worceſter. Our Prelate, ſurpriſed at this unexpected turn of fortune, accepted the conditions, and the travellers once more ſet out on their return home, thoroughly appeaſed by this condeſcenſion of Nicholas, or, as Malmſbury calls it, "this Apoſtolical liberality."

In his political character, Aldred made a very conſpicuous figure. Perhaps the greateſt effort of human wiſdom is to decide, in times of turbulence and public convulſion, how far it is prudent to ſtem the torrent, and how far honeſt to ſwim with the ſtream. Few public revolutions have happened, in which there has not been a point of time, beyond which it was madneſs to oppoſe the tide of popular inclination. Under ſuch circumſtances, all a wiſe man can do, is to ſubmit with decency to events, he cannot oppoſe with ſafety or ſucceſs. Whether our reverend Prelate was of this deſcription of men, or an odious time-ſerver and profligate apoſtate, let the reader's judgment decide. Aldred

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we have ſeen baſking under the benignant ſunſhine of Edward's royal ſmiles; raiſed by him to wealth and dignity; and left by him, from the poſſeſſion of that very wealth and dignity, the arbiter of empire, and of the fate of England. There aroſe two competitors for the crown; William, Duke of Normandy, to whom (according to the cuſtom of thoſe times, when hereditary ſucceſſion was not ſettled on any better foundation than the advantage, which the influence and authority of the poſſeſſor generally gave the heir apparent of his family) the patron of our Archbiſhop deſtined, by will, the realm of England. The other candidate was Harold; as Thomas Wikes, in his Chronicon, calls him, "filius ſceleſtiſſimi proditoris Godwin Comitis Cantiæ," who, Matt. Par. ſays, "had renounced, by an oath, to William of Normandy, all pretenſions to the crown of England." Aldred did not heſitate to throw his weight into the ſcale of Harold; and not only procured his election by the nobles of the kingdom, but himſelf performed the coronation ceremony, and ſwore allegiance to him. William ſoon proſecuted his claim in repeated remonſtrances, addreſſed to Harold and his nobles; but to no purpoſe, till he ſupported thoſe remonſtrances with a numerous and gallant army. Every one knows the ſequel. Aldred, no doubt, now, when the publication of his ſentiments was not inconſiſtent with his perſonal ſafety, in all the ardor of alacrity, which inclination ſanctified by gratitude inſpires, joined the conqueror, and profeſſed ſome eſteem for the man, whom he knew to be the object of his patron Edward's bounty. So indeed he did in the end, but not till he had ſupported, and betrayed, another competitor for the crown. Edgar Atheling, after the death of Edward, was undoubted heir to the Engliſh throne. Aldred bound himſelf, with many others, on the event of Harold's defeat, to ſupport this young Prince's claim. Immediately afterwards, mirandum dictu! we find our verſatile Prelate ſtanding forward the avowed advocate of William, and performing the ceremony of his coronation. "Quia Stigandus tunc Cantuarienſis

" Archiepiſcopus, viro tam cruento (William) & alieni juris inva-
" ſori, manus imponere recuſavit, ab Aldredo Eboracenſi Archie-
" piſcopo magnificè coronatus, Regni diadema ſuſcepit," ſays Wikes. Walter Hemingford, recording the ſame event in nearly the ſame words, ſays the Archbiſhop, was " vir bonus & prudens," and in his opinion, " intelligens cedendum eſſe tempori." That pride and ſervility are frequently united, is an obſervation which every day's experience juſtifies. Our accommodating Prelate, ſo uſeful to every man who had the power to command his ſervices, we are informed by the ſame author, could be as inſolent where the terror of eccleſiaſtical cenſures gave him authority, as Harold found him ſervile, or William compliant.

Offended with the Sheriff of Yorkſhire, and unable to get redreſs, without a perſonal application to the throne, Aldred haſtened up to London. Habited in pontificalibus, and attended by a numerous train, he went to the King, whom he found in council at Weſtminſter. Burſting through the crowd, he ſaluted the Monarch with a heavy curſe, if he did not grant his ſuit. William, perhaps as much alarmed by the novelty, as by the violence of this addreſs, fell at the Archbiſhop's feet. The Lords of the council beheld with indignation the imperious Prelate thus inſulting his Sovereign, and, remonſtrating on the impropriety of ſuffering the King to kneel, would have aſſiſted in raiſing him from the ground. The Archbiſhop arrogantly replied; " Stand off, let him lie there; it is not at *my* feet, but at thoſe of St. Peter he is proſtrate."

Our Archbiſhop, who had been a principal actor in two revolutions, and had attempted a third, was once more furniſhed with an opportunity of manifeſting his verſatility. In the year 1069, the Danes threatened an invaſion every hour, with a fleet of 240 ſhips. Word being brought that they had actually arrived at the mouth of the Humber, (as we are told by Roger Hoveden and Flo-

Florentius Wigornenſis) as alſo that the citizens of York, and the Northumbrians, were in arms, and had proclaimed Prince Edgar; the Archbiſhop's infirmities ſunk under the agitation occaſioned by ſuch an unexpected revolution. To ſee a fair proſpect of war and deſolation, and a new conqueror begging from his hands a new inauguration; and that, at a time of life when he could only expect to paſs a few inſipid years in uniform loyalty and dull obedience, was indeed an event ſufficient to agitate extremely the few remaining dregs of ambition in our Prelate's breaſt. But alas! it could only agitate, not invigorate. He died under the conflict of paſſions, occaſioned by this approaching ſcene, on the 10th of Sept. 1069, juſt before the Danes landed. According to Hoveden and others, he was buried in the Cathedral at York: Willis ſays, at Glouceſter: which opinion he ſeems to hold on account of his having a monument erected to his memory there; which might well be, whether he was buried there or not, when it is recollected that he built the ſumptuous Cathedral of that place. Amidſt this variety of opinions, reſpecting the place of his interment, ſome have thought that SOUTHWELL had a claim to this honor; but of this more in the Chapter of Antiquities. Some of Aldred's liberalities are thus recorded in Collect. Lelandi.

Aldredus Arch. Ebor. refector. & dormitorium in Bederna Ebor. perfecit—Edwardus Rex inſtantiâ Aldredi dedit Eccleſiæ Beverlac; dominium in Leven—Hic primus ſeptem Canonicos fecit Prebendarios—Hic etiam Prebendariis certa loca aſſign. & Vicarios eis deſignavit——Hic veterem Eccl. novo Preſbyterio decoravit——Hic etiam addidit octavum Prebendarium—Hic a Preſbyterio ad turrim totam Eccl. pictorio opere, quod cælum appellabat, exornavit—Hic ſupra oſtium chori pulpitum ære, auro, & argento, mirabili opere Theutonico exornavit.

Beſides theſe benefactions to York and Beverley, he built the cathedral (then an abbey) at Glouceſter, and a ſpacious hall, for the

the Canons to dine in, at SOUTHWELL. For theſe acts of munificence, he has been, very deſervedly, with hiſtorians, the object of conſiderable panegyric; as well as for reducing the dreſs of the Clergy, in his dioceſe, to a plain, decent, and uniform garb. Liberality and decorum are virtues unqueſtionably entitled to approbation and reward; but none are equal to covering the ſin of ingratitude, or obliterating the diſgrace of political apoſtacy. Aldred is celebrated alſo by Hoveden, for performing a pilgrimage to Jeruſalem, while he was Biſhop of Worceſter.

THOMAS I. Twenty-fifth Archbiſhop.

We are informed, by Hoveden, that this Thomas, who was appointed by William the Firſt to the See of York 1070, was Chaplain to the King, a Norman, and Canon of Bayeux. All the hiſtories of theſe times give this Prelate a great and amiable character, for the meekneſs of his diſpoſition, the liberality of his heart, and the extent of his erudition; but, as I do not find any event of his life bearing a particular reference to the Church of SOUTHWELL, I ſhall conclude this article with noticing his death, which happened in 1100 at Ripon.

GERARD. Twenty-ſixth Archbiſhop.

Gerard, Biſhop of Hereford, and Chancellor to William the Firſt, and Second, ſucceeded in 1101 to the See of York. He was a man of great learning, as all his biographers allow; but we are told by William of Newburgh, that he was an artful, avaricious Prelate. The enmity to the Archbiſhop, however, which prevailed among that order, of which this writer was one, may be eaſily accounted for, without ſuppoſing the Prelate to have actually been artful beyond true ſagacity, or avaricious beyond laudable œconomy. Among Archbiſhop Parker's MSS. in the library of Benne't College, Cambridge, is a correſpondence between Gerard and

and Anſelm, Archbiſhop of Canterbury, in which the former complains of the irregularity of the Eccleſiaſtics; that thoſe *Qui Canonicorum nomine gaudent, Canones aſpernentur*; and though the Canon forbids them to have women in their *own houſes*, they ſophiſtically evade it by ſaying, there is no prohibition, *quin in domibus vicinorum cum feminis ſoli & ſine teſtibus converſentur*. He mentions many other irregularities of the Monks, and concludes with deſiring the Archbiſhop to ſupport him in the correction of theſe abuſes. This anxiety of the virtuous Prelate to reform the manners, and reſtrain the enormities, of thoſe profligate eccleſiaſtics, ſufficiently explains the motive for thoſe reproaches, with which they have loaded his memory. Anſelm, we know, was one of the moſt rigid diſciplinarians among his clergy that ever preſided in the See of Canterbury. If Gerard, as is probable, from the correſpondence before cited, was conſidered as a principal inſtigator of his ſeverity, it is no wonder he ſhould ſhare in the obloquy, with which the exertions of virtue, in the cauſe of reformation, are always requited. SOUTHWELL was the favorite place of his reſidence; where he died ſuddenly as he was walking in his garden, May 21, 1108. He was carried to York, *raro agmine*, and buried in the church-yard there, *ſine honore*. 1 Lel. Coll. 226. He gave to the Chapter of York ſeveral very conſiderable eſtates, and was in other ways a great benefactor to them. I do not find any inſtances of his liberality to SOUTHWELL on record.

THOMAS II. Twenty-ſeventh Archbiſhop.

To Gerard ſucceeded Thomas the Second, in 1109. William of Newburg ſays, "he was young in years, but mature in diſcretion." He had been appointed to the Biſhopric of London juſt before this of York became vacant. During the reſpective pontificates of Thomas the Firſt, uncle to this Thomas, and of Gerard, there had been frequent bickerings between them, and the Archbiſhops of

of Canterbury about precedency, or, as it is commonly ſtiled, the Primacy: the Archbiſhops of Canterbury, on every promotion to York, claiming profeſſion of obedience as from the inferior See, and the Archbiſhops of York as often refuſing it at firſt, and afterwards complying. If we conſider, that, in thoſe times, the authority of the Pope was eſteemed abſolute and infallible; and look back only to the firſt inſtitution of theſe Sees, under that authority, by the ſpecial inſtructions of Gregory the Great, tranſmitted to St. Auſtin; one cannot well imagine what pretence the See of Canterbury could find, to lay claim to any ſuch pre-eminence. Under one pretext or other, however, the altercation was perpetuated through an immenſe ſucceſſion of Archbiſhops, to the great diſgrace of the Engliſh church; and was, at laſt, terminated only in the reign of Edward the Third. In the pontificate of this Prelate it was, that the diſpute came to an open rupture. Anſelm, who filled the See of Canterbury, finding his end approaching, hallowed his former reſolution of exacting profeſſions of obedience before he would grant conſecration, by the curſes of a dying man on any Prelate who ſhould be induced to perform that ceremony unconditionally, and thereby virtually cede the prerogative of Canterbury. Malmſbury tells us, that ſo ſolemn was this curſe of dying Anſelm, that not a Biſhop dared to diſobey it; no not even the father of our Archbiſhop, who at this time filled the See of Worceſter, and was ſollicited by the King (Henry the Firſt) to perform the ceremony of conſecration. At length, however, Thomas ſubmitted, and was conſecrated (as we are informed by Hoveden) in 1109 by Richard Biſhop of London; and immediately received his pall from the hands of Cardinal Ulric, to whom it had been ſent from Rome. We never find two Biſhops quarrelling, or two Kings fighting, but we are told by the credulous hiſtorians of theſe early times, of ſome portentous appearance in the heavens, or ſome extraordinary convulſion on the earth; as if the fretful denunciations of a doting Prieſt, or the intemperate ſallies of ſome Royal Idiot, were ſufficient cauſes to impede

impede the courſe of Nature, or occaſions intereſting enough to induce the ſpecial interpoſition of an offended Providence. Accordingly, we find, in the laſt-mentioned author, the moſt miraculous interference of the Deity immediately ſucceeding the death of Anſelm, and the conſecration of our pious Archbiſhop. The river Trent (which, by the way, to give the miracle a more perſpicuous application, it muſt be obſerved runs through the greateſt part of the dioceſe of York, and, therefore, may very properly be ſuppoſed to have been angry at our Prelate's cowardly conceſſion) is ſaid to have forſaken its channel, and to have rolled its indignant ſtream—the Lord knows whither; while people walked dry-ſhod over its bed: this event being preceeded, as alſo ſucceeded, by a mighty comet.

In 1114, Thomas was taken ſick. Exceſſive plethora being his chief malady, his phyſicians, ſays Hoveden, told him, "quod "non convaleſceret, niſi per coitum; quibus ille reſpondit, væ "ægritudini, cui competit medicina luxuriæ; & ſic Virgo electus "a Domino, vitam finivit temporalem." The ſame account of his death, and extraordinary chaſtity, are given by other hiſtorians. He was buried at York, near to his uncle, Thomas the Firſt. York, Hexham, Beverley, Ripon, and SOUTHWELL, all taſted of this Prelate's exemplary liberality, though he did not ſit in the Archiepiſcopal chair more than five years, and was not in complete poſſeſſion a good part of even that ſhort time. The laſt of theſe churches is indebted to him for ſeveral of its privileges, and no inconſiderable part of its property. We have before ſeen, that he procured, from the King, the like liberties for its Prebendaries, as thoſe of York, Beverley, and Ripon enjoyed; and, though it be now no eaſy matter to aſcertain the preciſe value, or ſituation, of the eſtates he conferred on them, it is well known they were many. Godwin calls them "prædia pretio comparata;" other more ancient authors call them lands; and one particularly ſays, they conſiſted of four villages, beſide a mill, and ſome rents in money. (Ric. Haguſt.)

THURSTAN. Twenty-eighth Archbiſhop.

THOMAS died, as we have ſeen, in 1114; to ſucceed whom King Henry immediately appointed his own Chaplain, Thurſtan. But he choſe rather to forego the advantage of this promotion, than comply with the expected ſubmiſſion to Canterbury, which had been ſo long agitated, and ſo often exacted: the See remained without a Biſhop five years. During this interval, we are told by Henry of Huntingdon, the two Archbiſhops ſeveral times pleaded their cauſe before the King; who, finding cuſtom ſo long with the See of Canterbury, would have perſuaded Thurſtan to comply. Among other means, which the invincible ſpirit of our Prelate had ſuggeſted, he had procured letters from Rome, addreſſed to the King and the Archbiſhop of Canterbury, in his favor. A correct copy of one of theſe letters is to be met with in the Anglia Sacra, P. 70, in the following words: "*Paſchalis* "*Epiſc. ſervus ſervorum Dei, dilecto filio Hen. Regi ſalutem, &* "*Apoſt. Benedictionem. Nos auctore Deo de tua probitate non* "*tantum bona, ſed & confidimus meliora, & ideo monemus Excel-* "*lentiam tuam, ut gratiæ divinæ memor ſemper exiſtas quæ tibi &* "*Regni pacem & Juſticiæ noticiam tribuit, Honorem igitur Dei &* "*eccleſiarum ejus in regno tuo diligentèr obſerva, & juſticiam effi-* "*cacitèr exequaris. Audivimus Ebor. Eccleſiæ electum, virum ſa-* "*pientem & providum, ſine judicio a ſuâ ſequeſtratum eccleſiâ,* "*quod nimirum divinæ juſticiæ & ſanctorum patrum conſtitutioni-* "*bus adverſatur. Nos quidem neque Cantuarienſem eccleſiam mi-* "*nui, neque Ebor. Eccleſiæ volumus præjudicium pati, ſed in eam* "*conſtitutionem, quæ a Gregorio inter eaſdem eccleſias conſtituta* "*eſt, firmam cenſemus & illibatam ſervari. Nos ut idem electus* "*ut juſticia exigit, ad eccleſiam revocetur, volentes. Et ſi quid* "*quæſtionis inter eaſdem partes naſcitur, præſentibus utriſque par-* "*tibus in noſtrâ præſentiâ pertractetur.*" This ſeems, inſtead of forwarding his claim, to have made matters worſe. Henry, probably

bably irritated by this appeal from his opinion, from being an impartial judge, became an avowed enemy to Thurſtan; and from adviſing conceſſion as a friend, determined on compelling it as a Sovereign. Before he put this intention, however, into execution, Thurſtan contrived to get conſecration from the Pope himſelf. Our hiſtorians differ ſomewhat as to the place, whither he went to procure this favor. Some of them tell us it was at Rheims, where the Pope (Calixtus) had ſummoned a general council; others mention this council as not being called till after the death of our Prelate. Be this as it may, however, Hoveden, Malmſbury, and all of them, agree in the principal fact, viz. that Thurſtan did procure conſecration from the Pope. Henry, more enraged than ever, baniſhed Thurſtan. The magnanimity of the Archbiſhop in rejecting the apology, which cuſtom and example would have afforded him, for ſacrificing the rights of the See to his own eaſe and emolument, now merited all the protection which the holy father could afford him. From a Pope conſcious of his claim, and admiring his fortitude, he obtained all he could wiſh. The thunders of the church were preparing to be hurled at the heads of King Henry and the Archbiſhop of Canterbury. Henry, either really terrified by the threat of Apoſtolical vengeance, or wiſe enough to yield to the opinions of the times, recalled Thurſtan; who was immediately conſecrated, without any profeſſions of obedience to Canterbury, and ſoon after obtained an entire reconciliation with the King.

Grown old and infirm, and (affording, I fear, a ſingular inſtance of moderation and diſintereſtedneſs) unwilling to retain the emoluments, when he was become unable to ſupport the burthens, of his office, he reſigned his Biſhoprick in 1140 (not in 1143, as ſuppoſed by Tanner, Drake, &c.) and retired to the monaſtery of St. John at Pontfrete; where, ſays Godwin, he died eleven days after. The words of Roger Hoveden, which put the time of Thurſtan's death beyond controverſy are. "Anno Gratiæ

" milleſimo centeſimo quadrageſimo, qui erat annus quintus regni " Regis Stephani, &c. &c. eodem anno obiit Turſtinus Archiep. " Ebor. quo defuncto ſtatim fit ſciſma in eccleſiâ Eboracenci de " electione Pontificis." Malmſbury writes thus " Obiit Turſtinus " ſanctiſſime poſt exactum quadriennium mortis Henrici Regis," which was Nov. 1135. Walter Hemingford, " Turſtinus cum " Monachis Cluniencibus apud Pontem-fractum ultimos vitæ ſuæ " dies exegit, &c. anno Domini, MCXL." Matt. Paris places his death a year earlier, for among the events of the year 1139, he ſays, " tunc defuncto Turſtano Archiep. Ebor. Willielmus " ejuſdem eccleſiæ Theſaurarius ſucceſſit." I have been thus particular in aſcertaining preciſely the year of this Archbiſhop's death, for a purpoſe hereafter to be noticed.

The character of this Prelate appears, as well from the facts recorded, as the opinions tranſmitted to us, through ſo many channels, to have been worthy the imitation of his ſucceſſors. All his biographers allow him to have been learned, temperate, and religious: the tranſactions of his pontificate beſpeak him great, liberal, and intrepid. Attached to liberty, but obedient to the laws; loyal to his King, but no ſycophantic encourager of a tyrant. The patron and protector of all the body of the clergy; not the leader of a party, or the promoter of a ſect. When I ſay, ſect, let me not be underſtood to mean only thoſe *diſſenting from* the eſtabliſhed faith, but thoſe *of it* alſo; for while there is a diſſention of opinion in matters of faith, or in modes of worſhip, all are equally ſects; however, any one may be dignified and diſtinguiſhed by national authority.

As well the ſecular clergy, as the regulars, taſted Thurſtan's bounty. It comes within my limit to enumerate only the more ſplendid, or the more intereſting of his donations, but even theſe alone prove the open, generous, indiſcriminating charity, with which they were beſtowed.

" Mo-

"Monaſteria," ſays Godwin, "vel fundavit de novo, vel col-"lapſa reſtauravit, octo." Of theſe the moſt magnificent was that called Fountain's Abbey in Yorkſhire, valued at the ſuppreſſion at 1173l. per ann. By the ſame authority we are told, he founded an hoſpital in the city of York. And, in the Monaſticon, is preſerved the charter and foundation of a monaſtery by Thurſtan, "juxta Eboracum," dedicated to St. Clement, and endowed with lands in York, SOUTHWELL, and Ripon. He gave lands, and granted privileges in abundance, to the Canons of the Church of St. Peter; as alſo to thoſe of Beverley, Ripon, and Glouceſter; which laſt was, at that time, under the juriſdiction of the Archbiſhop of York. To SOUTHWELL, as we have already ſeen, he ſtands almoſt firſt among the liſt of benefactors. He not only gave its Canons, of his own Archiepiſcopal authority, all the liberties which he beſtowed, in common, on all the other colleges and cathedrals under the patronage of his See, but he procured for them many eſpecial franchiſes, liberties, and immunities. He founded two Prebends in their church, which he plentifully endowed; he eſtabliſhed many beneficial regulations for the maintenance of the fabric, and in all things, as Godwin ſays, "Canonicis ſuis ad-"modum benignum ſe exhibuit."

HENRY MURDAC. Twenty-ninth Archbiſhop.

On the death of Thurſtan, King Stephen appointed to the See of York his own nephew, William; ſon of his ſiſter Emma, by Earl Herbert; a man, ſays Godwin, "animi virtutibus, non minus "quam Regiâ cognatione nobilitatus." William diſpatched a meſſenger to Rome for his pall; which requeſt was not only refuſed by the then Pope, Eugenius, but the Prelate elect cited thither, to anſwer various charges of criminality. He obeyed the ſummons; but, when he arrived, he found it was only to be witneſs to the conſecration of his rival, Henry Murdac, Abbot of Fountains. This conteſt ſeems to have been in the year 1144; though Henry, perhaps, did not take poſſeſſion of the See till 1147.

There

There is a little difference about this matter among the hiſtorians: they all, however, agree, that Henry kept poſſeſſion of the See till 1153; when,

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WILLIAM. Thirtieth Archbiſhop,

COMMONLY called Saint William, who had been thus ſuſpended by the late Pope, Eugenius, ſucceeded. Ever ſince his defeat, and the appointment of Henry, our Prelate had lived in retirement at Wincheſter, for the ſake of enjoying the company of his uncle, who was Biſhop of that See. The laſt public act of Eugenius's life, we are informed by Hoveden, was to appoint four Archbiſhops to the government of the Iriſh church, and to ſend thither the firſt pall that had gone into that country. Soon after this act he died, and Anaſtaſius the Fourth was elected to fill his place early in the year 1153. On this event William was perſuaded to go to Rome, and plead his cauſe before the new Pontiff; from whom he might hope for an unprejudiced hearing. He was on his way to Rome, when the intelligence of Murdac's death reached him. On his arrival he was reſtored to his Archiepiſcopal dignity, and had his pall delivered to him, with which he ſet off for England; and arrived at his old habitation, before Eaſter. It ſeems, Robert de Gaunt, Dean of York, was much chagrined at the appointment of William; and, with the aſſiſtance of Oſbert, the Archdeacon, gave him all the oppoſition in his power. The very circumſtance, however, of his being obnoxious to the Dean, whoſe haughty behavior gave great diſguſt, procured him uncommon popularity among the reſt of the clergy. He died very ſuddenly, when he had preſided little more than twelve months in the See of York; not without very ſtrong ſuſpicions of being poiſoned by his enemy, the Dean. The account of his death, and the occaſion of theſe ſuſpicions, may be ſeen at length in Hoveden, and alſo in Godwin. Suffice it here to obſerve, that he was beloved while living, and canonized when dead.

ROGER.

ROGER. Thirty-firſt Archbiſhop.

THE Dean, having thus got rid of William (to whom there ſeems to have been no other reaſon for his enmity, but that the purity of the *Prelate's life* was a ſatire upon *his*) prevailed upon the Archbiſhop of Canterbury, as we are told by Walter Hemingford, to interfere in favor of Roger de Biſhopbridge, Archdeacon of Canterbury, a character more ſuited to the inclination of Gaunt. Roger ſeems to have been a man every way infamous. Indolent, luxurious, avaricious, and even a murderer; for he was more than ſuſpected to have had a hand in the death of Thomas à Becket. Under the pontificate of ſuch a Prelate, Gaunt, as he foreſaw muſt be the caſe, ruled the church. In 1181, this Archbiſhop died, poſſeſſed of ſuch riches, as had never fallen to the ſhare of any of his predeceſſors. Being amaſſed by extortion, and injuſtice to the public, King Henry the Second, by way of retaliation, ſeized them all to the public uſe. The account which M. Paris gives of them is, that there were eleven thouſand pounds weight in ſilver, three hundred in gold, and great variety of coſtly ornaments and ſumptuous furniture. Among the very few inſtances of liberality, which this Prelate left the world an opportunity of recording, SOUTHWELL boaſts the foundation of the Prebend of Halton.

The private fortune of Roger, the King might, for the reaſons before given, think himſelf in ſome meaſure entitled to; but what was, perhaps, equitable retribution in reſpect of that, was unjuſtifiable rapacity when extended to the revenues of the See. However, Henry kept poſſeſſion of the temporalities during the remainder of his reign. In that of his ſucceſſor, Richard the Firſt, Geoffrey, who was brother in half blood to the King, (being the natural ſon of Henry by fair Roſamond) was elected Archbiſhop by the Chapter 1191, at the preſſing and particular inſtance of Richard.

GEOR-

GEOFFREY PLANTAGENET. Thirty-ſecond Archbiſhop.

We are informed by Matthew Paris, and by Hoveden, that Geoffrey was ordained at SUWELLE, by John, the Suffragan Biſhop of Candida Caſa, and was conſecrated by the Archbiſhop of Tours 1191. In the younger part of his life, he had been firſt Archdeacon, then Biſhop, of Lincoln, and afterwards Chancellor of England; but all this without ever taking orders, till he was elected to the Archbiſhopric of York. Hiſtorians differ extremely in the character they give of this Archbiſhop; but I rather incline to credit that drawn by Stubbs, who ſays, he was "ſenſible, temperate, dignified, and brave." Giraldus Cambrenſis writes, of our Prelate, that he was in his youth, "literarum ſtudiis, & liberalibus diſciplinis datus, & in ſortem Chriſti electus;" in his maturer years, "animo excelſo fecit univerſa." The teſtimony of this writer is particularly intitled to credit, becauſe he was cotemporary with our Archbiſhop, and had opportunities of knowing his character well, from the circumſtance of his having lived at Lincoln for ſeveral years, while Geoffrey was Biſhop of that See. His hiſtory of this Prelate's life was written 1193, when the author himſelf was 33 years of age. Geoffrey was ſo unfortunate as to have violent diſputes, both with the Kings, under whom he lived, and with the church which he governed. From theſe circumſtances it has been inferred, that his diſpoſition was turbulent, and equally unfit to rule or to obey. If we examine the occaſions of theſe diſputes, which are to be found at large in Hoveden, we may probably think with Stubbs. The Canons of York were offended with him, becauſe he would not ſuffer them to impoſe a Dean upon him, when that dignity was vacant in 1192. The Kings, Richard and John, were enraged with him, becauſe he reſiſted ſome arbitrary levies, made upon him by the Sheriff of Yorkſhire, at their command. In one of theſe inſtances of offence, he appares only to have been ſupporting his own dignity; in the other to have been maintaining the common freedom of the Engliſh ſubject. Geoffrey's misfortune

ſeems

ſeems to have been, that thoſe, who have undertaken the duty of delivering down his character to poſterity, had neither minds as liberal, nor principles as patriotic, as his own. In thoſe barbarous ages, there were few who did not think it treaſon to reſiſt the exactions of the Sovereign; though all Sovereigns were, at that time, tyrants. Geoffrey, it has been before noticed, was a benefactor to the Chapter of SOUTHWELL. We have ſeen, he firſt received ordination in their church; a circumſtance he remembered in the height of his elevation, and beſtowed upon them, in return, the living of Wheatley. "Poſtquam per ſeptennium pro libertate eccleſiæ, & executione juſtitiæ, exilium paſſus eſt," ſays M. Paris, "diem clauſit extremum, 1212."

WALTER GREY. Thirty-third Archbiſhop.

STEPHEN LANGTON was now Archbiſhop of Canterbury. By his intrigues, as it ſhould ſeem, the election of a new Metropolitan at York was delayed for the ſpace of four years. At length he procured the majority of the Chapter to chooſe his brother, Simon Langton. King John refuſed to confirm this election, and urged ſufficient objections againſt it to ſatisfy the Pope; among the reſt, the danger to the church and monarchy, from having two brothers, at the ſame time, in two ſituations of ſo much power and authority. Innocent the Third, who then filled the Papal Chair, roundly informed the Chapter, that "if they did not ſpeedily elect ſome other perſon, he would ſoon ſend them one." The Chapter knew the King was at the bottom of this; and finding that he and the Pope together were much too ſtrong for them to contend with, they made a virtue of neceſſity, and elected John's principal miniſter and favorite, Walter Grey, Biſhop of Worceſter. This Prelate's character, according to M. Paris, ſeems to have been, at leaſt, amiable as an Archbiſhop, whatever it might be as a Miniſter. Frugal, temperate, and chaſte to a proverb. Loyal, prudent, and brave. Benevolent in his private conduct; dignified in his

public. He twice executed the office of Regent, in the abſence of the Monarch, to the advantage of his country, and his own reputation. Theſe inſtances of his maſter's confidence occurred in 1241 and 1253. The laſt proof of his ſplendor was in the entertainment which he gave, on the marriage of the King of Scotland with the daughter of our Henry the Third. On this occaſion the Archbiſhop's magnificence knew no bounds. M. Paris informs us, that ſo large was the dinner, that ſixty fat oxen were ſerved up at one courſe, and every thing elſe was in proportion. The only vice of which his biographers accuſe him, is avarice; but the facts, which the ſame hiſtorians have recorded, ſeem fully to confute the accuſation. To him the magnificent Chapter-houſe at York owes its origin. In the ſame church he founded the Subdeanery and Succentorſhip, with the Prebends of Wiſtow and Fenton. He purchaſed the Manor and Church of Thorpe, (now called Biſhop's Thorpe, where is the only remaining palace belonging to the Archbiſhopric) and ſettled them on the See; making the Dean and Chapter perpetual truſtees of it, that it might not go to the Crown, whenever the temporalities were ſeized by the King; a practice very common in thoſe days. He erected many chauntries in divers places. He gave to his church of York, many rich ornaments, and left to his ſucceſſors the Archiepiſcopal demeſnes well ſtocked with cattle. It was this Prelate who purchaſed the houſe now called White Hall, which for a long time was enjoyed by his ſucceſſors, and called, York Place, till Wolſey, in the time of his diſgrace, was glad to attempt the purchaſe of the royal pardon, by the ſacrifice of this palace; which has ever ſince remained in the Crown. Theſe are the inſtances of his liberality to his Church of York, as they are collected together into one point of view, by Godwin. At SOUTHWELL, he gave, for the purpoſes of his ſucceſſors, when they ſhould chooſe to reſide in their palace there, the Park of Bokkeſgrove, which he bought, at a large price, from a great number of proprietors. To the Chapter there he gave the neighboring living of

of Rollefton, as has been before obſerved. As well the province over which he preſided, as the particular cathedrals and colleges within it, were indebted to him for many ſalutary laws: thoſe he gave to SOUTHWELL have been already mentioned. "Quadraginta annis," ſays Godwin, "eccleſiam ſtrenuè rexit, "& circa calendas Maii, 1255, viam univerſæ carnis ingreſſus eſt, "corpus (Dunelmenſi Epiſcopo exequias celebrante) in eccleſiâ "ſuâ, magnâ cum funeris pompâ, tumulatum eſt." In the Cotton Library are the following lines, attributed, by way of epitaph, to him.

Ille ſuis ſumptibus villam adoptavit
Thorpe: & ſucceſſoribus ſuis aſſignavit.
Obiit Catholicus, Præſul & fidelis,
Ad altare ponitur Sancti Michaelis.

SEWAL DE BOVIL. Thirty-fourth Archbiſhop.

SEWAL was Dean of York, when Walter died. The Canons elected him for their Archbiſhop; but the King, Henry the Third, for the ſake of poſſeſſing the temporalities, objected to the validity of his election, as being a baſtard. M. Paris, however, informs us, that the Pope, by his ſovereign authority, overruled the objection; and directed him to be conſecrated: which ceremony was performed at York, 1256. Our Archbiſhop afterwards quarrelled with the Holy See, for appointing an ignorant Italian to be Dean of York, and died, under excommunication, 1258.

GODFREY DE LUDEHAM. Thirty-fifth Archbiſhop

GODFREY DE LUDEHAM, or, as he is otherwiſe called, De Kinton, ſucceeded to the See of York in the ſame year his predeceſſor died.

He was obliged, by a new regulation of the Conclave, to go to Rome in perſon for his pall. He was of a Nottinghamſhire family; Ludeham or Loudham, their place of reſidence, and that from which they took their name, being not far from SOUTHWELL. Stubbs tells us, he laid the city of York under an inderdict for ſeveral months, in the year 1260. Tradition ſays, that being very unpopular at York, after this act, he came to ſpend the evening of his days at SOUTHWELL, where he died and was buried 1264. York has claimed the honor of receiving this Prelate's remains, but I cannot find by what title. Not one of the writers on the ſubject attempt to point out the place where he was buried. Godwin only ſays, and he takes it from Stubbs, "*in eccleſia ſuâ ſepultus eſt*;" without even ſaying in *what* church, much leſs what part of the church. Leaving, therefore, ſuch other remarks as occur, till we treat of his tomb at SOUTHWELL, ſuffice it here to obſerve, that neither of the competitors have any other foundation for their reſpective claims, but general tradition; but that in one of them there is a viſible object, viz. a tomb, whoſe appearance carries ſome evidence with it, in aid of this tradition; in the other there is no ſuch thing.

WALTER GIFFARD. Thirty-ſixth Archbiſhop.

AFTER ſome ſtruggle between the Pope (Clement the Fourth) and the Chapter of York, Walter Giffard, at length, received conſecration to this See in the year 1266, as we are informed by Walter Hemingford. He was Biſhop of Bath and Wells before his appointment to York. He died 1279, according to Godwin, and lies buried in York Cathedral; where Leland tells us, there was formerly this inſcription to his memory. "Walter Giffard, obiit vii, Kal. Maii, MCCLXXIX." T. Wykes places his death in 1278. He was ſucceeded by

WIL-

WILLIAM WICKWAINE. Thirty-ſeventh Archbiſhop.

CHANCELLOR of York. This Prelate received conſecration 1279, reſigned his Biſhopric 1285, and retired into Normandy; where he had ſcarce arrived before he fell ſick and died, leaving behind him the character of a very religious man.

JOHN LE ROMAINE. Thirty-eighth Archbiſhop,

PRECENTOR of the Church of Lincoln, ſucceeded to the See of York a few months after the death of William. On every account this Prelate claims ſome attention in a hiſtory of SOUTHWELL. Under his pontificate two Prebends in the church were founded; one of them of his gift, the other under his authority. By him alſo the Church of Barnby was granted to the Chapter. He was, it ſeems, the ſon of one John, a Roman by birth, and treaſurer of the Church of York, begotten on a ſervant-maid. Sirnames coming, about this time, much into faſhion, he took that of Le Romaine, in alluſion, ſays Godwin, to his father's origin. It is a common obſervation, that every man has two characters. It has fallen to the lot of this Prelate to have more than moſt men. One hiſtorian calls him "Vir ſapiens & animoſus;" and another, "Doctrinâ & integritate clariſſimus;" while by others he is ſtigmatized with the epithets proud, turbulent, headſtrong, and ſordidly avaricious. True it is, that he was twice convicted of charges, that put him entirely on the King's mercy; but they were rather tranſgreſſions againſt poſitive inſtitutions, and the reſpect he owed his Sovereign, than againſt religion or morality. The firſt of theſe was concealing the effects of an exiled Jew: the other was excommunicating Anthony Beck, Biſhop of Durham, when abſent on the King's buſineſs. For the latter of theſe offences he made ſufficient atonement; for he firſt purchaſed the King's pardon, at the price of four thouſand marks, and then

died

died with grief for having committed the offence. T. Wykes mentions a quarrel he had with Roger Clare, Treaſurer of the Church of York, but does not relate the particulars, nor is it noticed by any one elſe; ſo that from this no argument can be drawn to his prejudice. Be the other parts of this Prelate's conduct what they might, his liberality to his churches was almoſt beyond example. His donations to the Chapter, and other members of the Church of SOUTHWELL, have been already mentioned. At York his bounty was more extenſive, and flowed in a different channel. A very conſiderable part of the ſtately Cathedral there was of this Archbiſhop's projecting, and not an inconſiderable part executed under his protection, and at his expence. "It had been burnt," writes Camden, in his Britannia, "in the "reign of Stephen, from which time it lay neglected till that of "Edward the Firſt, when it was begun by John Romaine, trea-"ſurer of the church, and brought to that beautiful fabric we now "ſee it, by his ſon John, Archbiſhop of York, and his ſucceſſors "William Melton and John Thoreſby, with the aſſiſtance of the "two families of Percy and Vavaſor." He was making preparations to extend his bounty further, when he was ſnatched away in the year 1295. He was buried in the cathedral, on which he had beſtowed ſuch extraordinary attention.

HENRY DE NEWARK. Thirty-ninth Archbiſhop.

HENRY DE NEWARK, Dean of York, was choſen Archbiſhop on the 7th of May following; but, becauſe of a war in Europe at that time, he did not go to Rome, but had confirmation by bull, and conſecration in his own church by Anthony Beck, Biſhop of Durham, June 24, 1298, two years after his election. Hiſtorians have ſaid ſo little of this Archbiſhop, that it is impoſſible to diſcover his character or merits; unleſs, indeed, their ſilence may be interpreted into a declaration, that he did nothing worthy

worthy to be recorded. He was certainly a native of the neighborhood, having taken his ſirname, as it was the cuſtom of thoſe times to do, from the place of his birth or reſidence, Newark. He was Canon of SOUTHWELL in the early part of his life, and it is probable, from his being a party to ſeveral deeds, whereby land in Muſkham is conveyed to the church, held one of the two Prebends of that name. He ſat not above one year after his conſecration, and then died, Auguſt 15, 1299, and was buried, near his predeceſſor, in the Church of York.

THOMAS DE CORBRIDGE. Fortieth Archbiſhop.

"AFTER Henry ſucceeded a great and learned divine," ſays Godwin, "Thomas de Corbridge, Canon of York, and Cuſtos or Sacriſt "of the Chapel of St. Sepulchre's, contiguous to that cathedral. He "was elected Nov. 12, and conſecrated at Rome, Feb. 28, fol-"lowing." The Pope beſtowed the place of Sacriſt, vacant by this promotion, on a kinſman of his own, who ſoon after dying, the Archbiſhop placed in his room Gilbert Segrave, afterwards Biſhop of London, notwithſtanding the King's expreſs letters to the Archbiſhop in behalf of John Buſh, his ſecretary; this contumely provoked the King ſo much, that he took from the See three manors, which of old belonged to it, and detained them as long as this Prelate lived; which, indeed, was not long, for he died at Laneham in Nottinghamſhire, Sept. 2, 1303, and was buried at SOUTHWELL, under a plain altar ſtone in the choir, which had his effigies at full length, in braſs, upon it; but long ago torn off and defaced. Godwin makes a curious obſervation on the death of this Prelate; which is, "that he ſcarce ever knew an inſtance of a Biſhop who long ſurvived an act of diſobedience to his Prince."

WILLIAM DE GREENFIELD. Forty-firſt Archbiſhop.

De Greenfield, or Greenville, (for he is indiſcriminately called by both names) Canon of York, Dean of Chicheſter, and Chancellor of England under Edward the Firſt, was elected to ſucceed Corbridge in the Archbiſhopric. We are told by Godwin, "That he could not procure conſecration from the Pope for two years. At length, on paying the holy father nine thouſand five hundred marks, he received his confirmation from Pope Clement the Fifth." Being reduced by this payment, he was twice obliged to the Clergy of his dioceſe for a ſubſcription. He died at Cawood, 1315, and was buried at York, leaving behind him the reputation of an able ſtateſman, and a good ſcholar. Thomas de St. Albano, Canon of SOUTHWELL, and William, ſon of Robert de Greenfield, are appointed executors of his laſt will and teſtament.

WILLIAM DE MELTON. Forty-ſecond Archbiſhop.

This Prelate, though raiſed to the See under the particular protection of Edward the Second, was obliged, like his predeceſſor, to pay an attendance of two years continuance upon the Court of Rome, before he could obtain conſecration. In the Fœd. Ang. are no leſs than twelve letters written by the King in this interval, to the Pope and the College of Cardinals, to expedite the buſineſs. The life of this Archbiſhop is thus given in the Speculum Anglorum. "W. de Melton, Provoſt of Beverley, Canon of York, "and then Archbiſhop. Being conſecrated at Avignon and return-"ing into England, he ſpent ſeven hundred marks in finiſhing that "part of the cathedral begun by Romaine. His life was free from "ſcandal; ſignal for chaſtity, charity, faſting, and prayer. He "compaſſed about the old Baily at York with a great wall." Dying 1340, he was buried at York; and ſucceeded by

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WILLIAM LE ZOUCH. Forty-third Archbiſhop.

THIS William was of the noble family of Zouch, who, we are told by Camden, derive their pedigree from Alan la Zouch, Lord of Aſhby, and a Baron, in the reign of Henry the Third. He was born at Haringwort, and, from Dean, became Archbiſhop, of York. To his care Edward the Third, going into France, committed the cuſtody of the north. The Archbiſhop, ſoon after, bid battle to David King of Scots, at Durham, whom he routed and took priſoner. A poet of that age celebrated him in theſe words, "Eſt Pater invictus, ſicco de ſtipite dictus." "Zouch, ſays he, in French, ſignifying the dry ſtump of a tree." His family flouriſhed till the time of Charles the Firſt, when Edward, the laſt Lord Zouch died without iſſue male. This Prelate began a beautiful chapel, on the ſouth ſide of his cathedral, but did not live to finiſh it. He died 1352, and was buried at York. Stubbs is made to ſay, "Sepulchrum ejus diu poſtea "*pavimento lapideo* jacuit coopertum, in *argumentum* magnitudinis "parentum ſuorum, & aliorum quibus eximius dum vixit exti-"terat benefactor." All the later writers of the Archbiſhop's life are puzzled with this paſſage; and, indeed, well they may; for, ſo written, it is altogether unintelligible. All difficulty is removed, by ſubſtituting, for *argumentum*, what ſeems, by the ſenſe, to have been the original expreſſion, *decrementum*, or perhaps *detrimentum*; words, ſo like the other in ſound, and in appearance, as to have been eaſily miſtaken by an ignorant tranſcriber. With this alteration the paſſage becomes intelligible; meaning no more than to cenſure the ingratitude of his family, by ſaying, that a man of his eminence deſerved better of thoſe, to whom he had been ſo great a benefactor, than to lie under a common ſtone pavement.

JOHN THORESBY. Forty-fourth Archbiſhop.

VERY ſoon after the death of his predeceſſor, John Thoreſby was conſecrated Archbiſhop. He was, ſays Godwin, "Theolo-

gus magnus & utriuſque juris peritiſſimus." Beſide being the projector of the choir, and actually encouraging its foundation, by a very liberal contribution, he expended a conſiderable ſum on other parts of his cathedral at York; eſpecially in collecting together the remains of his predeceſſors, and entombing them anew. He died, reſpected and lamented, in 1373, and was buried at York. It was in this pontificate, the long diſputed order of precedency between the two Archbiſhops was finally ſettled. The convention of the two Prelates was afterwards confirmed by Innocent the Sixth, in which the curious diſtinction, that has prevailed ever ſince, of Primate of England, and Primate of all England, was firſt made.

ALEXANDER NEVILLE. Forty-fifth Archbiſhop.

THIS Prelate received conſecration, in Weſtminſter Abbey, 1374. Godwin calls him, "Familiâ ortus nobiliſſimâ, & in gratiâ Richardi ſecundi Regis flagrantiſſimus." Indeed his attachment to that unfortunate Monarch, though highly commendable in itſelf, was the occaſion of *many* of his own, and is ſaid to have been that of *all* his maſter's misfortunes. Neville is accuſed, by his cotemporaries, of inſtilling thoſe arbitrary notions of prerogative into the young King, which, in the end, brought him to an untimely grave. This might be an error of judgment; but the unſhaken fidelity of the Archbiſhop to him, in thoſe ſtraits, to which the oppoſition of his ſubjects brought him, and that too in defiance of the moſt intolerant perſecution carried on againſt the friends of Richard, and of all apprehenſions of perſonal danger, bear the moſt ample teſtimony to the integrity of Neville's intentions. By the ſame revolution that placed Bolinbroke on the throne, our Archbiſhop was ſentenced to be impriſoned for life. Prefering a baniſhment of equal duration, he eſcaped in diſguiſe to France. There he lived

lived in the greateſt indigence and obſcurity; ſupporting his declining years by teaching ſchool in Louvain, where he died and was buried, in 1392. Cawood palace is ſaid to have owed much of its magnificence to this Prelate. Notice has been taken in another place of the probability that he was the founder of the preſent Chapter-houſe at SOUTHWELL; a work that, if the conjecture be well-founded, muſt eſtabliſh the Archbiſhop's reputation, as well for his bounty as his taſte.

THOMAS ARUNDEL. Forty-ſixth Archbiſhop.

THE outlawry of Alexander made way for Thomas Arundel, who was tranſlated from the See of Ely to that of York in 1388. This Prelate was Chancellor of England; and, in order to mortify the Londoners, who had offended Henry, he cauſed the King's courts to be holden at York, where they remained ſix months. Upon Arundel's being removed to this See, five tranſlations took place among the Biſhops of the inferior ones; to prevent, as we are told by Godwin, all proſpect to Alexander of recovering his preferment. Having ſat ſix years, which he employed much to the benefit of his Archiepiſcopal palaces, this Prelate was removed to Canterbury in 1396, being the firſt inſtance of a tranſlation from one of theſe Metropolitical Sees to the other.

ROBERT WALDBY. Forty-ſeventh Archbiſhop.

A NATIVE of York, who left the monaſtery of St. Auſtin, in that city, to accompany Edward the Black Prince into France. There he became ſo famous for his learning, that he was made Divinity Profeſſor in the Univerſity of Thouloufe. Prince Edward beſtowed upon him the Biſhopric of Ayre in Aquitain; from this he was tranſlated to the Archbiſhopric of Dublin, in

1387; to the See of Chicheſter, in 1395; and laſtly, to York, in 1396. He died in 1397, and was buried in Weſtminſter Abbey.

RICHARD SCROPE. Forty-eighth Archbiſhop.

Historians, of all parties and deſcriptions, are laviſh in their praiſe of this Prelate. He is ſaid, not only to have been well verſed in all the learning of England, but to have gleaned the beſt which Europe could, at that time, furniſh. His father was Lord Chancellor Scrope; his brother Earl of Wiltſhire. The only crime attributed to him, even by his enemies, was being attached to his King, at a time when loyalty was out of faſhion. "He had too much ſincerity for a politician," ſays one of his biographers, "and too much religion for a ſoldier;" to theſe qualities he fell a ſacrifice. At the head of a gallant army, which made that impious tyrant, Bolinbroke, tremble on his throne, the credulous Prelate was trepanned into a convention, which coſt him his head, by the ſubtilty of his adverſary, the Earl of Weſtmoreland, who commanded the uſurper's forces. No ſooner were the Archbiſhop's troops diſbanded, on the faith of this treaty, than the Earl broke that promiſe he never meant to keep. The Archbiſhop's perſon was ſeized, and treated, during the ſhort time he lived, with every indignity which malice could ſuggeſt. Shakeſpear, whoſe characters are generally juſt, makes Prince John of Lancaſter thus begin to addreſs him, when he is about to upbraid him for treaſon to King Henry:

——————— Who hath not heard it ſpoken,
How deep you were within the books of Heaven?
To us the imagined voice of Heaven itſelf;
The very opener and intelligencer
Between the Grace, the Sanctities of Heaven,
And our dull workings.

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The King was at Pontefract, whither the Archbiſhop was carried: he was next removed to his own houſe at Biſhopthorpe; where Henry commanded William Gaſcoigne, Chief Juſtice of England, to pronounce ſentence of death upon Scrope. That upright judge, however, abſolutely refuſed to obey the mandate, and that office was, at laſt, performed by an obſcure lawyer. The Archbiſhop was beheaded in a field near Biſhopthorpe, on Monday June 8, 1405. He died with uncommon fortitude, as he had lived with uncommon reputation. So much was his memory revered, and ſuch numbers, according to the ſuperſtitious cuſtom of the times, crowded to pay their adorations at his tomb; that Henry, deſirous at once to blot out the remembrance of his own iniquity, and of the Archbiſhop's virtues, forbad, by proclamation, his ſepulchre to be viſited.

This Prelate afforded the firſt inſtance of a Biſhop ſuffering death in England, by any form of Law. The Pope took ſuch offence at it, that he excommunicated the King, and all that were aſſiſting in the execrable murder. Henry found means to procure abſolution ere long; but hiſtorians ſay, the judgments of heaven were not to be evaded, for that, immediately after the Archbiſhop's death, the King was ſtruck with an incurable leproſy. True it is, that ſoon after this he began to decline in health; but his diſorder lay principally in his mind, haraſſed with continual alarms and daily threatenings, and conſcious that, as an uſurper and a tyrant, he deſerved them all.

HENRY BOWET. Forty-ninth Archbiſhop.

The See remained without a Biſhop for more than two years after the death of Scrope. At length, Henry Bowet, Biſhop of Bath and Wells, was tranſlated thither, and had the temporalities reſtored to him Dec. 1, 1407. He is celebrated by Godwin for his courage, and his hoſpitality. The former he manifeſted by heading the Engliſh army againſt the Scots, and beating them, when

when he was ſo infirm, as to be carried on a chair in the hour of battle; the latter, by conſuming in his palace eighty tons of claret annually. He died 1423, and was buried at York.

JOHN KEMP. Fiftieth Archbiſhop.

THE King had a long diſpute with Pope Martin the Fifth, reſpecting the appointment of a ſucceſſor to Bowet, in the See of York: but ſome ſtrict proviſions having been lately made by the parliament of England againſt the encroachments of the Church of Rome, the Pope thought fit to comply; and, to put the beſt face upon it, he directed to the Chapter of York a very peremptory mandate to elect the very man they themſelves, with the concurrence of the King, wiſhed to have. This was John Kemp, a native of Rye in Suſſex; ſucceſſively Biſhop of Rocheſter, Chicheſter, and London. He was, accordingly, conſecrated Archbiſhop of York 1425.

He came afterwards to be in great favor at Rome, and was twice preferred to the dignity of Cardinal, by different titles. He was no leſs reſpected in the Court of England, being appointed Lord Chancellor, certainly once, the author of the Speculum Anglorum ſays twice. It is the more extraordinary, that this man roſe to ſuch high honors, both in the church and ſtate, if it be remembered that he was, as Leland writes in his Itinerary, the ſon of a common huſbandman. Divinity and law were not the only ſciences in which he was a proficient: he was much employed in affairs of ſtate, and there remain in the Fœdera many documents, reſpecting the negociations, in which he was concerned. His character is that of learned, liberal, and polite. The firſt and laſt of theſe qualities have, perhaps, been ſufficiently evinced by the mention of the offices, to which he was appointed. Of his liberality he left ſome conſpicuous proofs; viz. a College at Wye, well

well endowed in the twenty-third year of his preſiding at York, wherein he placed prieſts to attend divine ſervice, and teach the youth of the neighborhood; a magnificent gateway and offices at the Archiepiſcopal houſe of Cawood; and laſtly, that venerable edifice the palace at SOUTHWELL. It has been obſerved in a former page, that the Church of SOUTHWELL was, in a great meaſure, obliged to this Archbiſhop for the King's donation of the Alien Priory of Weſt Ravendale; the inducement to the royal grant, being a payment of three hundred marks to the crown, by this Prelate. Beſide theſe inſtances of bounty, I find Oxford was indebted to him for her public ſchools. Among Archbiſhop Parker's MSS. Benne't College, Cambridge, is the following article: "Epiſtola ad Johannem Kempe, "Epiſc. Lond., gratias Academiæ, &c. pro præclaris in Acade-"miam meritis, præſertim in edificatione ſcholarum." In the ſame collection is another letter to Thomas Kempe, Biſhop of London, nephew to this John; who, it ſeems, completed the work his uncle had begun, by adorning, in the words of the letter, "ſcholas oſtiis & turriculis." In 1452, he was removed to the See of Canterbury, by a bull of Pope Nicholas the Fifth, where he died a year after.

WILLIAM BOOTH. Fifty-firſt Archbiſhop.

William Booth, Biſhop of Litchfield and Coventry, was tranſlated to the See of York, by the bull of Pope Nicholas the Fifth, in 1452, and the next year he was ſolemnly enthroned in his cathedral at York. What we are told by the author of the Speculum Anglorum is ſomewhat extraordinary; viz. that of four brothers, three ſhould live to be Biſhops; this William; Lawrence, who afterwards ſat in the ſame See; and John, Biſhop of Exeter. The eldeſt brother was Sir Roger Booth of Barton in Lancaſhire. Our Prelate was bred to the ſtudy of the law in Gray's Inn, but, ſays

ſays the laſt-mentioned author, being offered the Chancellorſhip of St. Paul's, he took orders, and that office. Drake dates theſe events in 1457; but that muſt be a miſtake, as he was Archbiſhop of York long before that period. We are informed by Mr. Torre, that the will of this Prelate is dated SOUTHWELL, Aug. 6, 1464, wherein he left his ſoul to Almighty God, and his body to be buried in the Chapel of St. John, which he had erected at SOUTHWELL. To his relations he bequeathed conſiderable property; and to his ſpouſe, the cathedral at York, a rich mitre and paſtoral ſtaff. He died the fourth of the following month after his will was made, and was buried according to his own requeſt. What was left unfiniſhed, by Cardinal Kempe, in the palace at SOUTHWELL, is ſuppoſed, with good reaſon, to have been completed by this his immediate ſucceſſor. Certain it is, that SOUTHWELL was the favorite place of his reſidence, where, even at this day, tradition has preſerved the fame of his magnificence.

GEORGE NEVILLE. Fifty-ſecond Archbiſhop.

THIS George was brother to the great Earl of Warwick, called emphatically the King-maker. By the intereſt of that Lord he was promoted to the See of York, in the ſame year his predeceſſor died. His inthronization feaſt, Jan. 15, 1466, has been the ſubject of admiration and eulogy with many writers, It does not come within the preſcribed limit to be inſerted here, eſpecially as this Archbiſhop does not appear to have been in any reſpect a contributor to the wealth or fame of SOUTHWELL. Suffice it to mention one article of this entertainment, by way of ſpecimen of the whole, viz. four thouſand woodcocks. The Earl of Warwick's deſertion from the intereſts of the houſe of York, involved the whole family of Neville in the ſame diſgrace; though the Archbiſhop ſeems by no means to have participated in the Earl's

Earl's offence. The jealous Monarch, Edward the Fourth, in defiance of all the laws of honor and hoſpitality, ſeized the perſon of our Prelate in the royal Caſtle of Windſor, and ſent him a priſoner to Calais. After four years confinement and reiterated ſubmiſſion, he got leave to return to England; but, on his approach to his Archiepiſcopal palace, he was taken ſick, at ſight of the devaſtation, that had been committed. He languiſhed five months in a ſtate of vexation and chagrin, to which every day ſupplied freſh occaſion, by the compariſon preſented between his preſent indigence and his former magnificence. He died in June 1476.

LAWRENCE BOOTH. Fifty-third Archbiſhop.

Brother, in half blood, to William Booth, the predeceſſor of Neville, was immediately tranſlated from Durham to this See. His hiſtory is thus given in the Anglorum Speculum. "He was "educated at Pembroke Hall, in the Univerty of Cambridge; of "which ſociety he became Maſter. When Vice-Chancellor, he "made the compoſition between the Univerſity and King's College. "He was an eminent benefactor to his college, beſtowing on it all "the tenements (ſince alienated) between it and St. Botolph's "Church. He exonerated the college of a penſion of five pounds, "by redeeming it; beſide which, he conferred on it the Manor and "Patronage of Overton Waterfield, in the county of Huntingdon. "He was made Chancellor to Margaret, Queen of Henry the Sixth, "and Chancellor of England under Edward the Fourth. He was "firſt Biſhop of Durham, then of York. While on the former "See, he built the gate of Auckland College; for the latter he "bought the Manor of Batterſea, near London. He kept the "Maſterſhip of Pembroke Hall to the day of his death, that place "being ambitious of his patronage." Among Archbiſhop Parker's MSS. ſo often before cited, is a letter from Edward the Fourth, King of England, to the Pope, in defence of Lawrence Booth,

Biſhop of Durham, who had been accuſed by his Holineſs "*quod* "*impedimento fuiſſet tranſmittendæ legationi quam Apoſtolica ſanctitas mit-* "*tendam perſuaſerat.*" The King defends the Biſhop by denying the charge, becauſe "when the affair was agitated, he was abſent on the King's buſineſs, near the borders of Scotland; and, when he returned home, he did his utmoſt to accompliſh the deſires of his Holineſs." We are informed by Willis, that the condition, upon which the Archbiſhop ſettled the Manor of Batterſea on the See, was, that two Chauntry Prieſts, whom he appointed to an altar in the Church of SOUTHWELL, to pray for his ſoul and that of his brother, ſhould receive certain ſtipends annually; which ſtipends, ſince the diſſolution of chauntries, have been given to the Free School of Guilford. Torre informs us, that this Prelate made his will in 1479, wherein he commended his ſoul to God Almighty; to St. Mary, St. Peter, and St. Paul, Apoſtles; to St. William, St. John, St. Wilfrid, and all Saints; and appointed his body to be buried in the Chapel of St. John, in SOUTHWELL Church, near to his brother; which was performed 1480, and his monument ſtill remains.

THO. SCOT, alias DE ROTHERAM. Fifty-fourth Archbiſhop.

In the ſame year his predeceſſor died, Thomas of Rotheram, Biſhop of Lincoln, was tranſlated, by the bull of Calixtus the Fourth, to York. He had been Chancellor of England in the reign of Edward the Fourth, but was removed from that office under the Protectorate of Richard, Duke of Glouceſter. The crime laid to his charge was delivering up the great ſeal to Edward's Queen: his real offence, probably, was being attached to the family of his patron, and therefore, an impediment to Richard's deſigns of mounting the throne. However this be, the Archbiſhop was kept a cloſe priſoner, for ſome time. In a reign, of which the moſt prominent features, the moſt authenticated *facts*, have

have been lately controverted with ſo much plauſibility and ſucceſs, it will be impoſſible to make any ſatisfactory inveſtigation of *motives*; but Richard, at length, either convinced that his conduct was oppreſſive, or elevated too high to fear the Archbiſhop's reſentment, or, as ſome writers inform us, really needing his aſſiſtance, liberated him, on condition that he would procure the Queen Dowager's conſent to her daughter becoming the wife of the Uſurper. Whether the Archbiſhop really uſed his rhetoric in this unworthy office, is not now to be aſcertained, as Richard's death prevented the completion of the project. The benefactions of this Archbiſhop, recorded by Godwin, are, 1ſt. Building a library, and a conſiderable part of the ſchools, at Cambridge; (in which univerſity this Prelate was educated, and attained to the dignity of Maſter of Pembroke Hall) when he was Vice-Chancellor there, about the year 1470. 2dly. Finiſhing Lincoln College in Oxford, left in a very imperfect ſtate by Robert Fleming, its firſt founder, and adding five Fellowſhips to it; this was done while he filled the See of Lincoln. 3dly. After his tranſlation to York, founding a college at Rotheram, for a Provoſt, three School-maſters, and ſix Choriſters, to which he added five Prieſts. The Provoſt, School-maſters, and Choriſters, compoſed the corporation, as we find by his will, wherein he ſays he had incorporated the number ten, becauſe when he broke any of the *ten* commandments, he would have *ten* perſons, bound by his liberality, to pray for him. 4thly. Erecting a ſumptuous kitchen at Whitehall, then an Archiepiſcopal palace. 5thly. Adding to the houſe at Biſhopthorpe all the offices on the north ſide; and to the palace at SOUTHWELL, many of thoſe on the ſouth ſide, with the chambers over them. Beſide theſe he gave a rich mitre to the Church of York, to ſupply the place of one, which Edward the Fourth had taken from it, when he proſcribed its unfortunate Archbiſhop, G. Neville.

He died of the plague at Cawood, May 29, 1500, and was buried at York. His donations ſpeak for themſelves. Hiſtory

bears teſtimony alſo to the urbanity of his manners, and the integrity of his life. Baker's MSS. Pub. Lib. Camb. V. 33.

THOMAS SAVAGE. Fifty-fifth Archbiſhop,

"DID not obtain his See in the uſual way," writes Drake. He was not elected, but appointed by the King, Henry the Seventh, and confirmed by the Pope. Neither was he inſtalled in perſon, but by deputy; a thing before unheard of. He was ſon of Sir John Savage of Clifton, in the county of Cheſter. We are told by Stowe, "that he affected much grandeur, when he lived at Scrooby; which he almoſt always did for the ſake of hunting, to which he was moſt immoderately addicted." To the palaces there and at Cawood, he made ſome additions. Godwin gives him the character of "an ignorant, time-ſerving, fellow; without dignity, religion, or letters; fitter for any profeſſion than the church, and for any ſituation in that profeſſion than an Archbiſhopric." He died at Cawood, in 1507, and was interred at York. His heart was buried, by his own requeſt, at Macclesfield in Cheſhire.

CHRISTOPHER BAINBRIDGE. Fifty-ſixth Archbiſhop.

THIS Prelate was tranſlated, by the bull of Julius the Second, to York, in 1508. Godwin ſays he was, "*nobili ortus familiâ Hiltonæ prope Appleby in Weſtmorelandiâ.*" He paſſed through the dignified offices of Maſter of the Rolls, Dean of York, Lord High Chancellor, Biſhop of Durham, Archbiſhop of York, and, laſtly, Cardinal, by the title of St. Praxides. He was appointed Ambaſſador to the Court of Rome, by Henry the Eighth, who had taken upon himſelf the office of mediator between the Pope and Lewis the Twelfth of France. Settling this diſpute kept our Prelate at Rome till the year 1514, when he met his fate in a poiſoned diſh, prepared by an Italian Prieſt, whom he had made his Steward; in revenge for a blow, which the Archbiſhop had ſo far

far forgot his dignity, as to inflict on the head of this ſervant. He was buried in the Hoſpital of St. Thomas the Martyr at Rome, in the ſecond year of Pope Leo the Tenth; with a ſhort epitaph enumerating his titles, and recording the day of his death.

THOMAS WOLSEY. Fifty-ſeventh Archbiſhop.

THE death of Bainbridge made way for a Prelate of ſo extraordinary a character, that the mereſt ſketch of his life will neceſſarily oblige me to exceed the limit, within which I purpoſed to confine my obſervations on the lives of the Archbiſhops. Perhaps no man has had ſo much injuſtice done to his memory, as Wolſey. It has generally happened, particularly ſo in this country, that, when the prejudices of diſappointed dependants, the jealouſy of rival cotemporaries, or the ſpleen of a capricious Monarch, have ceaſed to influence the opinions of the public, poſterity have done juſtice to the characters of thoſe who have deſerved well of their country. Wolſey's fate has, indeed, been widely different; becauſe he was not *good*, the world has been unwilling to allow him *great*; becauſe he had not the virtues of a Biſhop, mankind have uſually denied him the qualities of a Miniſter. A mere outline of this extraordinary man's character will be the utmoſt, to which I ſhall aſpire. In that, perhaps, ſome new reaſoning, on notorious facts, may be found; but it is right to premiſe, once for all, that no merit of diſcovery is claimed, as the ſource of *almoſt* all the intelligence, uſed on this ſubject, is Dr. Fiddes's Hiſtory of Wolſey's Life, and the authorities therein cited.

Thomas Wolſey was born at Ipſwich, in the year 1471, of parents, not indeed in great affluence, but by no means in thoſe indigent circumſtances, which the occupation attributed by tradition to his father, would ſeem to imply. I take it, the notion of his being a butcher's ſon, had its origin in a circumſtance, which is mentioned by ſome of his biographers as a proof of the fact.

He

He built, it ſeems, the butchery at Ipſwich. Over the entrance into it, was the Cardinal's head in baſs relief, with a butcher's knife by the ſide of it. The head was placed there to perpetuate the memory of the founder; the knife, probably, as emblematic of the purpoſes, to which the building was to be applied. This really ſeems a much more reaſonable way of accounting for this device, than by ſuppoſing the knife to bear a reference to the founder's origin; as moſt of our hiſtorians, on no better foundation, have injudiciouſly aſſerted. Wolſey is univerſally accuſed of pride, and of affecting greatneſs, even to an equality with Kings. Surely perpetuating (and if he was the founder, it muſt have been his own act) his deſcent from a ſtock ſo humble, was an uncommon mode of offering incence to ſelf-importance, pre-eminence, and pride.

The family name was written indiſcriminately Wuley, Wulcy, and Wolſey. His father's will, and two inſtruments from Rome, addreſſed to the Cardinal in the younger part of his life, have the former name; in all the records ſigned by himſelf in the latter part of it, which are extant, it ſeems to have been written after one of the latter forms. The firſt preferment, to which we find Wolſey advanced, was a Fellowſhip in Magdalen College, Oxford; where he had, but a ſhort time before, at the age of fifteen, taken his Batchelor's degree. Under his direction, as Burſar of this college, it was, that its elegant tower, at this day the pride of Oxford, was erected. Being appointed Maſter of a ſchool, adjoining and belonging to this ſociety, he had under his care three young men of noble birth, ſons to the Marquis of Dorſet. The extraordinary progreſs they made under his tuition, procured him, from their father, the Rectory of Lyminton in Somerſetſhire, to which he was inſtituted in Oct. 1500. Whether this Cure was too private a ſituation to gratify the active and ambitious mind of Wolſey; or whether he met with ſome affronts in the neighborhood, as hiſtorians have aſſerted; or the Marquis of Dorſet's death rendered it diſagreeable

to

to him; he did not long reſide there: but quitted it for the place of domeſtic Chaplain to Archbiſhop Dean. That Prelate dying in 1503, Wolſey was again left to the exerciſe of his talents at inſinuation, to procure another patron. This he ſoon obtained, in Sir John Naſant, Treaſurer of Calais; whoſe confidence he ſo far won in a ſhort time, that the Knight, being himſelf old and infirm, ſuffered his new Secretary to tranſact all the buſineſs of the office. This duty he executed with ſo much zeal and punctuality, that Sir John, on his return to England, got Wolſey appointed one of the King's Chaplains. In 1506, he was preſented by the Abbot of St. Edmundſbury to the living of Redgrave, in the dioceſe of Norwich. His office in the King's Chapel, however, giving him a pretence for ſtill living about the court, he found means to inſinuate himſelf into the favor of Fox, Biſhop of Wincheſter and Lord Privy Seal, and of Sir Thomas Lovel, Chancellor of the Exchequer, at that time the only confidential Miniſters of the King. By their means he was recommended to Henry; who ſaw in him ſo ready a wit, a deportment ſo dignified, and a ſpirit ſo enterpriſing, that the diſcerning Monarch immediately pitched upon him as a fit perſon to go and conclude a treaty, at that time depending, with the Emperor Maximilian. This ſervice Wolſey performed with ſo much alacrity and advantage, ſupplying even defects in his credentials by the readineſs and ſuperiority of his own ſagacity, that the King, all aſtoniſhment at his extraordinary talents, determined, from that time, to take the young divine immediately under his own protection. Accordingly, the Deanery of Lincoln, becoming ſoon after vacant, was beſtowed upon the new favorite.

The death of Henry the Seventh, and the acceſſion of his ſon and ſucceſſor, juſt at the dawn of manhood, with all the ambition and fire of nineteen, opened a promiſing field for the exertion of Wolſey's abilities. An opportunity ſoon offered, for the indulgence of his talent at intrigue, of which he profited admi-

admirably. The Earl of Surry, Lord Treaſurer, and Biſhop Fox, were the heads of two oppoſite parties; each of which was endeavoring to ſupplant the other in the favor of the young Monarch. The latter Miniſter found in Wolſey an uſeful and zealous ſupporter; but, as it has not unfrequently happened, the ſervant in arguing the cauſe of his patron, ſo won upon the affections of Henry, that he, in order to get rid of the diſquietude, which the perpetual ſquabbles of his contending Miniſters produced him, determined to ſupplant them both, by the appointment of Wolſey himſelf to the poſt of ſole confidential Miniſter. This office he exerciſed with the moſt abſolute authority for many years, and therefore muſt certainly bear the blame of moſt of the public tranſactions of thoſe times, which redounded to the diſadvantage of the kingdom, or the diſcredit of his Sovereign.

The firſt charge, which hiſtorians have exhibited againſt Wolſey, is that of ingratitude to his patron and benefactor, Fox; whom "he obliged by unkind uſage," ſay they "to retire from court." True it is, that, after Wolſey's promotion, this Prelate quitted the ſervice of the ſtate, for the duties of his dioceſe. But ſurely it is an event ſufficiently to be accounted for, without laying the crime of ingratitude to the charge of Wolſey, unſubſtantiated by proof; even unſupported by evidence The Biſhop, grown old and infirm in the buſineſs of the nation, and having eſtabliſhed his confidant and friend in the patronage of Henry, may, reaſonably enough, be ſuppoſed to have voluntarily ſought relief in the proſpect of eaſe, which the retirement of his dioceſe promiſed his declining vigor. But if his receſſion from court *muſt* be judged involuntary, may it not, with as much probability, be attributed to his own peeviſhneſs and jealouſy at this exaltation of his ſervant, as to any other cauſe? The moroſe and ſolemn manners of the old Prelate were ill adapted to the impetuous and ſprightly ſallies of the boyiſh King; and it can be matter of no wonder, if ſome contrivance was laid hold of, to rid the palace of

of ſo troubleſome a monitor. But, in truth, if we reflect a little on the character, which our beſt hiſtorians ſeem agreed in attributing to Fox; if we attend to what is ſaid of him by Roper, in his Life of Sir Thomas More (and Roper knew him well) viz. "that he would not ſtick at even parricide to pleaſe the King;" if we remember, that Fox was the Miniſter, who gave the ſanction of his patronage to thoſe two infamous inſtruments of oppreſſion, in the former reign, Empſom and Dudley; Wolſey's reputation will ſuffer little from the charge of having refuſed to act in ſubordination to ſo unprincipled a fellow, when he had been long enough in his confidence to diſcover the profligacy of his heart. Of all men, whoſe manners hiſtory has recorded, Wolſey was beſt able, by the verſatility of his talents, to pleaſe ſuch a Monarch as his Maſter. Henry was indolent, haughty, arbitrary, enthuſiaſtic, and debauched. Every one of theſe qualities this Miniſter was peculiarly fitted to flatter. With a capacity equal to bear the whole burthen of government; a dignity of perſon, and majeſty of manner, that ſeemed the counterpart of Henry's; a firm perſuaſion of the unlimited power of Kings; a taſte for diſputation, with a peculiar facility in appearing to be convinced; uncommon vivacity, when not under the reſtraint of decorum; he could always adapt himſelf to the fluctuating humor of his Maſter, and the exigencies of the hour. He could, with the ſame facility, dance, or ſing, or partake of a debauch, as he could direct the operations of war, or give audience to the repreſentatives of Sovereigns. Thoſe who know the human heart muſt perceive of how great value ſuch a Miniſter muſt be to Henry. Is it matter of ſurpriſe then, that grant after grant, and preferment after preferment, ſhould be laviſhed on a man whoſe talents were invaluable to their employer, becauſe the loſs of them was not to be ſupplied from any other quarter? Is it matter of ſurpriſe that the favorite of ſuch a King ſhould amaſs wealth, power, and honors, when they were ſo eaſily obtained? The only enquiry to be made is, did he ſacrifice the welfare of the kingdom to his

own emolument? Hiſtorians in general, have taken for granted that he did; but not one has advanced any evidence to prove it, which is not capable of another interpretation. Let us examine the tranſactions in which he was moſt notoriouſly concerned, and we ſhall find, what Godwin ſays, to be ſtrictly true, "that never "did the intereſt of England proſper ſo well after the fall of "Wolſey, as while he directed her affairs." In 1515, the claims of the Engliſh crown on that of France, added to the martial ſpirit of the King, induced Henry to meditate a rupture. Wolſey, the confident Wolſey, had his Maſter's ear, and was now the arbiter of peace or war. Was his conduct under theſe circumſtances that of a ſervile minion, who only preſerves his power by flattering the foibles of his employer? By no means. He had his opinion, and he avowed it publicly; but ſo deſirous was he that policy and experience, and not paſſion or prejudice, ſhould dictate, that he ſent for Fox, with the Dukes of Norfolk and Suffolk, and other old Counſellors of the crown, to court, that the queſtion might be fairly canvaſſed, and openly debated. It was ſo; and, though Wolſey was, at firſt, almoſt alone for war, ſo irreſiſtible were his reaſons, drawn from the great and growing power of France, and the declining affairs of Maximilian, that his opinion prevailed. War was the conſequence; and that war, with the opinion of its author, was crowned with triumph.

Peace was ſcarce concluded, upon terms, as humiliating to France, as they were advantageous to England, when the Emperor Maximilian died. This changed the face of affairs, and would have puzzled a man of leſs diſcernment than Wolſey how to act. The balance of power in Europe, a ſubject of which we hear ſo much now-a-days, was ſcarcely thought of then. Wolſey, indeed, whoſe quick apprehenſion and enlarged views were not to be limited by the narrow maxims and contracted learning of the times he lived in, ſeems to have been thoroughly ſkilled in this ſort of political knowlege: at leaſt, every meaſure he adviſed

viſed was in conformity with ſuch views, as a ſtrict attention to the balance of Europe would have ſuggeſted. Charles, King of Spain, was now elected Emperor (A. D. 1519). At the head of ſo vaſt a Monarchy as the Empire and Spain, with all the provinces, at that time, dependent on them, Charles ſeemed to threaten univerſal ſlavery to all Europe. In this ſituation it became no longer the intereſt of England to weaken the only power that was able to make head againſt ſo potent a Prince. At the ſame time it was as little to be wiſhed that we ſhould, with an exhauſted exchequer, drained by late wars, and the extravagance of the King, provoke the jealouſy of Charles. With ſuch infinite addreſs did Wolſey conduct the negociations of this difficult period, that, in one and the ſame day, he ſent the Emperor home, from a viſit which he had been paying the court of England, highly gratified with Wolſey's friendſhip and generoſity; and attended Henry himſelf on his way to France, for the famous interview, which was about to take place with Francis the Firſt.

Of this magnificent meeting Wolſey is ſuppoſed to have been the principal promoter, and is treated by hiſtorians as having no other motive for it, but an oſtentatious diſplay of his own grandeur. Subſequent circumſtances, however, would induce us to believe more ſerious buſineſs was the object of this interview; for, before Henry's return into England, he again met Maximilian near Graveling, where a tripartite league, to which the Empire, France, and England were the contracting parties, was reviewed, and aſſurances of faith and friendſhip mutually exchanged between the two former potentates, under the particular protection of Henry. It is true, the French King, not long after, thought fit to forget theſe tranſactions, and make war upon the Empire. As true it is, that the King of England, or, which is the ſame thing, the Cardinal, eſpouſed the cauſe of the latter; but not till he had conferred with both Princes, and endeavored to reconcile their differences, and had found the French King, not only unrea-

ſonable in his demands, but averſe, on any terms, from peace. Circumſtances were now much changed from what they had been, but a little time before; or rather they began to appear in their true colors, now that time and reflection had contributed to remove that falſe glare, with which extended empire, and imaginary power, had ſurrounded the throne of Charles. There are limits, beyond which the energy of executive government cannot be exerted, and where the extremities of empire prove but the means of exhauſting nouriſhment, while they neither ſupply activity, nor partake of circulation. Such was now believed to be the ſtate of Charles's dominions. Almoſt as unbounded as his own ambition; but compoſed of ſuch diſcordant materials, as to preſent languor in every limb, and diſeaſe at the very heart. Wolſey's acute diſcernment was not to be impoſed upon by thoſe appearances, which deceive the ignorant. For the ſame reaſon he oppoſed the Emperor before, he ſupported him now; becauſe the balance of Europe required it at the hands of England. Another cauſe too concurred to excite the zeal of Wolſey on the ſide of the Empire. Charles was the great champion of the Catholic Faith; while France, however bigotted her Monarch might be, was become, from motives of policy, the aſylum of Luther's followers.

The captivity of Francis, and the ſuperior influence of Charles's ſtars, were circumſtances againſt which no human foreſight could provide; but though they baffled the deſigns of Wolſey, which were only to make the Emperor more equal to Francis, not his Maſter; theſe accidents, unforeſeen as they were, only occaſioned the Cardinal's conduct to be more deciſive, and gave him an opportunity of diſplaying, with more unequivocal teſtimonies of reſolution and ſagacity, the undeviating line of policy, by which he determined to elevate his Maſter to the dignified ſituation of Arbiter of Chriſtendom. He not only procured the liberty of the captive King, but without any further ſtipulation, than the payment of arrears already

already due from France, entered into a treaty with him, offenſive and defenſive, which was moſt religiouſly obſerved during the remainder of Wolſey's life. Of this generous conduct Francis was highly ſenſible; and, in his public letters, with which a ſpecial Ambaſſador to England was charged, on the recovery of his freedom, he bore ample teſtimony to the ſpirited and diſintereſted interference of the Cardinal. And, indeed, Wolſey proved himſelf worthy of the acknowlegement; for, though the Emperor afterwards endeavored to buy him off from the intereſt of France, even Polydore Virgil, his bittereſt enemy of all our hiſtorians, expreſsly ſays, that all Charles's offers were rejected with contempt.

The large ſums of money, and ample revenues, which Wolſey received from foreign powers, have been conſidered as a deciſive proof of his corruption. To this much may be ſaid; ſo much, indeed, that, without inconteſtible proofs of guilt, the ſtrongeſt arguments may be inferred from it in favor of the Cardinal's innocence. If he did not betray the intereſts of his country, while he promoted his own, no blame is to be imputed to him on the public account; but, it ſhould ſeem, a man, ſo well verſed in human affairs as Wolſey, would not have accepted emoluments, whoſe magnitude, whoſe mode of accruing, whoſe frequency, and whoſe notoriety, could not poſſibly eſcape the detection of rival courtiers; and, conſequently, could not fail to produce the fouleſt ſuſpicions, reſpecting the integrity of him who received them, without the knowlege of the King. I would rather ſuppoſe that the penſions which were paid to Wolſey, were by the conſent of Henry; who, always profuſe, and always poor, was glad to have ſo good a ſtorehouſe for treaſure, which he could, at any time, dedicate to his own extravagance, by the ſacrifice of his Miniſter. It was below the King's dignity to receive penſions from foreign courts; but, by this means, his rapacity was equally gratified, and he fancied his honor was ſaved. A ſtrong argument, in favor of this ſuppoſition, is Hampton Court Palace, being built by the direc-

directions, and with the money, of Wolſey, but for Henry's habitation.

This compoſes the ſum and ſubſtance of the Cardinal's public conduct. For this, ſo much obliquy has been thrown on his reputation; and, in ſupport of the ſentence, every thing which malignity could ſuggeſt to a miſchievous imagination, or credulity propagate, has been raked from the repoſitories, where the rancorous malice of the Cardinal's rival cotemporaries had placed them, by indiſcriminating reporters, for the purpoſe of blackening his character. War was never proclaimed, nor peace ratified, according to theſe hiſtorians, but for the purpoſe of promoting Wolſey to the Papacy. That he aſpired to that dignity is undoubted. That he did ſo was meritorious; whether it was to gratify his own ambition, or whether it was to ſerve the country that produced him, and the Monarch under whoſe genial influence he had ripened into a ſituation that enabled him to become a candidate. It is well ſaid, by Biſhop Burnet, in his Hiſtory of the Reformation, that "while "Wolſey ruled the councils of England, ſhe never engaged in an "alliance that was not to her advantage." Such a declaration from ſuch a man, is better than a volume of arguments, and is a ſufficient anſwer to ſuch ſilly accuſations.

We have now ſeen this extraordinary man gradually advanced from a very private ſtation in a college at Oxford, through ſeveral gradations of preferment, till, at length, he roſe to the higheſt poſts of truſt, of honor, and advantage, in his own country, and became the Umpire in every convulſion among the ſtates of Europe. His character of Archbiſhop is that which particularly brings Wolſey under our notice here; but his multiplicity of other employments, while he was in poſſeſſion of this preferment, and the precipitancy with which he fell, prevented his ever viſiting the ſeat of his Archiepiſcopal dignity; and therefore, in that capacity, we have but little of him to record. SOUTH-

WELL

WELL was the only place, which belonged to him as Archbiſhop of York, that was honored by his frequent reſidence. This, being at a moderate diſtance from London, was his favorite place of retirement from the buſineſs of the ſtate. It is ſuppoſed yet to bear many marks of his magnificence and liberality, which are elſewhere noticed in this volume.

I now come to make ſome obſervations on this extraordinary Prelate's conduct, as adminiſtrator of the *internal* government; and as the patron of letters, the Mæcenas of his day. One of the principal charges againſt the Cardinal has been his exceſſive vanity and oſtentation; which induced him to ſet himſelf above the King in the capacity of Prime-miniſter; above the laws in that of Chancellor. That the magnificence he diſplayed was greater than that of any Engliſh ſubject, either before, or ſince, his time, will readily be granted; but, if it be conſidered, that he was a Cardinal; the favorite of ſo ſplendid a Monarch as Henry; that he was the repreſentative of the Engliſh nation in his embaſſies to foreign powers, at a time when it was particularly neceſſary to give Europe a high idea of the wealth and grandeur of his country; and, that, at home, he had all the dignity of the government to ſupport, while the King only purſued his pleaſures, it will perhaps, at leaſt, extenuate this foible of the Cardinal's, if not caſt ſome degree of luſtre over the conduct it occaſioned. As Chancellor of England, he has been accuſed of being arbitrary and abſolute, deſpiſing the laws of the land, and introducing doctrines againſt juſtice, eſtabliſhing courts againſt precedent, and puniſhing without moderation. It is enough to ſay, that theſe made part of the famous articles, which were exhibited againſt him, but that none of them were proved to the detriment of his honor, his conſcience, or his integrity. In theſe reſpects he is acquitted alſo by Lord Herbert, the moſt intelligent hiſtorian of thoſe times, and a man not much diſpoſed to give more credit to the Cardinal than ſtrict impartiality called for.

Sin

Sir Thomas More and Ammonius, the two particular friends of Eraſmus, in their correſpondence with that great man, bear the moſt ample teſtimony to the upright conduct of the Cardinal, as Chancellor; and alſo, which has been much ſuſpected, as to the purity of the means, by which he obtained the office. Theſe letters, with others of the ſame kind, are preſerved among the correſpondence of Eraſmus.

It is true he exerciſed a legantine authority in England, which was contrary to ſtatute. At that time of day, it was ſuppoſed the power of the crown could diſpenſe with the rigor of the law; and with this very authority he was inveſted, at the requeſt of the King; and had continually exerciſed it by his inſtigation. That he erected new courts of enquiry, and of puniſhment, is certainly true; but, however they might have been againſt the law of the land, they were in furtherance of religion and morality. In theſe, we are told by Hollingſhead, "the poor might procure juſtice without paying for it; by theſe oppreſſion was baniſhed, avarice and rapaciouſneſs were made to refund, the licentious were reſtrained, and the turbulent were deprived of the means of miſchief." All thoſe who had the care or receipt of the King's revenues, he looked after with a degree of exactneſs, that gave them great offence; and it is no wonder that men, obliged to be honeſt againſt their wills, became the bittereſt of enemies. All the hiſtorians of the times agree that, ſo heartily did the Cardinal ſet his face againſt a crime, which the profligacy of the age had made common, that at length no ſuch thing was heard of in the kingdom; I mean perjury. A pretty ſtrong proof that his much cenſured ſeverities were but a conſcientious diſcharge of his duty and his office.

An article of his impeachment, in theſe times of liberality, affords alſo another inſtance of the Cardinal's merit, as the Miniſter of a country. The purport of it is, that he was ſo indulgent

gent to heretics, that the errors of Luther, and the other reformers, gained ground.

Innumerable other inſtances might be produced, to ſhew, that, however addicted he might be himſelf to particular vices, he was, in his public capacity, the patron and promoter of morality and religion. Nor was he leſs ſo of letters. There was ſcarce a learned ſociety in the kingdom, during the Cardinal's power, but boaſted of him, either as their founder or friend. There are many letters and addreſſes from the Univerſities of Oxford and Cambridge ſtill extant, among the archives of both theſe places, wherein they beſtow upon him all the commendations, gratitude and admiration could ſuggeſt—Majeſtas regni—Literarum Pater —Præſens Numen—&c. From the former of theſe learned bodies, indeed, he particularly merited every mark of eſteem. Beſide the many public buildings there, which ſtill remain the unrivalled monuments of their founder's magnificence, he inſtituted and endowed ſeven Lectureſhips——Theology, Law, Phyſic, Philoſophy, Mathematics, Greek, and Rhetoric. Of the latter Univerſity he was Chancellor; and in the execution of the duties annexed to that office, was equally gracious, liberal, and attentive. In his native town of Ipſwich, he founded, what has generally been called, a College; though, by the directions given for its inſtitution, one would rather conceive it to have been a School: It, probably, was deſigned as a place of preparation for his foundation at Oxford.

To the ſame univerſal patron of ſcience the College of Phyſicians owe their incorporation; as their charter from Henry the Eighth expreſsly teſtifies.

Theſe are among the more public and poſitive inſtances of protection, which this magnificent man held out to the lovers of learning; but not the whole of theſe foundations, taken together, were ſo effectual in their operation, toward the advance-

ment, of the end in view, as the *means*, by which he enabled himſelf to endow theſe new formed ſocieties. The corruption of the times, and eſpecially in the manners of the clergy, was the ſubject of complaint among all orders of mankind. Wolſey's diſcernment could not but diſcover the ſource of the evil; but to apply a remedy was an object, whoſe difficulty was only ſurpaſſed by his reſolution to overcome it. The monaſteries, he well knew, were the temples of ſurperſtition, ignorance, and vice; but then they were alſo the pillars, on which that mighty ſuperſtructure, the dominion, and the faith, of Rome, was ſuppoſed to reſt. Wolſey, as a profeſſor of that faith, and a miniſter of that dominion, whatever might be his private opinion of its authority, was to proceed with caution in his meditated attack upon its foundations. He knew he was, of late, ſuſpected to have no veneration for the Apoſtolical See, beyond the emoluments, which his ſubmiſſion to it furniſhed him; he knew, therefore, that an unqualified abolition of any of thoſe faithful fraternities, would raiſe a clamor againſt him, ſufficient to defeat his project. The wary Cardinal firſt convoked an aſſembly of Divines, as we are informed in the Hiſtory of the Reformation, at his own houſe, by whom he procured the doctrines of Luther to be ſolemnly condemned. This acceptable ſervice done to the Court of Rome, at once ſilenced ſuſpicion, and enſured compliance. Immediately after this, he applied for his Holineſs's permiſſion to ſuppreſs ſome of the ſmaller Monaſteries, for the purpoſe of erecting Colleges, and endowing ſeminaries of uſeful learning, and religious education.

Hiſtorians ſeem agreed, that it was from this hint Henry afterwards took his determination of effecting a general diſſolution of monaſtic foundations through the kingdom. Rather let us ſuppoſe, as (from the frequent mention made by the Cardinal's biographers of the ſuſpicions current in his time) we reaſonably may, that *this* was only the beginning of a comprehenſive ſcheme for the ſuppreſſion of religious houſes, and a ſeparation from the court

court of Rome, which this projecting Prelate had inſtilled into the mind of the King. In whatever point of view we are diſpoſed to conſider Wolſey, as an able and an upright Miniſter, or as a ſelfiſh and rapacious favorite, power and ambition are, on all hands, allowed to have been the moſt prominent features of his character, the predominating objects of his purſuit. He had twice failed in his applications for the Papacy, and the proſpect of that dignity ſeemed now further removed from him than ever. By a delegated authority, however, from the Holy See, he enjoyed a power ſo unlimited, both in extent and duration, that, even in Rome itſelf, he was nick-named *the Pope of England.* It may be allowed, that Wolſey's pride revolted at the acknowlegement of a ſuperior; Henry's did not leſs ſo. How far the latter was to be gratified by an emancipation from the fetters of papal tyranny, the events of his reign fully teſtify. It ſeems no unreaſonable conjecture, that the Cardinal had this matter in contemplation, and not more ſo, that, with the civil aggrandiſement of his Maſter, he projected his own, in the ſpiritual dominion of the kingdom. By many he has been conſidered, as the caſual and unconſcious promoter; but let us rather ſuppoſe him, fortified as we are by the opinion of the times, and the event of his meaſures, the voluntary and legitimate father of that ſtupendous work, the Reformation. Let me not be underſtood to mean, that it was Wolſey's deſign to overturn the national faith, or the ceremonies of its eſtabliſhment. To a mind fond, as his was, of ſplendor and parade, it offered too many allurements, to be relinquiſhed without regret; but, if we advert to the articles of his impeachment, to the teſtimonies of hiſtorians reſpecting his moderation toward the Reformers, and, above all, to ſeveral letters of Wolſey's cotemporaries, addreſſed to Luther and Eraſmus, one muſt almoſt be determined to follow, as Wood ſays in his Athen. Oxon. "the "traditionary reporters and credulous tranſcribers of narratives, "dictated by envy, contempt, and hatred," than the evidence of our own ſenſes, not to perceive that it was Wolſey's deſign to

ſuppreſs thoſe receptacles of corruption, the Monaſteries; to reform the manners of the Clergy; and to annihilate that imperium in imperio, the dominion of Rome within the realm of England. That he was himſelf a candidate to be the diſpenſer of that dominion, is no objection to ſuch a ſuppoſition: mature reflection, a change of circumſtances, even diſappointment, might produce an alteration of views, or a conviction of judgment. If there exiſted but a cauſe proportioned to the effect, whether it was ſuggeſted by pique or patriotiſm, by intereſt or virtue, by the ardor of liberty or impatience of controul, it can only impeach the purity of the motive, but not the credibility of the fact. In what I have hitherto offered to ſupport the opinion of Wolſey's attachment to the perſons, at leaſt, if not to the doctrines of the Reformers, I have only attempted to place, in a clearer light, arguments which have been already ſuggeſted by thoſe authorities, from which I profeſs to take this ſketch of the Cardinal's life. There is one circumſtance, however, leſs noticed than it deſerves to be, which ſeems to give great plauſibility, at leaſt, to this conjecture; perhaps I might ſay, which places the fact beyond the reach of controverſy. This is, that, in 1525, when the Cardinal appointed perſons to occupy the Fellowſhips, and other offices, in his new collegiate foundation at Oxford, a very great majority of them were, in the language of thoſe times, notorious Heretics. Among theſe was the famous Dr. Cox, firſt Biſhop of SOUTHWELL, and afterwards of Ely; who, notwithſtanding he was obliged to leave the Univerſity of Oxford, on account of his reforming principles being obnoxious there, remained in the higheſt favour with Wolſey during the whole of that Miniſter's life; and was afterwards ſelected, as the warmeſt Reformer among the Biſhops, to be Almoner to Edward the Sixth; and laſtly, one of the confidential Miniſters of Elizabeth. The perſons who occupied the places in this new-formed ſociety, were elected partly from one Univerſity, partly from the other. The nomination of thoſe, which Cambridge was to ſupply, was left with

with Dr. Shirton, Maſter of Pembroke College, the moſt famous Lutheran of his day. He, as it may be ſuppoſed, nominated thoſe, whoſe opinions he approved. The event juſtified his appointment; for, when the bigotry of the times denied them ſecurity elſewhere, they were protected in their perſons, and their conſciences, by the liberality of their founder. Cranmer, who afterwards ſealed his faith with his blood, was one of thoſe, to whom a place was very early offered in this aſylum: a diſtinction he would gladly have accepted, as we are informed by a late writer of his life, if gratitude to the ſociety of Jeſus College in Cambridge, who had juſt elected him a ſecond time into one of their Fellowſhips, under circumſtances peculiarly flattering to him, had not forbidden it. After a lapſe of more than two centuries, it is difficult to ſeparate truth from falſehood, the panegyric of friendſhip from the ſentence of public opinion. The character of Wolſey preſents a proof, that even error is made reſpectable by time. To the juſtice, however, of the foregoing obſervations, the letters of Eraſmus bear the moſt ample teſtimony; and to the judgment of Eraſmus the evidence of ages may ſubmit. If it be urged, that this great man has ſometimes cenſured Wolſey, let the occaſions of his doing ſo be conſidered. He has accuſed him of pride, which every one acknowleges; and of making more promiſes than he could perform, a circumſtance, which his ſituation impoſed on him. But he has immortalized him as an able miniſter, and an upright judge; as the patron of learning, and the protector of virtue.

It now only remains to take ſome notice of the circumſtances, which conſpired to ruin this mighty Miniſter and magnificent Prelate. It has been well obſerved, that in vain does the tempeſt roar among the inferior trees of the foreſt: ſecure in their own obſcurity, they defy the ſtorm; while the majeſtic oak, whoſe towering head riſes proudly above his fellows to intercept the dews of Heaven, expoſed to every blaſt, but diſdaining ſubmiſſion to the ſtrongeſt, at length falls an unpitied victim to his own ambition. Such was Wolſey's fate.

His

His houſe being conſidered as the habitation of the Muſes, happy was the man, of whatever family or dignity he might be, who could procure admiſſion into it for his children, as a place of education. Among others of the nobility, who lived with him, was Lord Percy, ſon of the Earl of Northumberland. Between this young Nobleman and Ann Boleyn there grew an intimacy, which ended in a contract of marriage. Whether to gratify the King's riſing paſſion for this Lady, or becauſe he thought her a match unworthy of ſo exalted a youth, does not appear; but the Cardinal contrived to let both the King and the Earl of Northumberland be informed of the connexion. This information was no ſooner communicated, than both his Sovereign and his Father laid their commands upon the youth not to proſecute the affair any further. The Lady, chagrined, as we may well ſuppoſe, at this affront, and believing the Cardinal to be the author of it, vowed vengeance againſt him whenever ſhe ſhould have it in her power. Henry's reſolution to put away his wife, and place Ann Boleyn on her throne, ſoon ſupplied freſh occaſion of offence againſt the Cardinal's conduct, and an opportunity of reſenting it with effect. It is well known he and his colleague, Campejus, threw every impediment in the way of the projected divorce. This delay the impatient Bride attributed to the malice, which was perhaps occaſioned by the conſcience, or the policy, of Wolſey. True it is, that the legates eagerly received every dilatory plea to the proceeding; hoping, in the mean time, that the Lady would yield without a marriage, and that the King's paſſion would of courſe ſubſide. A thouſand circumſtances operated to encourage ſuch a wiſh, but, in all probability, none more forcibly to our Cardinal, than the proſpect of reſentment from Ann Boleyn, if ſhe ſhould become Henry's partner in his throne. Nor was Catherine, the wife whoſe abandonment and diſgrace the King was meditating, leſs irritated againſt Wolſey. Preciſe and punctilious in her manners, and diſguſting in her perſon, the Cardinal had never ſhewn her that attention, which perhaps her virtue entitled her to, and

which,

which, as his Sovereign and Miſtreſs, ſhe expected. Thus circumſtanced, it is no wonder ſhe attributed to his intrigues the alienation of her huſband's heart. If ſhe could even have prevailed with herſelf to have doubted this, her pride, as a Queen, was too much inſulted by being forced to appear, in ſome ſort as a criminal, before the tribunal of a ſubject; and that ſubject too the particular object of her averſion.

Henry himſelf, irritated by delay, became abſolutely frantic; and, though he knew not to whom poſitively to impute the blame, his diſappointment prepared him for the firſt impreſſion, art or malignity might wiſh to make.

The ill humors of all parties were now combining to burſt upon the head of Wolſey; and, it muſt be confeſſed, ſo fatal to his friendſhips had been the intoxication of proſperity, that not one hand, of all thoſe he had patroniſed, was now interpoſed to protect him from the threatened ſtorm.

The detail of ſubſequent events is too well known to need a repetition. Ann Boleyn became the wife of Henry. Wolſey, however, ſcorned to flatter her, upon the throne, whom he had deſpiſed and oppoſed in a private ſtation: he would not, by involuntary applauſe, conſecrate an union his ſoul abhorred. The proud Queen, prouder perhaps becauſe ſhe was not entitled to pre-eminence, was not long in determining her meaſures. To humble the Cardinal was the firſt object of her exaltation; but to make the gratification of her reſentment more exquiſite, at the very inſtant his ruin was preparing, ſhe addreſſed to him a letter, as flattering and as friendly, as imagination could invent.

From the moment his diſmiſſion from office was determined on, his fate preſents nothing but a ſeries of mortifications, and a ſucceſſion of misfortunes. Every hour produced ſome freſh example,

ample, ſome dreadful inſtance, of the inſtability of a favorite's power, and the precarious tenure of a tyrant's friendſhip. Henry was not of a temper to do any thing by halves: love was with him but the prelude to adoration, as reſentment was to ruin. When the favorite of a King falls, he falls to riſe no more. His palaces were ſeized, his goods confiſcated, his perſon inſulted. Under theſe circumſtances he ſet out from London, in hopes of being permitted to ſpend the remainder of his days in peace, at the palaces of his dioceſe.

In the ſpring of 1530, he retired to the favorite retreat of his more proſperous days, SOUTHWELL. In the latter end of the following September, he proceeded to Scrooby, and ſoon after to Cawood; where he began to make preparations for a public entry into York, and a magnificent enthronization. In the mean time, however, the new favorites at court, knowing the capricious mind of Henry, and dreading a return of his affection for a Miniſter, whoſe loſs he could not but lament ſome time or other, procured Wolſey to be arreſted on a charge of high treaſon, and brought on his way to London for an inſtant trial. The Cardinal's mind, already languiſhing under its load of calamity, could no longer bear up againſt this aggravated weight. He ſunk into a ſtate of utter deſpondency and incurable diſeaſe, and arrived at Leiceſter but juſt time enough to receive the ſpiritual conſolation of the Abbot and his Convent. His anguiſh was too keen to permit his lingering many hours. His laſt moments were employed in acknowleging his offences to his Maker, but proteſting his fidelity to his Sovereign. "Oh! Father Abbot, exclaimed he, "had I but ſerved my God, as I have ſerved my King, he would "not now have forſaken me in my grey hairs." Thus died Wolſey; a man, in whom there was ſomewhat to be blamed, more to be pitied, and moſt of all to be admired. It is matter of leſs ſurpriſe that his character ſhould have been traduced, when it is recollected, that the moſt profligate man of the age, Polydore Virgil,

Virgil, wrote his hiſtory; and that this very hiſtorian had been impriſoned, at Wolſey's inſtigation, for the moſt notorious corruption. The only author who has done juſtice to our Prelate's memory, is one of the ſome century, whoſe profeſſion alone ſeems to have denied him credit. Shakeſpear, evidently intending to intimate, as far as the reign he wrote in would permit, his own opinion of Wolſey, puts theſe words into the mouth of Griffith, Queen Catherine's Gentleman Uſher.

This Cardinal,
Tho' from an humble ſtock, undoubtedly
Was faſhioned to much honour from his cradle;
He was a ſcholar, and a ripe and good one;
Exceeding wiſe, fair ſpoken, and perſuading;
Lofty and ſour to them that loved him not;
But, to thoſe men that ſought him, ſweet as ſummer.
And tho' he were unſatisfy'd in getting,
(Which was a ſin) yet in beſtowing, Madam,
He was moſt princely; ever witneſs for him
Thoſe twins of learning that he rais'd in you
Ipſwich and Oxford! one of which fell with him,
Unwilling to outlive the good he did it.
The other, tho' unfiniſh'd, yet ſo famous,
So excellent in art, and ſtill ſo riſing,
That Chriſtendom ſhall ever ſpeak his virtue.
His overthrow heaped happineſs upon him;
For then, and not till then, he felt himſelf,
And found the bleſſedneſs of being little:
And to add greater honours to his age
Than man could give him, he dy'd fearing God.

To which Catherine is made to anſwer.

After my death I wiſh no other herald,
No other ſpeaker of my living actions,

To keep mine honour from corruption,
But ſuch an *honeſt chronicler* as Griffith.
Whom I moſt hated living, thou haſt made me,
With thy *religious truth* and modeſty,
Now in his aſhes honour.

EDWARD LEE. Fifty-eighth Archbiſhop.

THE See remained without an Archbiſhop for twelve months after the death of Wolſey. At length the King thought fit to prefer to it his Almoner, Edward Lee. The bull of Pope Clement the Seventh, for his promotion, bears date Oct. 1531. He was the Ambaſſador choſen to go to Rome on that intricate buſineſs, Queen Catherine's marriage. This ſervice, and ſeveral others of a like important kind, he performed to the King's ſatisfaction; who, as a reward for them, promoted him to this See. As a ſtateſman, perhaps, Henry juſtly valued him; but, as an Archbiſhop, he cannot be the ſubject of panegyric. The only circumſtance, by which he attempted to perpetuate his memory in his dioceſe, was that of granting away its eſtates to the Crown. SOUTHWELL was one of four manors, which he diſpoſed of by indenture of Nov. 12, 1542. He died, Sept. 13, 1544, and was buried at York. Polydore Virgil calls him, "Vir ſanctus "& literis eruditus, ac ſummâ in noſtrâ theologiâ probatus." Other hiſtorians ſpeak of him with great contempt. Eraſmus calls him "vain, ſcurrilous, and ignorant." Burnet ſays, "he was a hypocrite, in whom the old leaven of popery had taken deep root." Le Clere writes of him as follows: "Edward Lee, to acquire reputation at the exepence of Eraſmus, attacked his firſt edition of the New Teſtament, though the ſecond was publiſhed, wherein the author had corrected ſeveral things. This was very unfair; and indeed Lee underſtood neither Greek nor Divinity, ſo that Eraſmus found it no difficult matter to refute him. His ob-

objections are paltry chicaneries, built upon his own ignorance and incapacity, and not upon any real foundations. He was ſupported by the Monks, who applauded every thing which came out againſt Eraſmus."

ROBERT HOLGATE. Fifty-ninth Archbiſhop,

Succeeded, before the end of the year. His only merit was being a friend to the reformation; but even that ſeems rather to have been for the purpoſe of recommending himſelf to the King, than from any principle of duty, or motive of conſcience. He was made Biſhop of Landaff, as a reward for his zeal in this cauſe; where, probably, he would have remained, but that the profligacy of his character recommended him to Henry, as a proper inſtrument for the execution of the purpoſes, the King, at this time, had in view. Within a month after his tranſlation, he alienated to the Crown thirteen manors in Northumberland, forty in Yorkſhire, ſix in Nottinghamſhire, and eight in Glouceſterſhire. In the beginning of Queen Mary's reign, he was convicted of living in adultery, and thrown into priſon, where he remained a year and a half; when he was releaſed, at the interceſſion of King Philip. Dying ſoon after, he was buried, I believe, at SOUTHWELL. He ſeems to have received very ample perſonal amends for the alienation of the eſtates belonging to the See, by an account of the monies, plate, jewels, and ſecurities, found in the ſeveral Archiepiſcopal palaces, the property of this Prelate, when he was committed to the Tower by Queen Mary, among Archbiſhop Parker's MSS.

NICHOLAS HEATH. Sixtieth Archbiſhop,

Had been promoted to the See of Worceſter by Henry the Eighth, but was deprived by Edward the Sixth, for refuſing to take the oath of ſupremacy. He was reſtored by Queen Mary,

and ſoon after, viz. 1555, was tranſlated to York. The bull of Pope Paul the Fourth, which confirmed his election, is the laſt inſtrument of the kind acknowleged in this See. Heath was of the Popiſh perſuaſion, and, therefore, not very popular, at a time, when the reformed, was the faſhionable religion. He appears, by all that can be collected of him now, to have been a man of learning and integrity; mild in his manners, and devout in his adherence to the faith he profeſſed. He had great influence with Queen Mary and her Miniſters, which he uſed only for the beſt purpoſes. By means of it he procured a reſtoration of moſt of the eſtates, which had been alienated by his predeceſſor; among the reſt SOUTHWELL, and five other manors, in the county of Nottingham. "It may be truly ſaid," writes Willis, "that the See of York owes more than a "third part of its preſent revenues to Queen Mary and this Arch-"biſhop." At the time of that Queen's death, our Prelate was Chancellor of the realm. By the authority this office gave him, he called together the Nobility and Commons to protect the ſucceſſion of Elizabeth, whom he cauſed immediately to be proclaimed. This inſtance of loyalty the Queen never forgot. She deprived him of his See, as a Roman Catholic, with thirteen other Biſhops; but ſhe honored him with her confidence and friendſhip, as a worthy man. He retired to an eſtate of his own at Cobham in Surry, where, ſays the author of the Speculum Anglorum, "Queen Elizabeth continued to make him frequent "viſits till the end of his life, which was in 1566."

THOMAS YOUNG. Sixty-firſt Archbiſhop.

On the deprivation of Heath, in 1560, Henry Maye, Dean of St. Paul's, was certified to the Queen; but he dying before conſecration, Thomas Young, Biſhop of St. David's, was tranſlated thither; being elected by the Queen's Conge d'Elire. It appears from Le Neve and Willis, that this man was a diſgrace to his ſitu-

ſituation. He ſacrificed every other conſideration to that of enriching his family, for which purpoſe he even went ſo far as to dilapidate ſome of the Archiepiſcopal palaces, the materials of which he ſold. He died June 26, 1568; and his place was not ſupplied till 1570.

EDMUND GRINDAL. Sixty-ſecond Archbiſhop,

Is paſſed over almoſt without Notice, in Godwin, and ſome other writers; but we learn from Mr. Strype, that he was a native of Cumberland, was ſucceſſively of Magdalen, Chriſt's, and Pembroke Colleges, in the Univerſity of Cambridge. Of the latter he became Maſter. In the reign of Queen Mary he retired to Germany. Returning home when Elizabeth was on the throne, he became ſucceſſively Biſhop of London, Archbiſhop of York, and laſtly of Canterbury. He had a principal hand in the reformation; being always one of the perſons who was appointed for the diſputations with the Romaniſts, which in thoſe days were very common. In this capacity we find him both in the reign of Edward the Sixth, and in that of Elizabeth; as alſo in all the commiſſions of the latter Monarch, for the ſettlement of the church. However, by the miſchievous practices of his enemies he loſt the Queen's friendſhip. He refuſed two favors to the Earl of Leiceſter. One was to let that Lord have Lambeth houſe; the other, to permit an Italian phyſician, whom the Earl kept, to marry another man's wife. Beſide the injury, which the revenge of this powerful favorite, probably, did the Archbiſhop in the Queen's opinion, another reaſon is given by Mr. Strype, which is much to our Prelate's honor. Her Majeſty thought, like her Father, that her opinions were to be the rule of her ſubjects faith; and, therefore, was often urging the Archbiſhop to do things againſt his conſcience, or derogatory from his dignity; with which he as conſtantly refuſed to comply. He was blind in his old age, and deſirous to reſign his preferment to Dr. Whitgift; but the Queen

Queen obſerved, that, as ſhe had made Grindal a Biſhop, he ſhould die one. He bequeathed his whole fortune to pious uſes in the two Univerſities, and to the foundation of a Free School at St. Bees, which flouriſhes to this day, and is conſidered as the Univerſity of the North. He left behind him the character of an able Divine, and a pious Prelate; but, from an early acquaintance with ſome of the Reformers in Germany, cultivated while he ſtaid there to avoid Mary's perſecutions, he had contracted a propenſity to diſputation, and a preciſe and peeviſh behavior, which, though he was univerſally revered, prevented his being generally beloved.

EDWIN SANDYS. Sixty-third Archbiſhop,

Was tranſlated from London to the See of York, in 1576. This man made a conſpicuous figure in his day, and has been more the ſubject of panegyric from one deſcription of men, and of obloquy from another, than moſt of thoſe who have filled the ſame elevated ſituation. Sandys is one of the few Prelates, who is entitled to a more particular mention here, partly on account of this very diverſity of opinion; partly, becauſe he had lived in times of difficulty, controverſy, and importance to the intereſts of the Church; but moſt, becauſe SOUTHWELL was the place of his conſtant reſidence, after he obtained the Archbiſhopric, and, at laſt, that of his interment. Edwin Sandys, whom Godwin calls, "*nobili ortus familiâ*", was Maſter of Catherine Hall, and Vice-Chancellor of the Univerſity of Cambridge, at the time of King Edward's deceaſe, and the conſequent proclamation there by the direction of the Duke of Northumberland. By that Miniſter's command, himſelf being, ſays our laſt-mentioned author, "*non admodum* "*invitus*," Sandys preached a ſermon before the Univerſity, in favor of Lady Jane Grey's title; but with ſo much modeſty and moderation, that no man could be offended at it. He was thrown into priſon, as might be expected, with all thoſe who had appeared openly

openly in ſupport of Lady Jane; but, though his confinement was conſidered as a piece of neceſſary ſtate policy, yet his moderation had ſo far recommended him to the Queen, that after about ten months impriſonment, he found no great difficulty in procuring his liberty. The only condition annexed was, that he ſhould leave the kingdom; which he did, ſays Godwin, with his wife and family. He lived in Germany the remainder of Queen Mary's reign. On her demiſe, he returned to England, and was ſoon diſtinguiſhed by Elizabeth, as one of thoſe who had ſuffered in the Proteſtant cauſe: that, and an oppoſition to Mary, even though in ſupport of Elizabeth's competitor, being conſidered as inſeparable.

Our Prelate was one of the eight divines appointed to hold a diſputation with as many Romaniſts, before the two houſes of parliament at Weſtminſter. He was conſecrated Biſhop of Worceſter 1570, then removed to London, and laſtly to York in 1576. Matthew Hutton, afterwards Archbiſhop, was at this time Dean of York. Hutton was a man of great learning, and prodigious preferment. He was a perſon of no very high extraction, and having been, by his abilities, in a great meaſure, the author of his own ſucceſs, he became vain, turbulent, and intriguing. Oſtentatious in diſplaying his wealth, talents, and authority, nothing pleaſed him but what favored his paſſions, or augmented his power. Sandys was, in every reſpect, his oppoſite: except, indeed, that he alſo had abilities; but they were rather of the ſolid and uſeful, than of the brilliant and ſhewy kind. Mild, humble, and ſincere, he deſpiſed external ſplendor, from a natural inclination to retirement; but the calls of a very large family attached him ſtill more to ſecluſion, upon principles of œconomy. Two ſuch men, nearly connected by office and ſituation, were not likely to live together long in harmony. The Dean accuſed the Archbiſhop of avarice and corruption, of being mean and intereſted in all his tranſactions; and of proſtituting the preferments of the church

to

to the aggrandiſement of his family. Sandys retorted the accuſation of ſelf-intereſt, but of a worſe kind; not from views of laudable œconomy; not to ſupply the wants of a craving family; but to gratify ambition, pamper pride, and promote the purpoſes of turbulence and malice. The Archbiſhop ſeems never to have thought of this world, but when an opportunity offered of making a proviſion for thoſe that were to follow him: the Dean never to have thought of this, but for himſelf; nor of another, till he approached its confines.

The following addreſs to Lord Burleigh, the Miniſter of the time, will afford a ſtriking proof of that great man's attachment to our worthy Prelate; and, at the ſame time, diſplay, in pretty lively colors, not only the occaſion of this quarrel, but the character of the Dean. It is to be found in Baker's MSS. in the public library at Cambridge, vol. 34.

May 22, 1586.

MY HONORABLE GOOD LORD,

"The Dean ſpitteth out his venom ſtill, and hath uſed means to infect the very court. There is no end of his malice. He hath, by his patron, made her Majeſty to be informed, that before the Lords were appointed to hear our cauſe, there was no more matter but my yea and his nay, neither had he ſaid any thing in the conſiſtory, which was not convenient and allowable, neither could any thing be proved againſt him. How true this is, your Lordſhip, and others appointed for that cauſe, can well tell, to whoſe report in that behalf I refer me.

Further, her Majeſty is informed, that I have given divers leaſes to my children in reverſion, and no fine reſerved thereof unto the uſe of the church. This is impudent, for I hold no land of the church, neither ever had the church any thing of the Biſhoprick of York, for the uſe thereof. In truth, they have the church

church lands, and ſhould keep a ſtock in their common cheſt for the defence thereof. But the overplus of the revenue they put not in their treaſury cheſt for the church, but like good fellows divide it among themſelves. And that is the cauſe of the proteſtation, that I may not ſee into the reckoning in my viſitations. There was not many years ſince two hundred pounds in the cheſt for the uſe of the church: but my Lord Preſident's men broke in and robbed St. Peter of every penny, and yet they eſcaped puniſhment, although it was burglary. But to avoid the like, they put it in their private purſes, and buy land with it for themſelves, which can hardly be robbed from them.

I grant that I gave to my ſix ſons (as I lawfully might) every one two leaſes in reverſion. For the confirmation whereof the Dean and Chapter had of me, for every leaſe, four pounds; in the whole forty-eight pounds. I am bound in conſcience to take care of my family; I have no land to leave them, as the Dean hath a great deal, and as fit for me to beſtow theſe on my children, who I truſt ſhall not be found unworthy of ſuch help, as upon my ſervants or ſtrangers.

The Biſhoprick looſeth nothing by it, neither is it a whit in worſe caſe. This complaint ſmelleth of mere malice towards me and mine. The Dean will not remember how that my predeceſſor, within two months that he was tranſlated to Canterbury, gave unto his kindſmen and ſervants, and for round ſums of money to himſelf, ſix ſcore leaſes and eſtates, and even then when they were thought not to be good in law; and the Dean and Chapter confirmed four ſcore of them, and that without ſtop or miſlike; and, I ſuppoſe, gratis. He might do any thing; and you ſee my caſe, I may do nothing; but it ſhall be complained of even unto her Majeſty.

A third thing I was charged with, that I would need give the patent of the Chancellorſhip to a boy of nine years of age. Oh os impudens! My Lord, I gave it a ſon at Oxford, a Maſter of Arts, three or four years ſtanding, and the Dean himſelf will confeſs he is well learned, and hath been a ſtudent in the law, as I take it, now two years, and will in one year following be fit to proceed Doctor. I muſt confeſs that having nothing elſe to leave him, I was content to beſtow this upon him, and drawn thereunto by my learned and wiſe friends. It was he who made report unto your Lordſhip of Sir Robert Stapleton's frivolous ſubmiſſion. Your Lordſhip then liked well of him, and ſince he hath profited in learning with the beſt. He is almoſt twenty-five years of age, and a great deal older in diſcretion, ſobriety, and learning. Yet I was content that a Doctor of Laws ſhould execute the office two years next to come, even ſuch a man as the Dean liketh right well of.

My laſt Secretary, Simon Hill, had an office of the Regiſterſhip of the Official, and my eldeſt ſon was joined with him in it, who hath ſupervived him. He would ſurrender his intereſt to two of his brethren, which hath nothing to live on, the one being, at Cambridge, of nineteen years of age, a good ſtudent; the other a ſcholar in the grammar ſchool at York, of thirteen years of age, both in law capable of ſuch a petty office. And no other cauſe why the Dean denieth to confirm them, but that they are my children. Seeing he denieth to confirm them, neither do I urge him unto it. What cauſe hath he to complain of me?

The Lord Preſident told the Queen, that he, the Dean, would juſtify himſelf; and ſo doubtleſs he will, if he may be heard and believed. He is a man that hath no great regard what he ſaith, nor what he ſweareth. For nothing is ſo manifeſtly true, which he will not deny. With theſe moſt untrue tales, ſome had ſo wrought with her Majeſty, that hardly I could have acceſs. The

way

way by many years was ſtopt, belike by ſome Lady. All this cunning dealing her Majeſty accepted well from me, gave me good leave to anſwer theſe reports, ſtill remaining moſt gracious towards me; ſaying, that if ſhe heard any thing of me, ſhe would make my beſt friend the Lord Treaſurer acquainted with it; and ſo with good favor gave me leave to return to my charge, and prayed God to ſend me a good journey. He that durſt do this when I was preſent, what dare he not do when I am abſent? Now my chief refuge muſt be unto your Lordſhip. As you have ever ſtood with me in my juſt cauſes, ſo do I know that you will not leave me in this. I ſhall humbly and moſt heartily pray you to declare unto her Majeſty how the matter fell out, and in what ſort I proved the ſpeech uttered by the Dean in the conſiſtory: as alſo let her Majeſty underſtand how untrue thoſe his accuſations be. His ſpeech teſtified I ſend unto you by Dr. Aubrey. I truſt your Lordſhip will not ſend him home to triumph over me; for you know what wrong he hath done me. Ever an enemy ſince the firſt time I knew him. Mary, ſett on, and well holden up and made the very inſtrument, by croſſing all my proceedings, to deface me. Other things that I charged him withall may be eaſily proved.

Thus am I bold to trouble your Lordſhip with a long letter, referring me and my cauſes to your honorable favor and conſtant friendſhip. Even ſo I commend your good Lordſhip to the good direction of God's holy ſpirit.

Huntingdon, this Whitſunday in the morning,

Your Lordſhip's moſt bound,

E. EBOR."

Elizabeth had her perſonal, and her political favorites. Burleigh was of the latter deſcription; and, therefore, never had more weight with the capricious Queen, than his abilities, as a ſtateſman, exacted. In oppoſition to a favorite of the other deſcription, Burleigh's influence was ſmall. The Dean was protected by thoſe that were more powerful: Burleigh prevented him from triumphing; but he came off with ſafety, if not with credit. Sandys was not of a temper to ſtruggle with ſo proud a Prieſt; ſo, to avoid contention, he retired to his palace of SOUTHWELL; where he reſided the remainder of his time; happy in the affections of his wife, the obedience of his children, and the reſpect of the neighborhood. What Fuller ſays of this Prelate ſhall conclude the account of him, "He was," writes he, "an excellent and painful preacher, of a pious and godly life, "which increaſed in his old age; ſo that, by a great and good "ſtride, while he had one foot in the grave, he had the other "in heaven. It is hard to ſay whether he was more eminent in "his own virtues, or more happy in his flouriſhing poſterity." He died July 10, 1588, and was buried in the Church of SOUTHWELL. A deſcription of his monument is inſerted in a ſubſequent page.

His will was made about twelve months before he died. The preamble to it is ſomewhat remarkable, and, conſidering the ſtate of the eſtabliſhed religion at the time, too curious to be omitted here. It is to be met with in the Har. Col. Brit. Muſ. and is as follows.

The Preamble of the Laſt Will and Teſtament of EDWIN SANDYS, late Archbiſhop of York, who died at SOUTHWELL, 10 July, 1588.

In Dei nomine, Amen. I Edwin Sands, Miniſter of God's holy word and ſacraments, Archbiſhop of York, though moſt unworthy, often minding the frailty and uncertainty of man's life in general, and withal feeling mine own manifold infirmities in particular, both of my years and for my ſinnes: and alſo remembring, that when the Lord God ſhall ſay, Redde rationem villicationis

tionis tuæ, I, amongſt others, ſhall appear before the tribunall ſeat of Chriſt, to receive in this body, according to that I have done, be it good or evill. I reckon it in myſelf a Chriſtian duty with Ezechias, Diſponere Domui meæ, and conſidering, that as I brought nothing into this world, and (for naked I came out of my mother's wombe) ſo can I carry nothing thereout, but naked I muſt return again, even earth to duſt, and carcaſs to wormes, the way of all fleſh. While the Lord God hath lent me the leiſure, being preſently in health of body, and perfect of memory, I humbly thank him both, even thus I diſcharge myſelf of theſe talents, which the Lord hath committed unto my charge, and make my Laſt Will and Teſtament in ſuch ſort as followeth:

Firſt, and above all, my ſoule and ſpirit I commend with David and Stephen into the mercifull hands of my gracious God and loving Father, aſſuredly believing by faith, and certainly truſting by hope, that he in the fullneſs of his good time, beſt known unto him, and leaſt unto me, will receive the ſame unto himſelf, not in reſpect of any my deſerts (for my righteouſneſs is but a very dunghill and defiled cloth) but of his love, free mercies, and for the alone merits of his only Sonn, mine only Saviour Jeſus Chriſt, who, being without any ſin, was made a curſe and ſacrifice for all my ſynns, that I might be made the righteouſneſs of God in him, who in his own body bare all my tranſgreſſions upon the tree, that by ſmart of his ſtripes and blood of his wounds, I might be healed, who hath cancelled upon the croſs the whole hand-writing that was againſt me; that I might not only be intertained as a ſervant, or reconciled as a friend, but adopted as a ſonn, and accepted as an heir with God the Father, and heir together with Jeſus Chriſt, who is alſo made unto me wiſedome, righteouſneſs, ſatisfaction and redemption. And as in this faith and full aſſurance of my perfect redemption, by the death and only deſerts of Jeſus Chriſt, the true Lamb of God, and very Lyon of the Tribe of Juda, I have and do live, ſo in the ſame firm and ſteadfaſt faith and hope I end my ſynfull lyfe, and gladly yeild up withall my ſoule immortal and mortal body.

Secondly, although this body of mine is but a clod of clay and priſon of my ſoule, my will is, it ſhall be buried neither in ſuperſtitious nor ſuperfluous manner; yet, for that it hath been and is my truſt, not only a veſſell of the goſpell, but likewiſe a temple of the Holy Ghoſt, I require that the ſame be ſo decently and conveniently brought to ground, as appertaineth to a Chriſtian, a ſervant of Almighty God, and a man of my calling, puting no doubt, but that I ſhall ſee my Redeemer with mine own eye, and be covered with mine own ſkinne, and that the Lord Jeſus ſhall make this my vile body, like unto his glorious body, whereby he is able to ſubdue all things to himſelf. Repoſita eſt hæc mihi ſpes in ſinu meo.

Thirdly, becauſe I have lived an old man in the Miniſtry of Chriſt, a faithfull diſpoſer of the myſteries of God, and to my power an earneſt labourer in the vineyard of the Lord, I teſtify before God and his angels, and men of this world, I reſt reſolute, and yeild up my ſpirit in that doctrine which I have privately ſtudyed and pub-

publicly preached, and which is this day maintained in the church of England; both taking the ſame to be the whole counſell of God, the word and bread of eternal life, the fountain of living water, the power of God unto ſalvation, to all them that do believe, and beſeeching the Lord to turn us unto him that we may be turned, leaſt if we repent not, the candleſtick be moved out of its place and the goſpell of the kingdome, for our unthankfullneſs taken from us, and given to a nation, that ſhall bring forth the fruits thereof. And further, proteſting in an upright conſcience of myne owne, and in the knowlege of his Maj. before whom I ſtand, that in the preaching of the truth of Chriſt, I have not laboured to pleaſe man, but ſtudied to pleaſe my Maſter who ſent me; not to flatter either prince or people, but by the law to tell all ſort their ſinnes, and by the ſpirit to rebuke the world of ſynne, of righteouſneſs and of judgment, by the goſpel to teſtify of that faith, which is in Jeſus Chriſt, and him crucified.

Fourthly, concerning rites and ceremonies, by political conſtitutions authorized, amongſt us, as I am and have been perſuaded, that ſuch as are now ſett down by publick authority in that church of England, are no way either ungodly or anlawfull, but may with good conſcience, for order and obedience ſake, be uſed of a good Chriſtian; for the private baptiſm to be miniſtred by women, I take neither to be preſcribed nor permitted, ſo have I ever been, and preſently am perſuaded, that ſome of them be not ſo expedient for this church now, but that in the church reformed, and in all this time of the goſpell, wherein the ſeed of the ſcripture hath ſo long been ſown, they may better be diſuſed by little and little, then more and more urged. Howbeit, as I do eaſily acknowledge our eccleſiaſtical policy, in ſome points may be bettered, ſo do I utterly miſlike, even in my conſcience, all ſuch rude and indigeſted platforms as have been more lately and boldly, than either learnedly or wiſely preferred, tending not to the reformation, but to the deſtruction of this church of England. The particularities of both ſorts referred to the diſcretion of the godly wiſe. Of the latter I only ſay, thus, that the ſtate of a ſmall private church, and the forme of a larger Chriſtian kingdome, neither would long like, nor can at all broke one and the ſame eccleſiaſticall government.

This much I thought good to teſtify, concerning theſe eccleſiaſticall matters, to clear me from all ſuſpicion of double and indirect dealing in the houſe of God, wherein, as touching mine office, I have not haulted but walked ſincerely according to that ſkill and ability which I received at God's mercifull hands.

Lord, as a great ſynner, by reaſon of my fraile fleſh and manifold infirmities, I flye unto thee for mercy. Lord forgive me my ſynnes, for I acknowledge my ſinnes. Lord perform the promiſs, and do away all mine iniquities. Haſte the cominge of thy Chriſt, and deliver me from this body of ſynnne: Dein cito Domine Jeſu. Cloath me with immortality, and give me that promiſſed crown of glory. So be it.

And

And as concerning theſe worldly things, which God of his bountifull goodneſs hath given for our uſe, thus, as a ſteward of the ſame, for the diſcharge of my duty in that behalf, I diſpoſe of them, &c.

At the latter end of this pontificate, a petition was preſented by the Chapter of SOUTHWELL, to the Archbiſhop, praying, that he would grant permiſſion to the inhabitants of Halam, which was but a Chapelry, to bury their dead within the chapelyard of the ſaid town. With the requeſt the Archbiſhop complied, and his licence is inſerted in the White Book.

JOHN PIERS. Sixty-fourth Archbiſhop.

John Piers was a man of low extraction, a native of South Henxey, near Abingdon, in Bucks. He had his academical education in Magdalen College, Oxford; commenced Doctor of Divinity, and was Dean of Chriſt Church in that univerſity. He was then made Biſhop of Rocheſter, and the Queen's Almoner: ſoon after, he was removed to Saliſbury; where having ſat eleven years, he was tranſlated to York; and on the 27th of February 1588, was inſtalled, by proxy, in that Cathedral. He is ſaid to have been a proficient in all the learning of his time, and to have been generally beloved for his humanity, affability, and generoſity. This primitive Biſhop lived in a ſtate of celibacy all his days, and died at Biſhopthorp, Sept. 28, 1594. In Peck's Deſid. Curio. is a letter from Lord Burleigh to his ſon, Sir Robert Cecil, which bears ample teſtimony to the virtues of this Prelate.

MATTHEW HUTTON. Sixty-fifth Archbiſhop.

In March 1595, following, Matthew Hutton, Biſhop of Durham, was tranſlated to this See, and on the laſt day of that month was enthroned, by proxy, in the Cathedral. The dark ſide of this Prelate's character has been given in the life of his

his predeceſſor, Sandys; the only merit I find recorded of him is, that he was eſteemed the moſt agreeable preacher of the age he lived in. He ſat here eleven years, and died at Biſhopthorp, Jan. 15, 1605; leaving a fine eſtate to Sir Timothy Hutton, his eldeſt ſon.

TOBIAS MATTHEW. Sixty-ſixth Archbiſhop.

A NATIVE of Briſtol, educated at Oxford; in which univerſity he became Maſter of St. John's College. He roſe by many ſteps of preferment, till he became Biſhop of Durham, from which See he was tranſlated to York, and enthroned, by proxy, Sept. 11, 1606. He is every where commended for the livelineſs of his converſation, and the elegance of his manners. He was a popular preacher, and eſteemed a man of learning. The worſt thing I find of him is, that, to pleaſe the Duke of Buckingham, he alienated, from the See, York Place in the Strand, which had been procured from Queen Mary by his predeceſſor, Archbiſhop Heath. The beſt thing recorded of him is his having founded, in his native place, a good library for the benefit of the church. He died March 29, 1628.

GEORGE MONTEIGN. Sixty-ſeventh Archbiſhop.

GEORGE MONTEIGN, Biſhop of Durham, was tranſlated hither, like his two immediate predeceſſors. He was elected to this See, June 6, and enthroned in the ſame, Oct. 24, 1628. "Scarce "warm in his church, ere cold in his coffin," ſays Fuller; dying Nov. 6, the ſame year. He was buried at Caywood, the place of his nativity. It is ſomewhat extraordinary, that he ſhould go a poor boy from that town, being only a farmer's ſon, and return to it Archbiſhop of York.

SAMUEL

SAMUEL HARSNET. Sixty-eighth Archbiſhop.

SAMUEL HARSNET, Biſhop of Norwich, was elected to this See, and was inſtalled, by proxy, April 23, 1629. He was born at Colcheſter, and educated at King's College, Cambridge; from which ſociety, however, he removed to Pembroke Hall, where he became Fellow; and, at length, Maſter. He was, afterwards, conſecrated Biſhop of Chicheſter, but ſtill continued to hold his Maſterſhip of Pembroke, till, as we are informed by Le Neve, and Willis, he was ejected from it "for ſeveral ſcandalous practices, exhibited againſt him in fifty-ſeven articles;" all which, add they, "were ſo flagrant, that he was glad to quit his "Maſterſhip to prevent a further enquiry." Bancroft, Biſhop of London, afterwards Archbiſhop of Canterbury, to whom he became Chaplain about 1597, as we are told in Strype's Annals, "was Harſnet's firſt, and great patron." By his means it was, that this Prelate paſſed through a greater ſucceſſion of preferments, than almoſt any man ever did, in an equal ſpace of time. His two firſt Biſhopricks of Chicheſter and Norwich, were procured for him by the recommendation of Bancroft, as a reward for his zealous defence of epiſcopacy and the church of England, in his ſermons and writings, which had made him very obnoxious to the Preſbyterians of that day. In 1624, he was accuſed by the Commons, at a conference with the Lords, of great miſdemeanors in his dioceſe of Norwich, Sir E. Coke being his principal accuſer: theſe charges, however, he anſwered, ſo much to the ſatisfaction of the governing powers, that the Earl of Arundel's application for his appointment to the See of York, in 1629, was immediately gratified. He was, ſoon after, made a Privy Counſellor. February 13, anno 1630, Harſnet made his will, whereby he commended his ſoul to God, "hoping to be ſaved through the merits of Jeſus Chriſt his Redeemer; profeſſing to die in the ancient faith of the true Catholic and Apoſtolic Church, called the Primitive Church; in that faith that was profeſſed by the holy

fathers next after the bleſſed apoſtles; renouncing, from his heart, as well all modern Popiſh ſuperſtitions, as all novelties of Geneva." He appointed his body to be buried in the pariſh church of Chigwell, at the feet of Thomaſine, his beloved wife. And further willed, that this inſcription ſhould be ingraven on braſs, and placed on his tomb.

Hic jacet SAMUEL HARSNET quondam Vicarius hujus Eccleſiæ, primò indignus Epiſcopus CICESTRIENSIS, dein indignior NORWICENSIS, demum indigniſſimus Archiepiſcopus EBORACENSIS.

Which was performed accordingly with theſe additional words,

Qui obiit 25 die Maii, A. D. 1631, quod ipſiſſimum epitaphium ex abundanti humilitate ſibi poni curavit teſtamento reverendiſſimus Præſul.

He was on his way from Bath to his Palace at SOUTHWELL, the favorite place of his reſidence, when he was taken ill at Morton in Glouceſterſhire, and died. He left, among other legacies, fifty pounds to the Chapter of SOUTHWELL, for the purpoſe of furniſhing the Communion Table with plate.

RICHARD NEILE. Sixty-ninth Archbiſhop.

HARSNET dying in 1631, a time when party diſputes ran extremely high, it required ſome interval to conſider of a ſucceſſor, upon whoſe principles the Court could depend. Richard Neile, Biſhop of Wincheſter, was, at length, pitched upon, in 1632, to fill the vacant See; and was enthroned, by proxy, the 16th of April in the ſame year. In times of ſuch animoſity as theſe were, it is very difficult to aſcertain the true character of any man, who was conſpicuous for his attachment to a party. Neile is much extolled by the Royaliſts, and as much execrated by the Preſbyterians. His

His private conduct, however, has paſſed without cenſure; therefore that, it is reaſonable to ſuppoſe, was amiable. His public, probably, was tinctured with the temper of the times. All men were then warmly agitated by the influence of ancient prejudices, and hereditary errors; deaf to the voice of reaſon and plain ſenſe, and equally ignorant of the refinements of policy. He died much reſpected by the clergy of his dioceſe, beloved by his private friends, and regretted by the King, in 1640, and was buried at York.

JOHN WILLIAMS. Seventieth Archbiſhop.

THE Continuator of Godwin ſays, that, in 1641, "John Williams was raiſed to the Archbiſhopric of York, not as a man "that was agreeable to the King, but becauſe he was in great "eſteem with the puritanical party, and his promotion was there-"fore conſidered as a healing meaſure." He was a man, writes Echard, "of a very ſublime and towering genius, of a ready wit, "and a general knowlege of things and men. He was alſo ge-"nerous, munificent, and indefatigable in buſineſs." In the beginning of the troubles, Williams ſided with the King; but, after a time, without any probable cauſe to be aſſigned for the change, went over to the Parliament; and, with all the zeal of a new convert, putting on regimentals, commanded at the ſiege of Aberconway Caſtle. On the deprivation of the Biſhops, he had retired to Wales, where he lived to the year 1650, on a little patrimonial eſtate; neglected by the Parliamentarians he had obliged, and deſpiſed by the Royaliſts he had deſerted. He was buried in the church of Llandegay near Bangor. The inſcription on his monument, which is in a very flattering ſtile, is given by Mr. Willis; but this Prelate not being one of thoſe, in whoſe memory the ſubject of this volume is much intereſted, it would be foreign to the purpoſe to inſert it here.

ACCEPTED FREWEN. Seventy-firſt Archbiſhop.

FROM the death of Williams, the See of York remained without an Archbiſhop till the reſtoration. In 1660, Accepted Frewen, Biſhop of Litchfield, was tranſlated thither, and inſtalled in perſon, Oct. 11. This Prelate, the eldeſt of a numerous progeny, was the ſon of a Puritanical Miniſter in Suſſex. He is reported, very early in life, to have been ſtrongly tinctured with the fanatical notions of his family; but his extraordinary parts, and an early introduction at court, by Laud, ſoon overcame the prejudices of his education. He laid out conſiderable ſums on the palace at Biſhopthorpe, where he died March 28, 1664.

RICHARD STERNE. Seventy-ſecond Archbiſhop.

THIS Prelate was a native of Mansfield in Nottinghamſhire, and of a reſpectable family. He was educated at Cambridge, where he became Maſter of Jeſus College. He was in this ſituation when the civil wars broke out; and, taking a very warm part on the ſide of Monarchy, was particularly inſtrumental in ſending the Univerſity plate to King Charles. For this he was afterwards impriſoned, with ſome other dignified characters of that Univerſity, in the Tower. Sterne was Chaplain to Archbiſhop Laud, and ſtood on the ſcaffold with him, at the time of his execution. He lived in great obſcurity during the civil wars, teaching a ſchool, as it is ſaid, for his ſupport. Theſe hardſhips, in the Royal cauſe, recommended him to the notice of the Court on the reſtoration; wherefore he was immediately advanced to the See of Carliſle, and, in 1664, to that of York. He was allowed, on all hands, to be a man of learning, and reſpectable character. He was, perhaps, ſomewhat too fierce in his defence of Charles the Firſt; but he lived in an age, when the circumſtances of the times precluded the poſſibility of moderation. He founded four exhibitions in Jeſus Col-

College, of which he had been Maſter; and two in Corpus Chriſti College, in which he had received his education. He alſo made ſome additions to the Palace of Biſhopthorpe. He died June 18, 1683, and was buried at York.

JOHN DOLBEN. Seventy-third Archbiſhop.

A NATIVE of Northamptonſhire, of an ancient family, ſucceeded to the See of York in 1683. He was a ſtudent at Oxford, at the commencement of the civil war, between the King and his Parliament. He joined the Royal army, and ſerved as Enſign in the battle of Marſton Moor. In this engagement, as alſo in a ſubſequent one, he was wounded; one time having his ſhoulder, the other his thigh bone, broken. On the decline of the King's affairs, he retired again to his College, where he remained till he was ejected by the Viſitors, appointed under the authority of Parliament. He then married, and lived privately, in Oxford, till the reſtoration; when he was immediately noticed by the Miniſters of the new Monarch, and ſucceſſively preferred to be Canon of Chriſt Church, Archdeacon of London, Dean of Weſtminſter, Biſhop of Rocheſter, and laſtly, Archbiſhop of York. He paſſed through all this ſucceſſion of preferments, ſays the Continuator of Godwin, "magnâ cum laude." He died of the ſmall-pox, April 11, 1686, and was buried at York.

THOMAS LAMPLUGH. Seventy-fourth Archbiſhop.

ON the death of Dolben, King James wiſhed to fill the See with a Catholic; but matters not being quite ripe for ſuch a ſtep, he kept it vacant till the critical year 1688. Thomas Lamplugh was Biſhop of Exeter at this time, and was almoſt the only man of conſequence or intereſt, in that city or county, who adhered ſteadily

ſteadily to King James. When the tide ran ſo ſtrongly there in favor of William, that our Prelate perceived it was folly to ſtem its torrent any longer, he haſtened to London and preſented himſelf to the deſerted Monarch, at a time when he had ſcarce a friend about him, whoſe opinion he could aſk, or on whoſe ſincerity he could rely. We, who enjoy the bleſſings of the revolution, may, perhaps, condemn the errors of the Biſhop's judgment, but every man muſt admire the ſincerity of his attachment. When neutrality promiſes ſecurity, and oppoſition honor, he who rejects the ſolicitations of both, to ſupport an unpopular eſtabliſhment, juſtly earns the title of *good*, however he may forfeit that of *wiſe*. The forlorn Monarch was willing to ſhew himſelf not void of gratitude; and, at a time when he might reaſonably have been excuſed, if he had thought of nothing but his own ſafety, he provided for the honeſt Prelate's dignity, by promoting him to this See. He was enthroned, by proxy, Dec. 19, 1688. Being in his ſeventy-fourth year, when he was tranſlated, it was not probable he ſhould remain on the See very long. He died May 5, 1691, and was buried at York; to the cathedral of which he was a conſiderable benefactor by his will, as he had been in his life.

JOHN SHARPE. Seventy-fifth Archbiſhop.

This Prelate was born in 1644, at Bradford in Yorkſhire, where his father was an opulent merchant, deſcended from an ancient family in that county. He was educated at Corpus Chriſti College, Cambridge, where he took his Doctor's degree in 1679, became Archdeacon of Berkſhire in 1672, Dean of Norwich in 1681, of Canterbury in 1689, and Archbiſhop of York in 1691. It was ſomewhat ſingular, that of thoſe Sovereigns, under whoſe particular patronage he lived, he contrived to offend two of them ſo much, as to have the ſevereſt public cenſures paſſed upon him;

him; but was, afterwards, by both of them, as eminently careſſed, as he had been notoriouſly rebuked; and that too, without making any conceſſion unbecoming his high rank, or great character. The firſt inſtance of this kind was in the reign of James the Second, to whom he was Chaplain. At the very time that Monarch was endeavoring to introduce Popery, Doctor Sharp, at Saint Giles's Church, of which he was miniſter, ſeveral Sundays together, preached againſt the ſuperſtitions of the Romiſh Faith. This was repreſented to the King; who, thereupon, directed the Biſhop of London to ſuſpend him from preaching any where in that dioceſe. After many fruitleſs applications to be reſtored, but without ever renouncing his opinions, he received, at length, a letter from the Earl of Sunderland, full of kind expreſſions, and a permiſſion to return to his function: this happened in Jan. 1686-7. In 1688-9, he was appointed to preach, Jan. 27, before the Prince of Orange, and, Jan. 30, before the Convention. On both theſe occaſions he prayed for King James; a circumſtance that occaſioned much ſurpriſe, and gave great offence to William, till explained by our amiable divine himſelf, in ſuch a manner, through the medium of his intimate friend, Archbiſhop Tillotſon, as not only to do away any ill impreſſion, but to ſecure the friendſhip and confidence of that Monarch; who, in 1691, nominated him to the Archbiſhopric of York. He has been juſtly conſidered as one of the beſt men, one of the ableſt divines, and one of the moſt reſpectable Prelates, of that, or any other age. He was highly in favor at the court of Queen Anne, for his ſteady attachment to the Church of England, as eſtabliſhed at the reformation; and to the Government of England, as eſtabliſhed at the revolution. A circumſtance, which ſhould not be omitted, becauſe it affords the ſtrongeſt teſtimony of our Prelate's moderation and amiable temper, is that, among the moſt intimate of his acquaintance, were ſome of thoſe who adhered ſteadily to the politics and religion of the excluded Monarch, and others who were eſteemed the greateſt zealots among the Diſſenters. He found his collegiate

church

church of SOUTHWELL in a ſtate of the greateſt anarchy and confuſion, the government of the body neglected, the church deſerted, and the members of the college in diſtraction and animoſity. By his wiſdom and moderation, he formed ſuch a body of laws for the regulation of the church, as reſtored it to its former order, decency, and hoſpitality. The epitaph on the monument of this Archbiſhop, written by Biſhop Smallridge, both for the elegance of its language, and that it conveys, in a ſmall compaſs, the hiſtory of this very eminent man's life, is entitled to inſertion.

M. S.
Reverendiſſimi in Chriſto Patris
Johannis Sharp,
Archiepiſcopi Eboracencis:
Qui
Honeſtis parentibus in hoc comitatu prognatus,
Cantabrigiæ optimarum artium ſtudiis innutritus,
Tum ſoli unde ortus,
Tum loci, ubi inſtitutus eſt, famam
Sui nomine celebritate adauxit,
Ab Academiâ in domum illuſtriſſimi Dom. Hencagii Finch,
Tunc temporis Attornati Generalis,
Summi poſtea Angliæ Cancellarii,
Virtutum omnium altricem fautricemq; evocatus,
Et Sacellani miniſterium deligetèr abſolvit
Et Sacerdotis dignitatem unà ſuſtinuit.
Talis tantique viri patrocinio adjutus,
Et naturâ paritèr ac doctrinæ dotibus plurimum commendatus;
Peracto ritè munerum eccleſiaſticorum curſu,
Cum Parochi, Archidiaconi, Decani officia
Summâ cum laude præſtitiſſet,
Ob eximia erga eccleſiam Anglicanam merita
Quam iniquiſſimis temporibus, magno ſuo periculo

Contra

Contra apertam Pontificiorum rabiem
Argumentis invictiſſimis
Aſſeruerat, propugnaverat, ſtabiliverat;
Apoſtolicæ ſimul veritatis Præco, ac fortitudinis æmulus,
Faventibus Gulielmo & Maria regibus,
Plaudentibus bonis omnibus,
Ad Archiepiſcopalis dignitatis faſtigium tandem evectus eſt.
Nec hujuſce tantùm provinciæ negotia
Satis ardua felicitèr expediit,
Sed & Annæ, Principum optimæ, tum a conſiliis tum ab ele-
emoſynis, fuit.
Quas utcunque amplas, utcunque diſluentes,
Ne quem fortè inopum a ſe triſtem dimitteret
De ſuis ſæpenumerò facultatibus ſupplevit.
Erat in Sermone
Apertus, comis, affabilis;
In concionibus
Profluens, ardens, nervoſus;
In explicandis theologiæ nodis
Dilucidus, argutus, promptus;
In eximendis Dubitantium ſcrupulis
Utcunque naturæ bonitate ad leniores partes aliquanto propenſior,
Æqui tamen rectique cuſtos ſemper fidiſſimus.
Primævâ morum ſimplicitate,
Inculpabili vitæ tenore,
Propensâ in calamitoſos benignitate,
Diffusâ in univerſos benevolentiâ,
Studio in amicos perpetuo ac ſingulari
Inter deterioris ſæculi tenebras emicuit,
Purioris ævi lumina æquavit.
Tam acri rerum cæleſtium deſiderio flagrabat,
Ut his ſolis inhians, harum unicè avarus,
Terrenas omnes neglexerit, ſpreverit, conculcarit.
Eo erat erga Deum pietatis ardore,

Ut illum totus adamaverit, ſpiraverit,
Illum ubique præſentem,
Illum ſemper intuentem,
Animo ſuo ac ipſis fere oculis obſervaverit.
Publicas haſce virtutes domeſticis uberrimè cumulavit,
Maritus & Pater amantiſſimus,
Et a conjuge, liberiſque impenſe dilectus, Qui,
Ne deeſſet etiam mortuo pietatis ſuæ teſtimonium,
Hoc marmor ei mærentes poſuerunt.

To what is recorded of the Archbiſhop, in this epitaph, I will only add what is ſaid of him by Biſhop Burnet, in his hiſtory of theſe times. "By the appointment of Sharp to the Archbiſhoprick of York," ſays he, "the two metropolitical Sees were filled by the two beſt preachers of our time." It is almoſt unneceſſary to obſerve, that Tillotſon filled that of Canterbury. Our Prelate died at Bath, Feb. 2, 1713, and was buried on the anniverſary of his birth-day, viz. Feb. 16, in his cathedral at York.

SIR WILLIAM DAWES. Seventy-ſixth Archbiſhop.

So immediately after the death of Archbiſhop Sharp, was Sir William Dawes, Biſhop of Cheſter, tranſlated to the See of York, that the appiontment was generally believed to have been made at the requeſt, and by the recommendation, of his predeceſſor. He was enthroned, by proxy, March 24, 1713. This Prelate was deſcended from an ancient and honorable family in the county of Eſſex. Sir Abraham Dawes, who was eſteemed the richeſt Commoner of his time, was the great grandfather of our Archbiſhop; but few of his riches, however, deſcended to his poſterity; for this family following the intereſts of the King, in Charles's ſtruggles with his parliament, loſt the principal part of their property. When Charles the Second came to the throne, he recompenſed many, for the loſs of their eſtates, by the addition of honors. Sir John Dawes, Knight, father of the Archbiſhop, was created a Ba-

a Baronet in 1663: he had four ſons by his wife, Anne, daughter of Sir Thomas Bendiſh, Baronet: one of theſe died an infant, and the other two very young, and nearly at the ſame time. The title and eſtate devolved, on the death of Sir John, upon our Prelate. He was educated at Merchant Taylors School, and went afterwards to Oxford, where he ſignaliſed himſelf, as a young man of promiſing talents. On the death of his father, he retired into Eſſex, and quitted all connexion with the univerſity of Oxford; but finding, that the management of his eſtate, and the diverſions of the country, did not furniſh ſufficient amuſement for his active mind, he admitted himſelf of Catherine Hall in the univerſity of Cambridge; where it was not long, before he was choſen Maſter. This Prelate was not ſuppoſed to be equal to his predeceſſor in depth of learning; but, in all other reſpects, to be not at all his inferior; eſpecially in that benevolence of heart, and affability of manners, which are the peculiar characteriſtic of true Chriſtianity: even in point of letters, he was thought to follow him *non longo poſt intervallo*. While very young, he was the author of a poetical work, intitled, *The Anatomy of Atheiſm*, which was not without conſiderable merit. The only blot, I find, in the character of this Prelate, is related by Biſhop Burnet, in the Hiſtory of his own Times. He there accuſes Sir William of being an enemy to the revolution, and the happy eſtabliſhment, thereby procured, in church and ſtate. True indeed it is, that, in 1707, Dawes was one of the three Biſhops who were promoted at the immediate inſtigation of Harley, in oppoſition to the recommendations of the Duke of Marlborough, and the other friends of the Hanover ſucceſſion. He died, much reſpected and lamented by all the clergy of his dioceſe, April 30, 1724, and was buried in the chapel belonging to his college at Cambridge; to which he had been a very liberal benefactor. Several ſermons of this Prelate's have been collected and printed ſince his death, with a Preface, in which is inſerted a hiſtory of his life.

LANCELOT BLACKBURNE. Seventy-ſeventh Archbiſhop.

LANCELOT BLACKBURNE, Biſhop of Exeter, was tranſlated to York, ſix months after the death of Sir William Dawes, viz. 28 Nov. 1724. By what intereſt he obtained a ſituation of ſo much dignity, it is not very eaſy now to determine. He died 1743, and was buried in St. Margaret's church, Weſtminſter.

THOMAS HERRING. Seventy-eighth Archbiſhop.

To Lancelot Blackburne ſucceeded a Prelate, every way worthy to fill the high office, to which he was called. He may be ſaid, without exaggeration, to have united in his perſon the moſt amiable qualities of the beſt of his predeceſſors; the magnificence and penetration, without the pride, of Wolſey; the mildneſs and moderation, without the timidity, of Sandys; the learning of Sharp, with the politeneſs and affability of Dawes. Our Prelate was a native of Norfolk, and educated at Cambridge. He was admitted of Jeſus College, in that univerſity, June 21, 1710, where he took his degree of Batchelor of Arts; but in 1714 removed to Bene't College, for the proſpect of a Fellowſhip, to which he was elected in 1716. He read the claſſical lectures in that ſociety for ſeven years, with much reputation to himſelf, and advantage to his Pupils. He entered into prieſt's orders 1719. After poſſeſſing four or five ſmall livings, in ſucceſſion, preſented to him, or procured for him, by his patron, Fleetwood, then Biſhop of Ely, whoſe Chaplain he became 1722, he was, in 1726, appointed preacher at Lincoln's Inn chapel. This promotion was the firſt foundation of all his future preferment; for here it was, that his manly elocution, and unaffected delivery, ſo won the admiration of Lord Chancellor Hardwicke, that his Lordſhip determined to place him in a ſituation, where his extraordinary talents might be more publicly, and therefore more beneficially, exerted. The firſt ſtep,

after

after this, was being appointed one of his Majeſty's Chaplains; an office which was, in thoſe days, very properly conſidered as an earneſt of future preferment. In 1737, he was made Biſhop of Bangor, and, in 1743, was tranſlated to the Archbiſhoprick of York. I ſhould not have been thus particular in marking all the ſteps of even this great man's promotion, but that, the nearer we approach to our own times, of the more conſequence every event becomes: circumſtances too trifling to be of real ſervice, begin then, at leaſt, to gratify curioſity. Our Prelate had not been long in his dioceſe, before he was called upon to take a very conſpicuous part in the tranſactions of a period, big with events the moſt important to the religion and liberties of England. It is not too much to ſay of him, that thoſe liberties, and that religion, perhaps owe their eſtabliſhment, at this day, to the wiſdom and exertion of this renowned Archbiſhop. To trace the rebellion to its ſource, which broke out in the year 1745, is not within my province; as little is it to my purpoſe to accompany the youth, who was the leader of it, through all his marches and counter-marches, from the time of his arrival on the coaſt of Lochabar, to his father being proclaimed King of Great Britain, in the capital of Scotland, on the 17th of Aug. 1745. It is ſufficient for our purpoſe to obſerve, that, as the Pretender marched through the Highlands, his army, like a torrent, ſeemed to roll from the mountains and gather as it went. The boldneſs of the enterpriſe aſtoniſhed the whole kingdom; it awakened the loyalty of many in England, the apprehenſions of all. The army, ſent to oppoſe the progreſs of the rebels, being beaten in the battle of Preſton Pans, threw the governing part of the nation into a panic; but it was that ſort of panic, which operated to convince them the more of their danger, and of the neceſſity there was for a vigorous oppoſition. In this criſis our Archbiſhop came forward, and declared to his clergy, that "he ſhould think it no derogation from the dig-" nity of his character, or the ſanctity of his function, in times, " when the religion and liberties of his country were at ſtake, to

" change

" change his paſtoral ſtaff for a muſquet, and his caſſock for a regi-
" mental coat." He reſided in his dioceſe, exhorting them by his ſermons, and animating them by his example, to reſiſt, by every means within their power, the threatened ſtorm. The zeal and intrepidity of the Archbiſhop called forth the exertions of the laity. The three Lords Lieutenants, of the county of York, held conſultations upon the mode of collecting the ſtrength of their reſpective diviſions, and oppoſing the progreſs of the enemy. They came to a determination, more flattering to the memory of our Prelate, than all the eulogy of the moſt labored panegyric. They requeſted him to take the management of this arduous buſineſs, and employ them, in ſuch manner, as he ſhould think moſt beneficial to the common cauſe. From this time, the Archbiſhop's palace became the center of conſultation and intelligence, in the northern part of the kingdom. One of the firſt meaſures, adopted here, was to call the county together, for the purpoſe of an aſſociation; two days previous to which meeting, the Archbiſhop took the opportunity of a public faſt, appointed by government, to addreſs the county in a much-admired ſermon, of which the following extracts are the moſt material part.

ECCLES. viii. 2.

I counſel thee to keep the King's commandments, and that in regard of the oath of God.

Perjury productive of rebellion is no common calamity, but ſuch an one as threatens the ruin of every thing which is dear and valuable to us: and our allegiance to God, our loyalty to the beſt of King's, our love to the happieſt country under Heaven, and our common charity to the ſouls of men, make it our neceſſary duty, that all of us contribute, in our proper ſphere and ſtation, to expel this fatal miſchief, and to remove this foul ſcandal from amongſt us.

The bad circumſtances which attend the commiſſion of this monſtrous ſin, in every degree of it, are that it taints and corrupts a man's honour and reputation, and is a moſt wicked affront and indignity offered to the Majeſty of Heaven: but when it appears in treachery and diſobedience to the civil government, it is then ſeen with

with new circumſtances of aggravation; for that moſt certainly proceeds from the moſt vile and deteſted principles, and tends to bring about the worſt and moſt unworthy purpoſes.

View it in its principles and motives, and you will find the foundations of it laid in the darkeſt and moſt black diſpoſitions; in men whoſe minds and conſciences are perpetually intoxicated by ambition, by pride, by covetouſneſs, by revengefulneſs, by faction; which laſt is nothing elſe but a wicked compound of pride and covetouſneſs, and ambition and revengefulneſs, united and made faſt together by hypocriſy; qualities all of them ungovernable, and which continually animate men, who are enſlaved by them, to break looſe from all the moſt ſacred ties of reaſon, of religion, and of their ſworn allegiance to God, and to their country. How naturally do we exclaim againſt the villainy of perjury in general, and how heartily join our voices in throwing all the reproach we can upon the perfidious and falſe-ſwearer. How do we hunt him out of the courts of juſtice, and almoſt baniſh him the common ſociety of men.

Behold the man we ſay, pointing him out to diſgrace and puniſhment, who, by the help of his abominable perjury, can oppreſs the righteous, in ſpite of the juſtice of his cauſe, the integrity of the judge, and almoſt the providence of God.

Behold the man, who confounds right and wrong, truth and falſhood, juſtice and injuſtice; who can make oppreſſors inſolent, and innocence miſtruſtful; who can render the deciſions of juries as precarious as thoſe of the ſword, who can deſpoil virtue of its beſt ſecurity, and can arm and protect the malicious and the murderer.

Behold the man, who can hear and ſee unmoved, and even with an air of pleaſantry and complacence in his ſucceſs, the lamentations of the oppreſſed, the cries of injured orphans, the tears and ſighs of poor and diſtreſſed widows, the ruin of whole families, and the ſhedding of innocent blood. Is our indignation juſt againſt ſuch villanies, and ſhall we ſit indifferent when thoſe of much greater magnitude are tranſacting? theſe effects of private perjury are deteſtable enough, but what are they compared to the miſerable conſequences of perjury ending in rebellion?

To give you a full and compleat notion of the miſchiefs of public perjury and rebellion, I muſt paſs before your eyes a melancholy ſcene, of a fruitful and happy country, made a place of deſolation and field of blood. I muſt repreſent to you friends, neighbours, brethren, at a fatal variance; and ſheathing their ſwords in one anothers bowels. I muſt repreſent to you all property confounded, and our goods and poſſeſſions made the prey of the next invader. I muſt fill up the frightful ſcene of houſes torn down and rifled temples, which now appear in their juſt beauty

and

and magnificence, defaced and levelled with the ground, villages burnt up, cities laid in aſhes; in one word, I muſt repreſent to your eyes what I hope you will never ſee, but in imagination, our excellent King, poſſeſſed of as much juſtice, and mercy, and good-nature, as ever Prince was endowed with, falling by the hands of blood-thirſty rebellion. Our country ruined, our religion, laws, and liberties wreſted and torn from us; and to cloſe all (if God, for our ſins, ſhould ſuffer that to be the iſſue) I muſt repreſent to you the braveſt people in the world, uſed to give law to others, and to be had in reverence of all their neighbours, made the ſcorn and deriſion of them that hate them, and ignominiouſly filling up the triumph of an inſolent conqueror; one who has neither birth nor law to intitle him to a crown, and who is under ſuch obligations to the moſt covetous and rapacious people, that the riches and very life blood of three kingdoms will not ſatisfy them: one who has been bred up in a hatred of the Proteſtant reformed religion, and in love and bigotry to that which is little better than a ſad corruption of the Chriſtian, and a medley of wickedneſs and ſuperſtition: one who has been educated in the tyrannical maxims of ſcandalous and corrupted courts, who neither love nor underſtand the liberties and intereſt of mankind; for if this rebellion riſing from a cloud no bigger than a man's hand, ſhould grow up into a frightful ſtorm, and ſcatter deſolation round us, it will owe its progreſs to the countenance and ſupport of France and Spain, our old and inveterate enemies: God forbid their wicked machinations ſhould take effect. Providence has often confounded them, and, we humbly hope, will find out a way to ſave us once again; but if they are ordained to be the ſcourges of a ſinful people, the puniſhment will fit the heavier upon us, for coming from the hands of thoſe whom we deſpiſe and hate. Let us humble ourſelves before the throne of God, acknowlege his juſtice and implore his mercy; and, at the ſame time, ſtand up as becomes us, and ſhew ourſelves men. And for a pattern to our conduct, let us look into the annals of that illuſtrious Queen, now with God, by the bravery and wiſdom of whoſe arms and counſels, theſe haughty tyrants were once humbled; and humbled to that degree, as almoſt literally to crouch to us for bread. And ſhall we now ſubmit? Shall a nation, whoſe eſtabliſhment is founded, as to religion, in reaſon, and the pure ſentiments of the goſpel, and, as to its civil policy, in the tendereſt regard for the good and liberties of human kind, receive law from thoſe, whoſe religion is ſuch, as an honeſt heathen would be aſhamed of? And whoſe government is abſolute ill-natured tyranny; God forbid.—We are not yet ſo fallen.—Let us be true to our engagements and our duty to the beſt of Kings; he will be true to us, and ſtand up in defence of thoſe laws, which have inviolably been the rule of his government; but falſehood and perfidiouſneſs will undermine his councils, diſarm his forces, and defeat his beſt endeavours for the public; and therefore, if ſuch in our preſent circumſtances of living happily under the beſt conſtitution, are like to be the fatal effects of perjury and rebellion, you will all, I am ſure, join with me in affirming that they who, in ſpite of their moſt ſolemn oath, can forfeit their allegiance, and lend a helping hand to haſten ſuch dreadful

dreadful ruin as this upon us, muſt be men, whom neither a natural ſenſe of good and evil, nor duty to the magiſtrate, nor love to their country, nor juſtice to their neighbour, nor compaſſion to their fellow ſubjects, nor the preſence of God, nor an appeal to his knowlege, nor an appeal to his juſtice, can keep within the bounds of fidelity and truth.

The meeting of the county was appointed to be holden on the 24th of September, in the Caſtle at York. A very great concourſe of the nobility, clergy, and gentry, aſſembled; to whom the Archbiſhop opened the buſineſs of the day in the following ſpeech:

My Lords; Gentlemen; my Reverend Brethren, the Clergy.

I am deſired by the Lords Lieutenants of the ſeveral ridings, to open to you the reaſons of our preſent aſſembling; and as the advertiſement which has called us together is in every body's hands, and the fact now ſpeaks itſelf too plainly, a few words will be ſufficient on the occaſion. It was ſome time before it was believed, I would to God it had gained credit ſooner, but now every child knows it, that the Pretender's ſon is in Scotland, has ſet up his ſtandard there, has gathered and diſciplined an army of great force, receives daily increaſe of number, is in the poſſeſſion of the capital city there, has defeated a ſmall part of the King's forces, and is advancing with haſty ſteps towards England.

What will be the iſſue of that rapid progreſs, muſt be left to the providence of God. However, what is incumbent upon us to do, is to make the beſt proviſion we can againſt it, and every Gentleman, I dare ſay every man in England, will think it is his wiſdom, and his intereſt, to guard againſt the miſchievous attempts of theſe wild and deſperate ruffians.

But the great miſchief to be feared, which ought to alarm us exceedingly, and put us immediately on our defence, is the certain evidence which every day opens more and more, that theſe commotions, in the north, are but part of a great plan concerted for our ruin. They have begun under the countenance, and will be ſupported by the forces, of France and Spain, our old and inveterate, and late experience calls upon me to add, our ſavage and blood-thirſty enemies.—A circumſtance that ſhould fire the indignation of every honeſt Engliſhman. If theſe deſigns ſhould ſucceed, and popery and arbitrary power come in upon us, under the influence and directions of theſe two tyrannic and corrupted courts, I leave you to reflect what would become of every thing that is valuable to us.

We are now bleſſed with the mild adminiſtration of a juſt and Proteſtant King, who is of ſo ſtrict an adherence to the laws of our country, that not an inſtance can be pointed out, during his whole reign, wherein he has made the leaſt attempt upon the liberty, or property, or religion, of a ſingle perſon. But if the ambition and pride of France and Spain is to dictate to us, we muſt ſubmit to a man who will govern us under their hated and accurſed influence; who brings his religion from Rome, and the rules and maxims of his government from Paris and Madrid.

For God's ſake, gentlemen, let us conſider this matter as becomes us, and let no time be loſt to guard againſt this prodigious ruin. To your immortal honor be it ſpoken, you have conſidered it, and are now met together to call in the unanimous conſent and aſſiſtance of this great county. This county exceeds every other for its extent and riches, ſo it very naturally takes the lead of the inferior ones, and it will be extremely to our credit, give courage to the friends of the beſt conſtitution in the world, damp the ſpirits of its enemies at home, if any ſuch can be conceived in Britain, at this dangerous criſis, and be an inſtruction to thoſe abroad, that there is ſtill ſpirit and honeſty enough among us to ſtand up in defence of our common country. This will be the uſe of an unanimous and hearty declaration of fidelity to our country, and loyalty to our King. But the times, gentlemen, call for ſomething more than this; ſomething muſt be done, as well as ſaid; and the fund for our defence already begun, and now to be propoſed to this great aſſembly, will, it is hoped, from reaſons of public example and public ſafety, meet with the hearty concurrence of every individual that compoſes it. And at the ſame time that your hearts go along with the aſſociation, your hands will be open to ſupport the neceſſary meaſures of ſelf-defence.

As to you, my reverend brethren, I have not long had the honor to preſide among you, but from the experience I have had, and what I have always heard of your honeſt love to your country, if you permit me to ſay ſo, I will be your ſecurity to the public, that you will decline no pains to inſtruct and animate your people, nor expence, according to your circumſtances, to ſtand up againſt Popery and arbitrary power, under a French or a Spaniſh government. We ſcorn the policies of the court of Rome, have no intereſts ſeparate from the people, but, on every occaſion, where our country is concerned, look upon ourſelves as incorporated with the warmeſt defenders of it; or, if we do deſire to be diſtinguiſhed, it will be by our ardor and zeal to preſerve our happy conſtitution.

Let us unite then, gentlemen, as one man, to ſtop this dangerous miſchief; from which union no man ſurely can withdraw, or withhold, his aſſiſtance, who is not liſted into the wicked ſervices of a French or Spaniſh invaſion, or wholly unconcerned about the fate of his bleeding country.

May the God of battles ſtretch out his all powerful hand to defend us, inſpire an union of hearts and hands among all ranks of people, a clear wiſdom into the councils of his Majeſty, and a ſteady courage and reſolution into the hearts of his generals.

The aſſembly entered into an unanimous reſolution "to ſupport and defend the perſon and government of the King, and to oppoſe and purſue, by every means in their power, the Pretender and all his adherents."

On the return of the Duke of Cumberland to York, after his victory at Culloden, the Archbiſhop, attended by the Dean and Chapter of York, and the Clergy of the city and dioceſe, addreſſed his Royal Highneſs in theſe words:

Permit me, Sir, in the name of my brethren, the clergy of this dioceſe and province, to teſtify to your Highneſs their exceeding joy at your happy and victorious return from the north. I want words to expreſs the fulneſs of our grateful hearts on this occaſion, and therefore I ſhall not attempt it.

Your conduct, Royal Sir, has been glorious; and though the things you have done for the nation are ſingularly great, your manner of performing them is ſtill much more to be admired. You have reſtored the public tranquillity at a very critical ſeaſon, and done it, Sir, as became your high character, in every amiable light.

Courage is almoſt natural to a young Prince, and is inherent in your royal blood; activity and induſtry are often conſtitutional; but to plan a great deſign maturely, at a perilous juncture, to execute it with all the coolneſs and caution and providence of an old general, actuated with the fire and exertion of a young one; to uſe moderation and modeſty in ſucceſs; and in the midſt of victory (where obdurate perfidy did not call for exemplary puniſhment) to treat unnatural and unprovoked rebels to the beſt government in the world, as deluded ſubjects; theſe things, Sir, which truth obliges me to ſay, (though unpolitely in the hearing of your Royal Highneſs) ſhew the greatneſs of your underſtanding and the goodneſs of your heart, which make every ſubject of Great Britain not only to admire and love, and ſerve you, as their Royal Maſter, and the brother of their beloved Prince, but truſt and depend upon you, as the happy inſtrument of heaven, to ſave, and protect, and raiſe, the honor of the nation.

Go on as you have begun, in the paths of virtue and glory: and may the good providence of God always go along with you, direct all your councils, cover your head in the day of battle, and, as you fight the cauſe of truth and liberty, give uninterrupted ſucceſs to all your undertakings.

Having given this detail of events, in which the Archbiſhop was a principal actor, it is time to ſum up his general character, and attend him to the laſt ſtage of his preferment.

To what has been ſaid before, reſpecting the urbanity of his manners, and the greatneſs of his talents, it is neceſſary to give ſome account of the political opinions, as well as the general conduct, of a man, who acted ſo conſpicuous a part on the public ſtage. To draw the characters of men ſo near our own time, is a taſk of great delicacy, and of more difficulty than is generally apprehended. One muſt have recourſe to both friends and enemies of the perſon, whoſe portrait is to be taken; or the repreſentation will either be too flattering to preſerve a likeneſs, or it will be an odious caricatura. After all, the painter is obliged to put together features ſo oppoſite, as are not eaſily to be reconciled; and, at laſt, perhaps, muſt ſubmit to the accuſations of injuſtice and partiality: of injuſtice from the few, whoſe friendſhip has made them blind to imperfections; of partiality from the multitude, who always look for cenſure, to balance the invidious ſuperiority of rank and talents. One ſet of authorities are to be truſted with caution, and the other it would be ungenerous to produce; ſo he muſt himſelf be alone reſponſible for the likeneſs. Herring was certainly a very ſincere Proteſtant; and, as ſuch, a ſteady friend to the houſe of Hanover; but I have no heſitation in aſſerting, upon good authority, that his politics were monarchical, and his religion high church. His good ſenſe, however, ſo far corrected one bias, and his good temper the other, that neither did the former make him ſervile, nor the latter imperious. I mean, by this, only to ſhew, that his zeal in the conteſt, where we have ſeen him ſo eminent, aroſe from no perſonal attachment to the Monarch or his family; nor to the cauſe that called them to the throne. It proceeded not from any ſpeculative opinions of the ſubject's right to freedom; nor from any very enlarged ideas of the Britiſh conſtitution: but it was

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the effect of religious conviction, and civil allegiance. Herring was ſincere in his attachment to the religion he profeſſed; and he believed the ſupport of that religion to be intimately connected with the ſafety of the family in poſſeſſion of the crown. To that family alſo he had ſworn allegiance, and from them had received protection. Theſe were the pillars, on which the Archbiſhop reſted his opinions, and which ſupported his zeal. If we examine attentively the ſentiments, both of his ſermon and his ſpeech, we ſhall find them perfectly correſpondent with this obſervation.

He does not conſider the appointment of parliament, or the voice of the people, as the foundation of the King's title to the obedience of his ſubjects. He doubted, perhaps, the authority, by which the ſceptre had been wreſted from the family of the Stuarts: but he had found another in poſſeſſion of the inheritance, whoſe title he had bound himſelf, by oath, to defend; and a breach of that oath he treats as the moſt flagrant violation of faith, the moſt unprovoked and profligate perjury. His manner of conſidering this ſubject ſeems to have been uniform in every period of his life, and on every occaſion, where he was called upon to publiſh his opinion. In 1739, ſoon after his appointment to the Biſhopric of Bangor, we find him preaching before the Lords, on the 30th Jan. from the words of St. Peter, "Submit yourſelves to every ordinance of man for the Lord's ſake." On this occaſion, in the unaffected language of good ſenſe and plain ſincerity, he conſiders the duty which the Prince and People mutually owe, each to the other. Under the former diviſion of the ſubject, he eſtabliſhes many excellent maxims of government, with great freedom, liberality, and candor: in treating the latter, he allows much to liberty, and to the *motives* which had produced the ſeveral revolutions in the government of this country; but, without conſidering the legality, or (if I may ſo expreſs myſelf) the conſtitutionality, of its foundation, recommends

mends obedience to the preſent eſtabliſhment, on his favorite ground —Peace, and the benefits of ſubmiſſion to the powers that be.

No man could be more popular in his country, or more beloved in his dioceſe, than Herring was, while he enjoyed the firſt preferment in it; and, if he was not proportionably regretted when he was removed, it was only, becauſe the claims of his near relations gave him but few opportunities of gratifying, with preferments, thoſe, whom his good humor and affability had flattered into expectations of his friendſhip and protection. I ſhall cloſe the account of this great man in the words of a preface to a volume of his ſermons, publiſhed ſince his death. "His application, "learning, and eloquence recommended him to eſteem; his "candor, temper, and moderation preſerved it. His religion was "that pureſt kind, which Chriſtianity inſpires: it was piety "without ſuperſtition, devotion without hypocriſy, and faith "which worketh by love." He was tranſlated to Canterbury, 24 Nov. 1747, and died at Croyden, in 1757, where, by his own deſire, he was buried in a private manner. He left behind him many monuments of his munificence. To the ſociety for the relief of clergymens widows and orphans, he bequeathed one thouſand pounds; to Corpus Chriſti College, Cambridge, one thouſand pounds, in South-Sea annuities, toward rebuilding their fabric; he laid out conſiderable ſums on the houſe and gardens at Biſhopthorpe, while he preſided over the province of York; and was not leſs liberal to Croyden and Lambeth, after his tranſlation to Canterbury.

MATTHEW HUTTON. Seventy-ninth Archbiſhop.

Dr. Hutton, Biſhop of Bangor, the intimate friend of the laſt Prelate, ſucceeded him in the See of York; being elected Nov. 30, 1747, and enthroned, by proxy, on the 29th of Dec. following.

He

He was the younger ſon of a good private family in the county of York. His intimacy with his predeceſſor began while they were in the ſame ſeminary, Jeſus College, in the univerſity of Cambridge; where theſe two eminent men were admitted nearly at the ſame time. Herring had the ſtart by a ſingle day, and he kept the advantage through life; but ſo little inferior was the fortune of his friend, that one was immediately ſucceeded by the other in no leſs than three Sees; viz. Bangor, York, and Canterbury. Our Prelate was a man of buſineſs, and of learning: in the latter point he has been thought, by ſome, ſuperior to his predeceſſor; but he was without that majeſtic perſon, thoſe engaging manners, and that fire and brilliancy, which recommended even the moſt inſignificant of Herring's addreſſes. The political opinions of men having been, of late, at leaſt, as inſtrumental in their promotion, as either their abilities or their moral conduct; in drawing the characters of thoſe who have filled the firſt offices in the ſtate or church, it becomes as neceſſary to aſſign them their political party, as their religious perſuaſion. Herring and Hutton removed, at the ſame period, from the ſociety at Cambridge, in which they were firſt admitted, and for the ſame reaſon. The learned Dr. Aſhton, as celebrated, at that time of day, for his attachment to the principles, if not to the perſons, of the exiled royal family, as for the uncommon depth of his erudition, was Maſter of Jeſus College. The leading members of it were men of the ſame party; and, conſequently, warm oppoſers of thoſe Miniſters, under whoſe direction the Hanover family had placed the affairs of the kingdom. Hutton was a true Whig; Herring, as has been obſerved, was, at leaſt, a zealous Hanoverian. However clearly later obſervations may have demonſtrated, that theſe were, by no means, convertible terms; the warmth of party zeal, at that time, when the conteſt was, perhaps, full as much between the two rival royal families, as between their reſpective maxims of government, occaſioned the diſtinction to be too generally overlooked. The two ſtudents perceiving, that perſons, no way their ſuperiors in real merit,

merit, received encouragement from the rulers of the ſociety, while no proſpect of protection was holden out to them, determined on removing to other colleges; where either the politics of the body were more congenial with their own, or where opinions of that kind were not conſidered as the teſt of merit. Herring went to Corpus Chriſti, Hutton to Chriſt's, College. This Prelate's firſt ſtep towards promotion, was being made Chaplain in ordinary to King George the Second; in which capacity he attended his Majeſty in an expedition to Hanover. It was one of that amiable Monarch's unfaſhionable virtues, never to forget thoſe, whoſe ſervices gave them a claim to his regard. The decency of deportment, and unaffected, reſpectful behavior of Dr. Hutton won the King's eſteem; and he rewarded them with a Biſhopric, on his return to England. The Archbiſhop was accuſed of peeviſhneſs in the latter part of his life, and probably with reaſon, as it was by thoſe who knew him beſt; but a ſedentary habit had brought him into an ill ſtate of health, which perhaps may, reaſonably enough, be offered as an apology for ſome irritability of temper. To this Prelate the Church of SOUTHWELL, as has been obſerved, is indebted for the Archiepiſcopal Throne. On the death of Herring, in 1757, Hutton was tranſlated to Canterbury, where he lived but a few months.

JOHN GILBERT. Eightieth Archbiſhop.

Was educated in the univerſity of Oxford, where he became Canon of Chriſt Church. He filled, ſucceſſively, the dignities of King's Chaplain, Sub-Almoner, and Dean of Exeter. He was promoted to the See of Landaff, in 1740, tranſlated to that of Saliſbury, in 1748, and, in 1757, on the promotion of Dr. Hutton to Canterbury, ſucceeded to York. He was elected 13th May, and was enthroned, by proxy, the 28th of the ſame month. Pope has been pleaſed to ſtigmatiſe this Archbiſhop by the appellation

lation of *leaden* Gilbert. It is well known that many of that ſatyriſt's characters were as unjuſt, as they were uncandid. What particularly raiſed the poet's indignation againſt Dr. Gilbert is not now to be learned; and it is, indeed, of little conſequence, ſince the unanimous opinion of all thoſe, who recollect this Prelate, fully contradicts the ſplenetic poet's intimation. Political prejudices, or rivalſhip of talents, generally dictated Pope s ſeverities; and the faſhion of the day having made him the arbiter of wit, to his ill-nature many a man owed the reputation of a dunce, who merited the rewards of a ſcholar. The Archbiſhop rather languiſhed, than lived, through a pontificate of four years; when he ſunk under a complication of infirmities, and died at Twickenham, Aug. 9, 1761.

ROBERT DRUMMOND. Eighty-firſt Archbiſhop.

THIS Prelate was elected to the See of York, Oct. 5, 1761, and enthroned, by proxy, the eleventh of the ſucceeding November. He was the ſecond ſon of the late Right Hon. George Hay, Earl of Kinnoul, in the kingdom of Scotland, by Abigail, daughter of R. Harley, Earl of Oxford. He took the name of Drummond from his grandmother, who was daughter of the Lord Viſcount Strathallan. In 1737, he was appointed one of his late Majeſty's Chaplains in ordinary; from which office he paſſed through ſeveral poſts of dignity in the church, till he was made Biſhop of St. Aſaph, in 1748, and of Saliſbury, in 1761. Very ſoon after this promotion, our Prelate diſtinguiſhed himſelf exceedingly, by the ſermon he preached on the coronation of their preſent Majeſties. The moſt remarkable paſſages of it are inſerted, as containing ſome of the fineſt maxims of government any where to be found.

2 CHRON. ix. 8.

Becauſe thy God loved Iſrael, to eſtabliſh them for ever, therefore made he thee King over them, to do judgment and juſtice.

Theſe words were addreſſed to Solomon when he ruled over Iſrael in the fear of God, and his kingdom was eſtabliſhed greatly. We need not employ our reflections upon the hiſtory which occaſioned them, we need not enter into the reaſons of the peculiar providence which God exerciſed over the Jews, or the ſpecial appointment of Solomon to the throne of David his father. The words convey a general propoſition, full of inſtruction, and correſpond to that Providence by which all Kings reign, and all Princes decree juſtice. They are not ſurely unworthy the attention either of the Prince or of the People, and may well claim our regard on this ſolemnity, which affords ample matter for our beſt affections to work upon; which calls for our devouteſt thanks to the giver of every good gift, for the bleſſings we already enjoy; and raiſes in us a confident expectation of the continuance and increaſe of them. The words lead us naturally to two important truths:

Firſt, That when great and good Kings reign, they are the means by which God bleſſes a people. It is not ſaid, becauſe the Lord loved *Solomon*, but becauſe he loved *Iſrael*, therefore made he Solomon King.

Secondly, That the duty and end of loyalty is to do judgment and juſtice. The Supreme Governor of the world, conſtantly exerciſing his providence in promoting the virtue and happineſs of his rational creatures, put man under ſtrong obligations of neceſſity, convenience, and inclination, thereby to draw him into ſociety, and left him in the hands of his own counſel to reap the benefits of it; to form models of government, and to enact laws for the public good of mankind. For theſe gracious purpoſes, all the powers that be are ordained of God: when theſe powers are ſeparated from the public good, nothing can be more unnatural and deſtructive; when united with it, nothing more juſt and beneficial: and the true end of civil ſociety is then only attained, when the people are bleſſed.

The merit of wiſe and righteous government muſt certainly redound to the honor of the perſon who adminiſters it. The divine prerogative of communicating happineſs and glory to a great people, of feeding them with a faithful and true heart, and ruling them prudently with all his power, muſt ſurely fill the mind of a Prince with that inward delight and ſatisfaction that attend every act of conſpicuous and diſtinguiſhed virtue; but the general utility is to the people, and however he may partake of their felicity, the difficulty, the diſquietude, the conſtant care, lie upon the Prince, &c.

Beſides

Beſides theſe difficulties which ariſe from the weight of government, and the hazard of moving amidſt ſo many ſnares, other difficulties may occur in particular caſes. To ſucceed to a Prince, whoſe grave was juſt covered with the unfeigned tears of his happy and grateful ſubjects, who had long been accuſtomed to love and reverence him, as their common father and friend;—to ſucceed to a kingdom full of power, and riches, and honor; whoſe name ſtands foremoſt among the nations, and whoſe fame is raiſed to a pitch above the praiſe of former ages—to ſucceed with the warmeſt expectations and inclinations of men of all ranks, intereſts, and opinions—this undoubtedly affords a pleaſing proſpect, but at the ſame time, it calls for all the faculties of an underſtanding heart to profit by theſe favorable circumſtances, to maintain the affections of the people, the ſtability of the throne, and the glory of the nation.

Whoever looks through the appearances of things muſt ſee that even they who are worthieſt and fitteſt to be intruſted with royalty, cannot be free from difficulty and care; and that the benefit does not accrue ſo much to them as to the community. This is the purpoſe of Providence, thus to extend its bleſſings; and that purpoſe is, in fact, anſwered in proportion to the goodneſs of the Prince. He bears the weight of government, that his ſubjects may live eaſy under it; he avails himſelf of the prerogative, and reſiſts the dangers of his exalted ſtation, that he may be a living law to them; and exerts himſelf to act up to the glory in which he finds his people, that their ſecurity, tranquillity, and power, may be eſtabliſhed, ſtrengthened, and ſettled. To a juſt Prince the difficulties will be rather a ſpur to action, than a curb; becauſe he will be ever warmly animated with the love of his country; his mind will be free, and ſtrong, and conſtant, becauſe it is pure: and he will found his dignity in that, in which alone it can really conſiſt, in fulfilling his duty, in doing judgment and juſtice. This is the ſecond conſideration ariſing from the words of the text, "becauſe the Lord loved Iſrael for ever, therefore made he thee King to do judgment and juſtice."

The reaſon of things, to an attentive mind, makes it evident, that man cannot be ſet up on high, above his fellow creatures, merely for his own indulgence, dominion, and advantage—external greatneſs, pre-eminence, and honors, are indeed due to all that are in authority, and ſhould be maintained; and, above all, when we look up to the ſupreme head that is ſet upon the throne of a great kingdom; we naturally and juſtly pay the tribute of the moſt dutiful allegiance, and ſhow conſtantly every mark of reſpect, ſubmiſſion, and veneration to the ſacred character: yet no tribute which a King receives can be compared to the glory which the greatneſs of his own mind feels, in doing judgment and juſtice. This is a talent entruſted with a Prince, of which he muſt give an account; and it is a talent of the nobleſt kind that can be committed into the hands of any of the ſons of men; for he is the miniſter of God, for the happineſs of mankind, and, in diſcharging this

truſt faithfully, will be his wiſdom, and underſtanding, and dignity, in the ſight of all nations.

This truſt is beſt diſcharged when thoſe principles are cultivated from which cometh order and every good work. To this end a wiſe Prince, for his own, as well as his people's intereſt, will give public honor to pure religion and virtue, and, for their ſupport, to knowledge and ſcience, and every thing that is praiſe-worthy. This conduct will give encouragement and life to whatſoever things are true, honeſt, juſt, pure, lovely, and of good report; will keep vice, infidelity, and prophaneneſs in awe, and thwart the ſelfiſh and dangerous deſigns of wicked men. The ſentiments, the manners, the paſſions, the purſuits of many will take a right tendency, and whoever are bound by the tie of a well informed conſcience will preſerve a ſincere reſpect to law, and a chearful obedience to government; which, without that tie, no authority can command, no power can enforce. Such a conduct will raiſe the dignity of a Prince, will conſtitute the genius, form the character, and fix the credit of a people; and ſteadily purſued, will produce happineſs beyond this age to the community, and to the individuals beyond this life.

A wiſe Prince will not only cultivate thoſe principles which ſtrengthen the bands by which every ſociety is knit together: but he will alſo unalterably adhere to thoſe means, and purſue thoſe ends, which ſecure the foundations, and promote the benefits of the conſtitution, at the head of which he is placed. If his happy lot fall in a country, where the conſtitution in church and ſtate is founded upon the principles of purity and freedom, and juſtly poiſed between the extremes of power and liberty, he will find himſelf cloathed with every degree of authority that a heart well intentioned can deſire; and, at the head of a conſtitution the beſt formed to convey peace and happineſs to mankind: and it will be eaſy to him to make the law the rule of his actions; as he meaſures his own intereſt by that of his people, and his own duty by the public good. A free conſtitution hath numberleſs depending motions which are neceſſary to check each other, and which may be ſometimes ſtopped or diſordered by the paſſions of men; it requires therefore early, reſolute, and uniform vigilance in the adminiſtration of government; but theſe very checks mark out more diſtinctly the mutual intereſt of Prince and People, and neceſſitate both to purſue it, if they are true to themſelves. In ſuch a conſtitution, the power of the prince is not abſolute, but ſufficient for every right purpoſe, and which a great and good mind will delight in executing. The obedience of the people is the obedience of men, not ſlaves; unforced and unfeigned, and therefore the more honorable and more acceptable to an upright King; and the temper, the affection, the vigor, which liberty inſpires, will carry the dignity and greatneſs of a Sovereign to a higher pitch than can be attained by any other principle of government.

When

When theſe public demonſtrations of wiſe and righteous adminiſtration are ſtrengthened by the Prince's perſonal example of love to true religion, and to the conſtitution, the hopes and happineſs of a people are built upon the ſureſt foundation. When a Prince acts under an habitual perſuaſion of his dependence upon God, he gives the ſtrongeſt pledge of right and ſteady conduct towards man. A mind well endowed, and a heart well diſpoſed, are not eaſily drawn aſide into the crooked paths of oppreſſion or cunning, but are rooted and grounded in true policy, which diſpenſes bleſſings all around. A character thus founded in virtue, will ſcatter away all evil with his eyes, and will not only maintain a decorum in manners, ſo eſſential to dignity, but exact it inſenſibly, and yet powerfully from others. Enlarged principles of ſound religion will enable him to act with eaſe, and firmneſs, and honor in every occurrence; and the efficacy of ſo eminent a pattern will inſinuate itſelf through all degrees of men. When to complete this amiable character the love of the conſtitution is known to be implanted in the boſom of a Prince, this ſpirit will diffuſe itſelf through all orders of his ſubjects, his example will ſecure it, his influence will improve it, his countenance will create emulation in every honeſt heart to perpetuate it; and the fruit of this conduct will be mutual confidence, ſtrength, and glory.

When he that ruleth over men founds his dignity in thus fulfilling his duty, God is truly loving with that nation, and his bleſſing is upon that people, &c.

What then remains, but to exhort you; and what can be more becoming this great and ſolemn occaſion, than to offer up the moſt fervent ſupplications with one mind to heaven: that the Holy Spirit of that God, in whoſe preſence the King and People are preparing to declare their mutual engagements, may pour into their heart a ſincere zeal for each others happineſs, and unite them in the ſtricteſt bonds of affection? May the ſacred oath, which our Sovereign takes at the Altar of the King of Kings, ever recur to his mind, as the genuine intentions of his own heart; may the homage which we pay him, in all truth and faithfulneſs, be bound upon our hearts and minds with the ties of duty, gratitude, and love; and from us, may unfeigned loyalty ſpread itſelf through all ranks, give a right temper to the conduct of all his ſubjects, and eſtabliſh his kingdom; may juſtice and judgment be the habitation of his throne; may mercy and truth go before his face; may the Almighty mark every year with freſh inſtances of his goodneſs to him, and to his people; may every happineſs of private life alleviate the cares of royalty; may every bleſſing of public proſperity, yea, and abundance of peace, be in his day; late may he be called to an heavenly crown of eternal glory; and here on earth, through the mercy of the Moſt High, long with unſullied luſtre may his crown flouriſh, under the guidance of that wiſdom, in whoſe right hand are length of days and honor. Amen.

Theſe were doctrines worthy of their author, and ſuch as can never be too often repeated, both to King and People. It is natural to ſuppoſe, that the man who held ſentiments fraught, as theſe are, with manly freedom, would never proſtitute a ſuperior underſtanding to unworthy purpoſes. Support of government, the ſtale apology of every time-ſerver, was too flimſy a pretext to influence ſuch talents as our Prelate's. Men purſuing different meaſures, and different intereſts, he knew could not be equally beneficial to the ſtate, and therefore could not be equally entitled to the ſanction of the wiſe and good. So long as the ſervants of the crown had his confidence, he was a zealous and an uſeful promoter of their intereſts in parliament; but when that ſyſtem of government, under which the country had ſo long flouriſhed, gave way to new meaſures, under the influence of new men, whoſe conſtitutional principles were, at beſt, ſuſpicious, the Archbiſhop, with an independence that ever marked his character, withdrew his countenance and ſupport. His manner of doing this is even more worthy of admiration, than the meaſure itſelf. As a churchman, he thought it unbecoming his character to join in the wrangle of debate; as an Archbiſhop, he deemed it derogatory from his dignity to become a member of a faction; as an honeſt man, he believed it ungrateful and indecent actively to oppoſe the adminiſtration of a Prince, to whom he perſonally owed the higheſt obligation. Impreſſed, however, as he was with theſe ſentiments of loyalty and decorum, he held it criminal to countenance, by his voice, or his preſence, what his judgment and his integrity condemned. Under theſe embarraſments, the line of conduct he purſued, was that of withdrawing from the ſenate, where his vote was ineffectual, but where his attendance might have been miſconſtrued. He redoubled his diligence in the care of his dioceſe, and the private affairs of his own family. One, out of many inſtances, of the former, is the more proper to be noticed, as it is ſo little congenial with the uſual ſuggeſtions of ſplendid abilities, and a brilliant imagination. On his promotion to York, he found the greateſt

greateſt confuſion among the papers belonging to the See; theſe he methodiſed, with the moſt ſcrupulous exactneſs, and made to them a very conſiderable addition, in his own hand writing. A work too laborious and unentertaining to have been dictated by any motive but a conſciouſneſs of its utility, and, therefore, of his duty in compoſing it. Of his own houſe, at Brodſworth in Yorkſhire, which had never been good, but was, through age, become a very bad one, he made an elegant retreat. Here it was, that, in the intervals, which the buſineſs of his province permitted him, he enjoyed the domeſtic comforts, which his own chearfulneſs, and the company of an amiable family, could not fail to produce. Let it not be thought, however, that he deſerted his duty, or the intereſts of the church, when he thus withdrew himſelf from parliament. Whenever any queſtion was introduced, in which the interference of a churchman was particularly proper, he was ſedulous in his attendance, indefatigable in his endeavors, and prompt in delivering his ſentiments. Whenever he mixed in debate, he ſhone with ſuperior luſtre; for, though he rather neglected, than cultivated this talent, nature had endowed him with it in an eminent degree; as thoſe who recollect the part he took in ſeveral debates, which were connected with that eſtabliſhment, in which he filled ſo honorable a ſtation, will readily allow. Nor was he more admired for the qualities which adorn a ſenate, than diſtinguiſhed by thoſe which rendered him uſeful in his profeſſion, and eſteemed in ſociety. His manners were noble as his birth; his diſpoſition engaging, his friendſhip ſincere. No man could better ſupport the dignity of his ſtation; no man was more affable, more condeſcending, and more accompliſhed, in his general intercourſe with the world. Wherever he lived, hoſpitality preſided; wherever he was preſent, elegance, feſtivity, and good humor were ſure to be found. To diſcover a foible in ſuch a character, would be to put one out of conceit with human nature. There are thoſe, however, who have conſtrued his politeneſs into emptineſs and hypocriſy; his feſtivity and chearfulneſs into unbe-

becoming levity, luxury, and intemperance; and his dignity into pride. Let the envious and the diſappointed enjoy ſuch reflections; but the candid and the liberal will acknowlege that his very failings were thoſe of a heart warm, perhaps, even to impetuoſity; his virtues were thoſe of a diſpoſition formed for every thing amiable in private, every thing great in public life. Connected, as he was, with the firſt families in the kingdom, he had contracted habits and manners, which procured applauſe among the great and elegant; but, when tranſplanted to an humbler ſoil (where his duty ſuggeſted to him it was proper to reſide) it is no wonder that, like the bird, whoſe plumage ſurpaſſes all others in the eſtimation of diſcerning man, but which exhibits to the vulgar fowls, who neither know its uſe, nor underſtand its beauty, only fooliſh pageantry and gaudy oſtentation, thoſe qualities ſhould have been leſs valued than they ought, which were leſs underſtood than could have been imagined.

When our Prelate was tranſlated to the See of York, he found the Archiepiſcopal palace ſmall, mean, and incommodious; and the pariſh church in a ſtate of abſolute decay. To the former he made many ſplendid additions; the latter he rebuilt from its foundations, with the aſſiſtance of a ſmall contribution from the clergyman of the pariſh, and two or three neighboring gentlemen. His bounty to this did not prevent his expending a conſiderable ſum on the private chapel of the palace; which he much improved in point of convenience, and very highly ornamented. He alſo built a new gateway, at the approach to the Archiepiſcopal demeſne, which is not inferior, in beauty and magnificence, to the other improvements. Theſe monuments of exquiſite taſte, and unparalleled liberality, will remain to poſterity the ſubjects of admiration and applauſe. He died at his palace at Biſhopthorpe, 10 Dec. 1776. He was buried, by his own deſire, under the altar of the church there. No monument has been erected to his memory, nor ſo much as his name inſcribed upon the ſtone, which covers

cover his remains. It may be obſerved, indeed, that the palace, and the church itſelf, are the beſt monuments of this Prelate's taſte, bounty, and magnificence; and perhaps, in all caſes, epitaphs and inſcriptions, in honor of the dead, are leſs adapted to perpetuate their virtues, than to record the affection and reſpect of thoſe who erect them.

WILLIAM MARKHAM. Eighty-ſecond Archbiſhop.

On the 8th of Jan. 1777, William Markham, Biſhop of Cheſter, was elected to the See of York, and was enthroned, by proxy, the 28th of the ſame month. While the virtues of this Prelate continue to adorn the See, praiſe would be deemed flattery, and cenſure is unmerited. Suffice it here to obſerve, that ſuperiority of talents raiſed him to the poſt he occupies, and that he has hitherto filled it with honor to himſelf, and advantage to his province.

CHAP. V.

ANTIQUITIES in the PARISH of SOUTHWELL.

WELLS.

THE firſt ſpecies of antiquities, which claim our attention, within the pariſh of SOUTHWELL, are its four famous wells: from one of which, as has been before obſerved, the town takes its modern name; and for another of which it has been ſcarcely leſs celebrated. The former of theſe is ſituated on the ſide of the hill to the ſouth-eaſt of the town, and about half a mile diſtant from it. The ground, in which this ſpring riſes, belongs to the Archbiſhop of York, and is part of, what was called, *The Little Park*, contiguous to the palace. From the circumſtance of its riſing in the demeſne of the Lord of the Manor, it early obtained the name of *Lord's Well*, by which it is ſtill diſtinguiſhed. This was much uſed, in the laſt century, as a bath, by perſons afflicted with the rheumatiſm; and had, at that time, for the convenience of thoſe that frequented it, a receſs, built of ſtone. This has long been deſtroyed, and the well is no longer frequented as a bath, but by the boys of the town for amuſement; though its ſtream runs as pure and as limpid, as in the days of its priſtine reputation.

The ſecond well, of which I ſhall take notice, was ſituated in the incloſure, on the right of the cloyſter leading to the Chapter-houſe. Riſing within the precincts of the church, it obtained the name of *Holy Well*. This has long been covered over, or filled up.

Another of theſe wells had its name alſo from its ſituation, which was in the church-yard, immediately under the walls of the

the choir, on the north ſide, near to the Chapter-houſe: this was called *Lady's Well*; the church being dedicated to our Lady (the Virgin Mary) of SOUTHWELL, and the well within the conſecrated ground of the church. It is known, that there was no ſpring at the bottom of this; wherefore its ſupply, which depended wholly on rain, was very precarious. There is a ſtory current in the place, that there was a communication between this well and ſome part of the church, by means of a pipe or conduit, through which the Romiſh prieſts uſed to make blood flow on particular days, and play other ſuch pranks. This, I take for granted, was one of thoſe many ſtories, ſo artfully cheriſhed againſt this order of men, at the time of the reformation. Its deſign appeared to be merely that of a drain to the church, which end it very well anſwered, and had, probably, for this purpoſe, ſome connection, by pipes, with the roof, or other parts of the church. A melancholy accident gave occaſion to its being covered over, in the year 1764. A Mr. Fowler, a clergyman, and father to one of the Vicars of the ſame name, was returning home, one very dark night, from a neighboring houſe, where he had ſpent his evening, when miſtaking his road, which lay very near this well, he fell into it and was drowned. It was immediately after covered over, by order of the Chapter.

The third was at the extremity of Weſtthorpe, and was called *Saint Catherine's Well*, from a chapel contiguous to it, which was dedicated to that Saint. The waters of this ſpring are ſaid to be nearly the coldeſt in the kingdom. Within this century, they were much recommended for their virtues in the cure of ſeveral complaints, particularly the rheumatiſm. A houſe was built here by Mr. Burton of Norwood Park, the Proprietor, about the year 1720, for the accommodation of perſons who came to bathe; and many additions were made to the well, both of convenience and ornament. Over the head of the fountain was a plate, on which ſome Latin verſes were inſcribed, much to the honor of the tute-

lar Saint, and the reputation of the water. The extraordinary purity of both was the ſubject of the penegyric; and a participation of this quality, the promiſe holden out to thoſe who came to ſeek the protection of Saint Catherine. The bath ſtill remains, little injured in its appearance, not at all ſo in its ſalutary qualities; but the Deity of the place is left to lament the abſence of her high prieſteſs, Faſhion, and the conſequent diminution in the number of her votaries.

CHAPELS.

Among, the antiquities of this place, muſt be reckoned the five chapels, which were formerly within the pariſh of SOUTHWELL, but of which there are now ſcarce any remains; though, ſince this century commenced, I am informed, conſiderable parts of three of them were to be ſeen, and the ſituation of the other two were freſh in every one's memory. One of theſe ſtood in Eaſtthorpe, in a place which acquired the name of Palmer's Yard early in the laſt century, from the circumſtance of Sir Matthew Palmer, Knight, building a manſion-houſe there. It is probable, that event occaſioned the total deſtruction of this chapel, which had fallen into a ruinous ſtate, from diſuſe, long before. This houſe and eſtate were ſold by John, the younger brother of Sir Matthew, to one Roger Stayner, from whom it came by ſeveral meſne conveyances to Sir R. Sutton, Baronet; by whom it was ſettled on the See of York, in exchange for Norwood Park, as will be further noticed hereafter.

A ſecond chapel ſtood about half a mile from the former, in a large encloſure contiguous to the road leading from SOUTHWELL to a place called Eaſtthorpe paſture.

A third

A third chapel was in the Hamlet of Normanton, contiguous to a farm yard, to which it now ſerves as a barn. The walls of this continued in a ſtate of tolerable repair, long after the others were totally decayed: the roof fell in, early in this century, and in that condition the building remained ſeveral years; but, of late, a new roof has been put on, the walls repaired, and this ancient and deſerted houſe of God, converted into a very uſeful houſe for the purpoſes of man.

Another of theſe five chapels, as has been already mentioned, was ſituated at the extremity of Weſthorpe. This, we have ſeen, was dedicated to Saint Catherine; and being near the ſpring, before treated of under that appellation, gave its name to the well, whoſe cures have done ſuch honor to the patron Saint.

The fifth chapel, for a long time, baffled the utmoſt induſtry I could uſe to diſcover it; but, at length, I have been, by the inſtruction of my worthy friend Mr. Crofts, enabled to aſcertain the exact ſpot of ground, on which it ſtood. It was at the upper end of Farthing Street, between the road to Burgage Hill, and that which leads down to Burgage Green. A perſon of the name of Gilbert, who now lives on the premiſes, perfectly recollects the foundations being dug up and ſold. To what Saint it was dedicated, and all other particulars relative to it, are now beyond diſcovery.

About ſeven years ago, a ſpacious ſtone building was removed from the upper end of, what is called, The Hill Cloſe, (at that corner of it which abuts upon Burgage Hill) which had much the appearance of a chapel. An aperture, which ſeemed to have been a gothic window remained in the weſt end. No hiſtory or tradition is to be met with, which gives an account of any place of worſhip in this ſituation; but an opinion prevails, among the older inhabitants of the town, that an hoſpital once ſtood here.

here. If ſo, this ſtone building was probably part of that, and might indeed be a little chapel or oratory belonging to it.

RELIGIOUS HOUSES.

In Tanner's Notitia Monaſtica mention is made of an hoſpital, dedicated to Saint Mary Magdalene, in, or near, this place, in the year 1313. No veſtige of this remains, nor is it to be collected, from any memorial of it, where it ſtood; with what revenues, or by whom, founded; nor for what number of perſons deſigned. The only probable conjecture that can be formed, at this time, is, that the chapel-like building, before-mentioned, and otherwiſe unaccounted for, might be a part of this very hoſpital. It may be neceſſary, indeed, to obſerve, that application has been made to the regiſtry at York, for the book which Tanner cites as his authority; but that none ſuch is to be found.

The chauntry, or college for the chauntry prieſts, is a large brick building, ſtill ſtanding at the north-weſt corner of the church yard. There is no account whatever of the time, when theſe prieſts were formed into a collegiate ſociety, or when this habitation for them was erected. We know it muſt have been previous to the decline of the reign of Henry the Eighth; and, by the ſtile of building, it was not much, probably, if at all, prior to the beginning of that; eſpecially if what Hollingſhed tells us be correctly true; viz. "that, except here and "there in the weſtern part of England, the buildings, even in "the beſt towns and cities of the kingdom, were compoſed of "timber and plaiſter down to the time of Queen Elizabeth."

There is ſaid to have been a nunnery in the lower part of SOUTHWELL, on the north ſide of the road through the town, and on the eaſt of the water, called Bullivant's Dike. I find

find no mention, in any repoſitory of records relating to religious houſes, of ſuch an eſtabliſhment; nor can I diſcover any thing, which tends to confirm ſuch a tradition; unleſs, indeed, it be conſidered as a confirmation, that there is no digging on either ſide of this water hereabouts, but very large ſtones, like the foundation of ſome building, are diſcovered; and I am told that, within the memory of ſome perſons, a walk ſeveral yards in length, regularly paved with ſtone, was dug up there, at the depth of three or four feet. The old reſidence of the Vicars, we have ſeen, was not far from here; ſo whether theſe foundations are to be attributed to any of the out-buildings belonging to that, or whether there was any ſuch eſtabliſhment here, as a nunnery, cannot now be decided; unleſs there being no trace of ſuch an one among the records relating to the diſſolution of monaſteries, be deemed concluſive evidence that none ſuch was ever founded.

While I am on this part of my ſubject, I ſhould not omit to mention, what indeed is now no more, but which, while it was ſtanding, was not without its pretenſions to admiration; the vicarage or college, which was taken down in 1780. The hiſtory of this edifice has before been given, but a deſcription of its curioſities belongs rather to this place. Natural decay, in ſome inſtances, and the ſuggeſtions of modern convenience, in many more, occaſioned the moſt curious parts of this building to be taken down in the laſt, or very early in this century; viz. the projecting windows, porches, and oratories, with which it abounded. Three only of theſe remained to our time. Theſe were at the weſt ſide of the quadrangle, viz. one over the gateway into the church yard; another contiguous to the north ſide of it, with a weſtern aſpect; and a third over the door of the north-weſt houſe, looking into the quadrangle. The firſt and the laſt of theſe had been oratories, in the Roman Catholic times. Their ornaments aſcertained their purpoſe, as well as their age:

the

the end of every beam or trace terminating in the head or body of an angel; and every other place, which admitted of an ornamental piece of carving, being loaded with the two emblematic roſes of the houſes of York and Lancaſter, in conjunction. The other projection was a bow window, much decorated with ſimilar ornaments, and on the wall underneath it, in the inſide, in large, old, Engliſh characters, **Wilhelmus Talbot.**

GATEWAYS.

In all the church yards of ancient cathedral, and collegiate, churches, there were large gateways; erected at convenient diſtances, for the purpoſes of proceſſions. How many there may have been at SOUTHWELL it is now impoſſible to determine; but there are ſtill three tolerably perfect, and the ſmall remains of a fourth. Two of theſe are on the north ſide of the church yard, the other two on the weſt. Only one of them affords any thing either of curioſity or of beauty: it is the moſt ſoutherly of thoſe on the weſt ſide. The arch is of the ſame kind, as thoſe of the other gateways, and as all the oldeſt arches of the church, a complete ſemicircle. It has been ornamented in latter times, probably about the reign of Edward the Third, (when the choir was built) with a gothic niche. This building muſt ſtrike every one, as a beautiful piece of ancient architecture; and even the antiquary, in admiring the whole, may overlook the incongruity of its parts. The other two, which remain tolerably perfect, are on the north ſide of the church yard. They appear to be of the ſame date, as the lower part of that already treated of; but are without any ornament, and preſent nothing worthy of much admiration.



West Gateway.

ARCHBISHOP'S PALACE.

HAVING cleared my way through all the inferior objects of conſideration, among the antique buildings of this place, I come, laſtly, to the Palace.

This building was ſituated about thirty yards diſtant from the ſouth ſide of the church. Even in ruins it retains much of its ancient grandeur; and, from them, we may ſtill diſcover how ſpacious and magnificent a dwelling it has been. The rooms of ſtate were to the eaſt; the lodging apartments to the ſouth: on the weſt were the offices; and the north was occupied principally by the chapel, and the great hall, the latter of which is the only part now remaining entire. This ſurviving ſpecimen has loſt much of its beauty and grandeur, by being converted into a dwelling-houſe; but there ſtill remains enough of its ancient appearance to ſatisfy us, that it was, what it is ſaid to have been, a magnificent hall; as alſo to inform us which of the Archbiſhops was its author. The large weſt window, an ornament never omitted in places of worſhip, and all other buildings of great public reſort, while the gothic architecture was in faſhion, now lights a room appropriated to the Juſtices of the Soke for their ſeſſions: the remainder of the building is, by dividing it into ſtories, converted into a tolerably commodious houſe. At the eaſt end is projected from the wall an angel, bearing, on its breaſt, the arms of Cardinal Kempe, Archbiſhop of York in the reign of Henry the Sixth. He is ſaid to have borne three corn ſheaves, in alluſion to his origin, which was that of a huſbandman's ſon in Suſſex. His munificence to this palace is recorded in a Monkiſh diſtich:

In SUTHWELL manerium fecit pretioſum
Multis artificibus valde ſumptuoſum.

The large gothic window, at the ſouth-eaſt corner of the palace, is ſaid to have lighted a prodigious library; that at the north-eaſt, to have belonged to a chapel, as the croſs above it indicates, not inferior in ſize or ſumptuouſneſs. On the ſouth ſide were the bed rooms, as has been already noticed, in treating of the Prelate's hiſtory, by whoſe liberality they were erected. Intermixed with theſe were ſeveral rooms dedicated to Cloacina, where that goddeſs ſeems to have been worſhipped in a ſtile of magnificence much greater than common. One of theſe temples ſtill remains perfect, and is a very great curioſity of its kind: it conſiſts of four ſpacious niches, or ſtalls, built round a pillar, in ſuch a manner, that four of the goddeſs's votaries may be ſacrificing to her at the ſame time, without any one being viſible to another; though they are all within the ſame room, and indeed their reſpective altars not more than a foot one from the other.

Of the offices, which it has been obſerved were to the weſt, there are ſcarce any remains at this day: the quadrangle, where the principal part of them ſtood, is now converted into a pleaſant and romantic bowling-green.

The Archbiſhops, who are ſuppoſed to have been the chief contributors to this building, were Corbridge, Kempe, the two Booths, Rotheram, Wolſey, and Sandys. The laſt of theſe ſpent almoſt the whole of his time here, after his tranſlation to the See of York; and he was the laſt that did ſo. It was but about fifty years after his death, that all the contending parties, Royaliſts, Parliamentarians, and Scotch, contributed to its deſtruction and deſolation. It is much to be wiſhed, that its ruins may long remain in their preſent ſtate, as more pleaſing, or more pictureſque, are not often ſeen.

In



North West View of the Palace

In Sir William Dugdale's viſitation of Nottinghamſhire, before cited, is the following account of the arms, and other devices, on the walls and windows of the palace at SOUTHWELL.

"In the windows of the Great Hall in the Palace, are the arms of

Zouch,
Beaumont,
Priory of Thurgaton,
Chaworth,
Plumpton,
Clayton,
Markham,
Merynge,
Babington,
Pierpont,
Stanhope,
Sutton,
Neville,
Willoughby,
Strelley,
Scrope,
Cromwell."

The families, by whom theſe arms were reſpectively borne, were probably either tenants of the Archiepiſcopal eſtates in Nottinghamſhire, or inferior benefactors to the palace. The coats of thoſe Archbiſhops, to whom this ſuperb edifice owed its erection, and alſo thoſe of ſome few particularly magnificent contributors, were carved on large ſtone, or wooden, eſcutcheons, and diſpoſed in different parts of the great hall, according to the order ſpecified in the annexed engraving.

Firſt is the coat of the Lord Grey of Touton, in the county of Nottingham, which, with thoſe of Louvaine quartering Lucy, and the royal arms, (ſomewhat diverſified according to the different branches of the royal family, in honor of whom they are introduced) were depicted on ſhields, and ornamented different parts of the roof in this hall. What connection the family of Grey might have with the Archbiſhop, or Church of SOUTHWELL, does not now appear; but ſome of them were, probably, great contributors to its palace, by this diſtinction given to their arms. They were a family of great property, in the counties of

Nottingham and Derby, and of great rank and conſideration in the ſtate. We are told by Aſhmole, in his hiſtory of that inſtitution, that Lord Grey was among thoſe who were firſt honored with the order of the garter. The title became extinct in the reign of Henry the Seventh, and the conſequence of the family fell with it.

At the upper end of the hall was the coat of Edward the Confeſſor, between thoſe of St. Peter and St. Paul. At the ſide of the room were three ſhields; one containing the arms of Kempe only, another having them united with thoſe of the See, and a third diſplaying the arms of Cromwell quartering Tatterſal. The Lords Cromwell were poſſeſſed of great property in the county of Nottingham, eſpecially at Cromwell, Carlton upon Trent, and Basford. Their title to quartering the arms of Tatterſal is thus given by Camden. "Eudo, a Norman nobleman, had, "by the favor of William the Firſt, large poſſeſſions in Lin- "colnſhire. He held Tatteſhall (or Tatterſal) by Barony. From "the poſterity of this Eudo, it came to the family of Cromwell, "in the perſon of Ralph de Cromwell, whoſe ſon was Trea- "ſurer of England, in the reign of Henry the Sixth. With "this Lord Treaſurer Cromwell the title was extinct, and this, "with other manors, paſſed into the family of the Clintons, "Earls of Lincoln. In the front of the caſtle, not long ſince, "were to be ſeen the arms of the Cromwells, its ancient Lords."

So much of the account in Rawlinſon's MSS. before mentioned, as relates to the palace, is as follows:

"A copye of all ſuch armes as be ſtanding in ſtone, wodd, or glaſſe, within the Biſcoppes place in Southwell. Firſt at the entering of the porche is graven the armes of Kempe Archb. of Yorke, who founded the ſaid houſe.

Kempe,

Devices of A. B. KEMPE & WOLSEY with several Arms in the ARCHBISHOPS Hall.



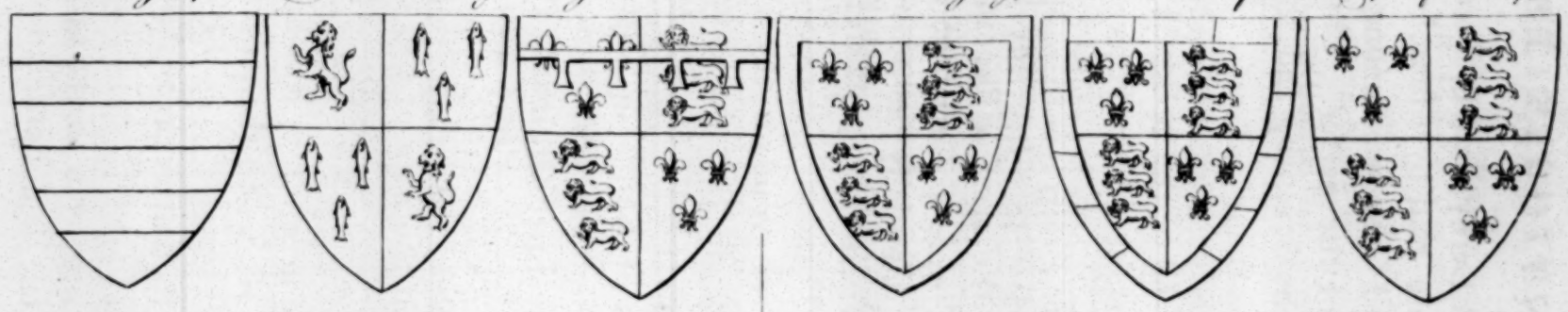




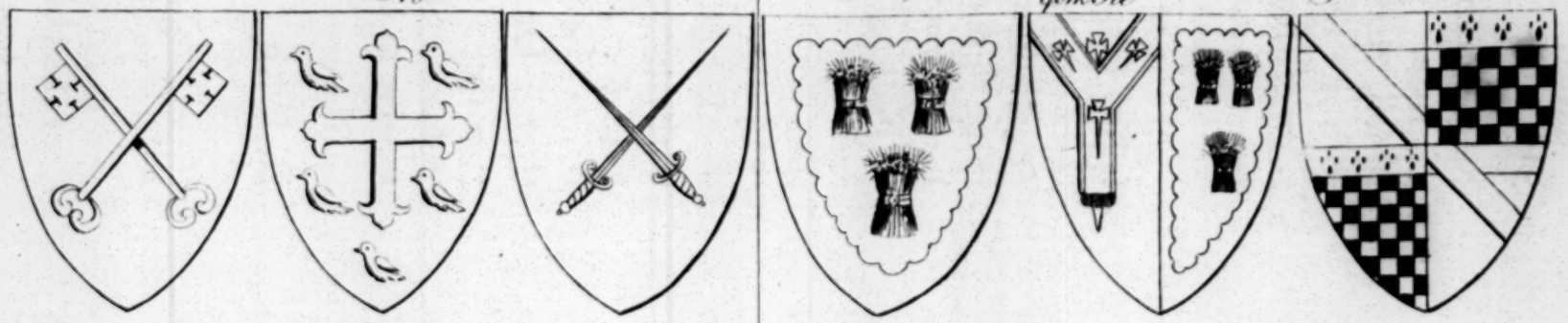
Modern Arms of the See of York



Lord Grey. Louvaine & Lucy. England & France as borne by different branches of the Royal family.



St. Peter. Edwd. Confessor. St. Paul. Kempe. Ancient York See. Kempe. Cromwell. Tattershall.



Kempe, Archb. Yorke,
A°. 1425.

Lord Lewarre.
Lord Rooſe.
Lord Crumwell.
Lord Gray of Codner.
Percye.
Menell.
Cromwell.
Lord Staforde.
Thomas of Brotherton, 2d ſon of Ed. I.
Percye.
Lawrence Bothe, Bp. of Dureſme, A. D. 1457.
Will. Bothe Archb. of Yorke, A. D. 1453.
John Bothe, Bp. of Exeter, A. D. 1466.
Clifton & Menell.
Heron & Bothe.
Ratclyff & Bothe.

Theſe five arms following be in the chapel.
Kempe.
Duke of Somerſet.
England.
Henri Erle of Hartforde.
Thomas of Woodſtock, Duke of Glouceſter.

The armes of Saint Edward, a King of England before the Conqueſte,& ſtandethe, graven in wodd, in the upper end of the hall.

In the hall is placed the iſſue of Ed. III. with the arms of divers others, as after enſueth.
Duke of Lancaſter.
D. of Yorke.
D. of Glouceſter.
Percye & Lacye.
Gray, Lord of Codner.
Kempe.
John Kempe, Archb. of Yorke, An. 1425.
Lord Stafforde.
Burnham, Erle Waren.
Zouch & Saintman quartered.
Beamounte.
A. of the chapel of Southwell.
A. of Thurgarton.
Chaworth.
Percye.
Perpointe of Holmperpoint.
Longvillers, percell of the arms of Stanhope.
Clyfton of Clyfton.
Markham of Cotam.

Theſe following be in the windows of the weſt ſide of the hall.
Cromwell& Daincourt
Lord Scrope.
Lord Zouche.
Babington.
Steley & Kempe.
Willoughby of Willoughby.
Cardinal Wolſey.
Winton & Wolſey.
York & Wolſey.
Merring of Merring.
Menell now of Holte.

At the north end of the hall theſe armes with the ragged ſtaffe, and theſe words. In Dmo. confido.
Beauchamp & Mountain.
Mountacu & Nevil, Erle of Saliſbury.
Archbiſhop Kempe.

On the ſouth ſide theſe armes following:
Lincoln & Wolſey.
Nevil, Archbiſh. of Yorke, 1466.
Savage, Archbiſh. of Yorke, 1501."

In

In the collection of arms taken by Aſhmole, there is no mention of any remaining in the palace; wherefore, it is probable, the windows, on which they were painted, had been totally deſtroyed during the civil wars.

MONUMENTS, TOMBS, &c.

In Peck's Deſiderata Curioſa, book 6, page 27, is the following account of a body, and the coffin in which it was encloſed, being diſcovered at SOUTHWELL.

" A remarkable account of the body of ſome great perſonage, " dug up at SOUTHWELL, in Com. Nott. on 17th of " March, 1717, as the ſame was then communicated by a gen- " tleman on the ſpot, to the very reverend and learned Mr. Sa- " muel Carte, M.A. Vicar of St. Martin's, Leiceſter, and after- " wards by Mr. Carte to the Editor.

' On the 17th of March, 1717, as the Sexton was digging ' Mr. William Andrews' grave, in the ſouth aile of SOUTH- ' WELL Minſter, he, with his ſpade, broke off the end of a ' ſtone coffin; and, ſeeing it hollow, put in a meaſure, and ' found it longer, by a foot, than the uſual length of a grave; ' and, opening it, found the body of a man, lying in his boots. ' The leather was freſh, and to all appearance ſound; till on ' trial it tore like London brown paper. The ſtitches were plainly ' to be ſeen. The ſhape of the boot-toe was made to the foot. ' He was dreſſed in cloth of tiſſue; which plainly ſhewed the ' ſilver, by waving it in the ſun, or againſt a candle. A wand ' lay by him. On his breaſt lay ſomething like the cover of a ' ſilver cup, ſex or oct,—angular, It had ſomething like an acorn ' with leaves round it on the top of it, but the hollow ſide was ' uppermoſt. By letting the moulds fall on his face, they could

' make

'make no farther diſcovery of his head, only that the ſkull was 'ſmall and very thin, even tranſparent. His teeth were all very 'ſound, and taken away by the ſpectators.'

"This perſon, I conceive, was one of the family of Cauz."

What reaſon Mr. Peck had for ſuppoſing this perſon to be one of the name of Cauz, I know not; as I cannot diſcover that SOUTHWELL was the uſual burying place of that family, or that they ever were in poſſeſſion of conſiderable property there.

The account given of this family, by Thoroton, in his Hiſtory of Nottinghamſhire, is ſhortly as follows:

'Lexinton or Laxton, ſays he, was the principal manſion or 'head of the Barony of Robert de Calz, or Cauz. To this Ba-'rony of Calz belonged the cuſtody of the foreſts in the counties 'of Nottingham and Derby, as appears in the foreſt book, by 'Matildis de Calz owing a fine 4th Henry the Third, for ſeiſin 'of the cuſtody of the foreſts of Nottinghamſhire and Derby-'ſhire, which belonged to her by right of inheritance.' The Pedigree of the family, to be collected from different parts of the ſame, and other authors, is as follows:

WALTER - - =
temp. WILL. I.

ROBERTUS DE CALZ, - =
temp, HEN. I.

WALTER DE CALZ, - =ANNEIS.
temp. STEPHEN.

ROBERT DE CALZ, - = - - Daughter of
temp. HEN. II. RICHARD BASSET.

MATILDIS DE CALZ, Heireſs, =ADAM DE BIRKIN.

ISABEL DE BIRKIN, Heireſs, =ROB. DE EVERINGHAM.

ADAM DE EVERINGHAM, ob. 9 EDW. I. =

ROBERT DE EVERINGHAM, ob. 15 EDW. I. =

ADAM DE EVERINGHAM, - ob. 15 EDW. III. = MARGARET.

ADAM DE EVERINGHAM, - ob. 11 RICH. II. = JOANNA, Heireſs of JOHN DE EYVILL.

WILLIAM DE EVERINGHAM, ob. 43 EDW. III. = ALICIA, Daughter of JOHN GRAY DE CODNOR.

CATHERINA DE EVERINGHAM, Heireſs, = SIR THO. ETTON MILES.

SIR MILO ETTON MILES, - =

ISABELLA ETTON, Heireſs, - = JOHN ROOSE.

ROBERT ROOS, - - = ELIZABETH, Daugh. of SIR WILL. MIDDLETON MILES.

WILLIAM ROOS, - - = ELEANOR, Daugh. of SIR CHRIST. WAINSFORD MILES.

HUMPHRY ROOS, - - ob. 13 HEN. VIII. = ANNA, Daugh. of RICH. RESTWOLD.

WILLIAM ROOS, - - = MARIA, Daugh. of - - ELIOT.

BERNARD ROOS DE EGMANTON, =

WILLIAM ROOS DE EGMANTON, = SARAH, Coheireſs of JOHN SAMON of Tuxford.

SARAH ROOS, Heireſs, - - = EDM. LAYCOCK of Woodborough.

JOHN DICKINSON, of Claypole, Lincolnſhire. = ELIZABETH, Coheireſs.

DEBORAH, Coheireſs. = T. OUSELEY, of Panfield, in Eſſex.

Beſide theſe in the right line, there were many collateral deſcendants of the family of Calz, too numerous, and too intricate, to be inſerted here; beſide that, if the conjecture, reſpecting the name of the perſon found in this magnificent attire, be right, it is not likely to have been any other than the head of the family. I find Edmund Laycock, who appears in the pedigree to have married Sarah Roos, the lineal deſcendant of the family of Calz, poſſeſſed of property early in the laſt century at SOUTHWELL; but whether any part of it came by his wife, and might, therefore, have deſcended from the name of Calz to her, cannot now be aſcertained. It has been ſuggeſted to me, by an ingenious friend, that the device on the ſilver veſſel, found in the coffin, being an acorn ſurrounded by oak leaves, might bear ſome reference to the office of keeper of the foreſts; which, we are told, was hereditary in the family of Calz.

Now let us approach the tombs that remain in, and about, this church, which deſerve conſideration. In the ante-choir there are three of ſome antiquity. One is in the north aiſle, certainly the oldeſt in the church, and, probably, belonging to ſome perſon of the firſt conſequence. It is exactly the ſhape of a modern coffin, and ſtands under a circular arch, which makes a part of the north wall. From this circumſtance, one would ſuppoſe it was placed here at the time the aiſle was built, and particularly, as the arch is of the ſame ſpecies of architecture, as the building in general where we find it. Theſe aiſles it has been before attempted to be ſhewn muſt have been erected ſoon after the Conqueſt. The founders and patrons of theſe ſorts of religious edifices were generally buried in this way. Many inſtances occur in moſt of our cathedrals, where the tombs of the founders are incorporated into the walls of the edifice.

Aldred, Archbiſhop of York, died 1169, and the place of his interment is no where recorded with certainty. He was a great

benefactor to SOUTHWELL, and it is not improbable he might chooſe to reſt here; if ſo, this tomb, probably, contains his remains.

Immediately oppoſite to this, is that of William Booth; which is a plain blue ſtone, making part of the pavement of the ſouth aiſle, with a very ſhort inſcription round the edge of it. The only part of it that is legible, contains his name, and the date of his death, viz. Wilhelmus Both, ob. 1464. This ſtone was removed from the Chapel of St. John, built by this Prelate.

Near to this ſtone, fixed into the outward wall of the ſouth aiſle, is an elegant altar tomb, erected to the memory of Lawrence Booth, (brother in half blood to the former Archbiſhop of that name) who died 1480. Cloſe to this ſtood a chapel, built by him, and dedicated to St. John. Before I quit this part of the church, I muſt notice another curioſity of much later date; viz. The rings, to which the horſes of Oliver Cromwell and his army were faſtened, when he made SOUTHWELL a place of reſt in his march to Preſton, to fight the Scots. Theſe remain in many parts of the walls, and of the pillars; and one is particularly to be obſerved of a larger ſize than the reſt, and of a different conſtruction, fixed in the place of pre-eminence againſt the ſcreen, at a diſtance from all the others: this is ſaid to have been diſtinguiſhed by receiving the halter of the General's own horſe.

In the choir, and contiguous parts, are ſeveral tombs worth notice, particularly the ſix following. Thomas de Corbidge, Archbiſhop of York, who died in the year 1303, lies under a large blue ſtone, on the foot of which ſtands the pulpit. On this ſtone there was originally a full length effigies of a Biſhop, in braſs; but this has been long taken off.

On

On the north ſide of the choir, and towards the eaſt end, under an arch of very elegant gothic work, ſtands a handſome altar tomb, with a full length figure reclining on it. The head is gone; and therefore, for want of ſome ſuch diſtinguiſhing mark as a mitre, it is not poſſible to ſay, with preciſion, who it was intended for; but certainly, by the magnificence of it, for ſome great perſonage. From the robes of the figure on the top, it clearly appears to have been deſigned for a churchman. Godfrey de Ludham, Archbiſhop of York, who died in 1264, bids fair for it. He was, as has been before obſerved, of a Nottinghamſhire family, not far from SOUTHWELL; was driven from York in the moment of phrenſy, occaſioned by his laying that city under an interdict; and retired to ſome other of his palaces, where he ſoon after died. If thoſe who give this monument to him are not right in their conjecture, there is no account whatever of the place of his interment. It may indeed be objected, that the Archbiſhop died before this part of the church was built. That, however, is ſurely an argument of no great weight, when it is recollected that, though the preſent choir was not then erected, there certainly was a building for the ſame purpoſes on its ſcite; in which many of the tombs that appear in the preſent choir were, beyond all controverſy, placed. The argument which carries to me the greateſt weight againſt the ſuppoſition of its being Godfrey's, I confeſs, is, that the gothic work above it appears to be of a more modern date than the church itſelf.

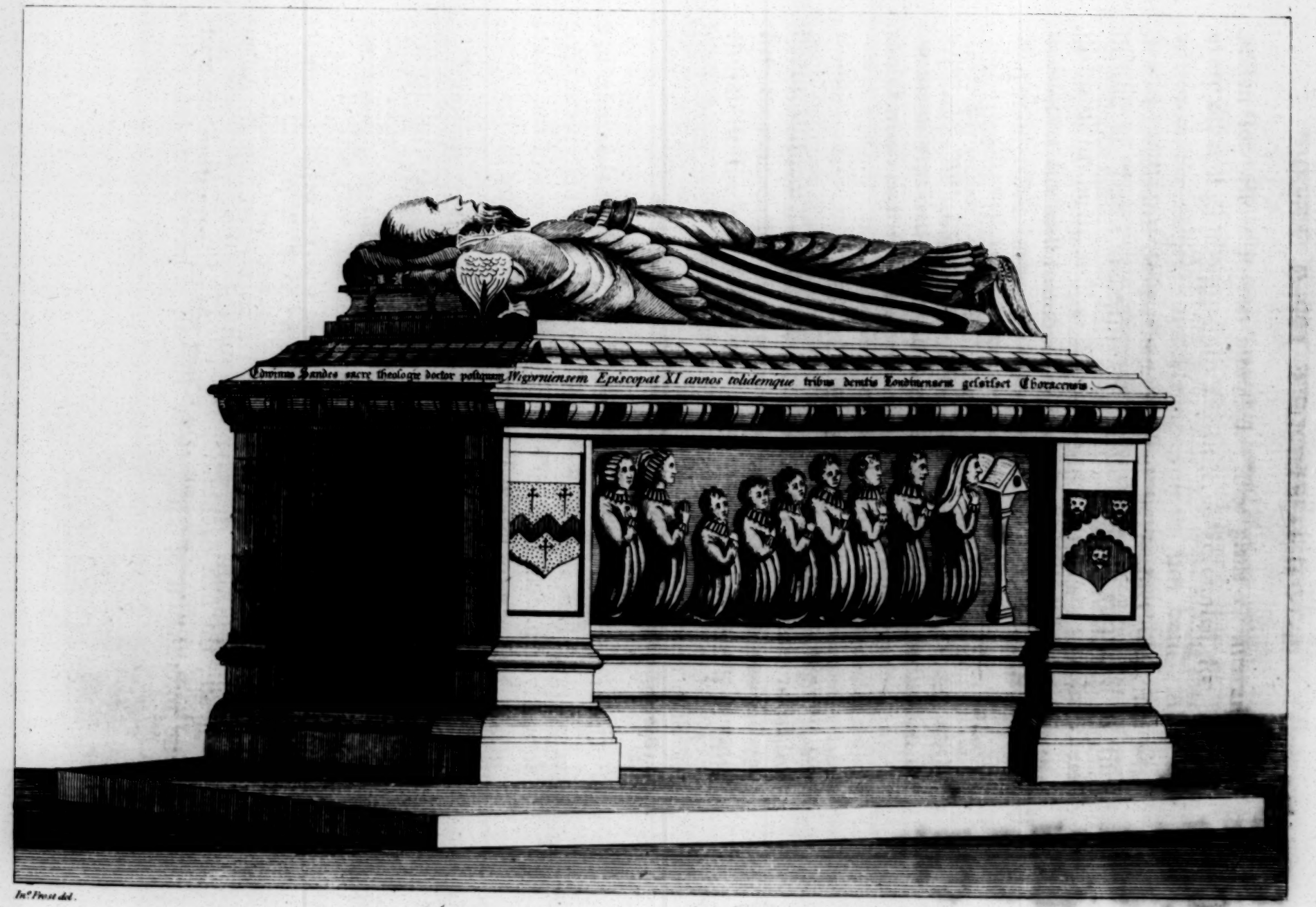
Within the rails, near to the altar, on the north ſide, ſtands the monument of Archbiſhop Sandys. It is a large alabaſter altar tomb, with the effigies of the Archbiſhop reclining upon it. On the front are exhibited his widow, and nine children, kneeling. At one end are the arms of Sandys, at the other the following inſcription:

Edwinus Sandys ſacre theologie Doctor, poſtquam Wigornienſem epiſcopat. xi annos, totidemque tribus demptis Londinenſem geſſiſſet; Eboracenſis ſui Archiepiſcopatus anno xv, vitæ autem lxix, obiit Julii x, anno Dom. 1588.

Cujus hic conditum cadaver jacet. Genere non humilis, vixit dignitate locoque magnus; exemplo major; duplici functus epiſcopatu, Archiepiſcopali tandem amplitudine etiam illuſtris: honores hoſce mercatus grandi pretio, meritis virtutibuſque. Homo hominum a malitia & vindicta innocentiſſimus, magnanimus, apertus & tantum neſcius adulari; ſummè liberalis atque miſericors, hoſpitaliſſimus. Optimus, facilis, & in ſola vitia ſuperbus: ſcilicet haud minora quam loquutus eſt, vixit, & fuit. In evangelii prædicandi laboribus ad extremum uſque halitum mirabiliter aſſiduus, a ſermonibus ejus nunquam non melior diſcederes. Facundus volebat eſſe, & videbatur. Ignavos, ſedulitatis ſuæ conſcius, oderat. Bonas literas auxit pro facultatibus: eccleſiæ patrimonium, velut rem Deo ſacratam decuit, intactum defendit: gratia qua floruit apud illuſtriſſimam mortalium Elizabetham effecit, ne hanc in qua jaces eccleſiam tu jacentem cerneres venerande præſul. Utriuſque memorandum fortunæ exemplar, qui tanta cum geſſeris, multo his majora animo ad omnia ſemper impavido perpeſſus eſt. Carceres, exilia, ampliſſimarum facultatum amiſſiones, quodque omnium difficillimum, innocens perferre animus conſuevit immanes calumnias; & hac re una votis tuis minor, quod chriſto teſtimonium etiam ſanguine non præbueris. Attamen qui in proſperis tantos fluctus, & poſt agonum tot adverſa, tandem quietis ſempiternæ portum, feſſus mundi, deique ſitiens reperiſti. Æternum lætare, vice ſanguinis ſunt ſudores tui. Abi lector, nec iſta ſcias tantum ut ſciveris, ſed ut imitere. Verbum Domini manet in æternum.

Under the moſt eaſtern arch, on the ſouth ſide of the choir, is a very large, plain, altar tomb. There have been two braſs plates on it formerly, repreſenting, as is evident from the cavities of the ſtone, in which they were inſerted, a Biſhop, with his mitre on his head, and croſier in his hand, and by his ſide a female figure. The accompaniment of the female enables us to gueſs, with great probability, for whom this tomb was deſigned. It muſt either have been erected in very early times, before the celibacy of the clergy was enjoined, or after the reformation. That it was not of that very early date, its appearance ſufficiently teſtifies, if there was no other reaſon for rejecting ſuch a ſuppoſition. We muſt look for a Prelate then, of the latter period, to whom we may reaſonably attribute it. Robert Holgate, the firſt Archbiſhop appointed to the See of York, after the reformation of Henry the Eighth, I have no doubt, is the

perſon



Inv.t Frost del.

Monument of L.: B.: Sandys.

perſon for whom it was intended. The place of interment of every other Archbiſhop, ſince his time, is accounted for, by the writers on the ſubject; but Holgate's never has been. All that is to be collected from them is, that he neither died, nor was buried, at York; and that the moſt diligent enquiries at the places of his birth, and of his connections, had not enabled them to diſcover the leaſt memorial of his inhumation, nor even the exact period of his death. It is ſurmiſed, from the time of his will being proved, that he died during the reign of Queen Mary; when he was perſecuted, impriſoned, and haraſſed by every ſpecies of vexation, that the bigotry and intolerant perſuaſion of the Queen could ſuggeſt.

The next monument I have occaſion to notice, is that of the liberal William Talbot; whoſe name has been before recorded, for the accommodation his generoſity afforded the Vicars of the church in the year 1485. His death is commemorated by a ſmall plain ſtone, at the foot of the ſtall appropriated to the Prebendary of Oxton prima pars, with the following ſhort inſcription.

Hic jacet Willelmus Talbot
Miſer & indignus Sacerdos
Expectans reſurrectionem
Mortuorum ſub ſigno THAU.

The only remaining monument, on which I have to obſerve, is that in, what is now, the Vicar's veſtry; formerly one of the many chapels belonging to this church, which the ſuperſtition of the times ſo liberally paid the chauntry prieſt for attending.

We are informed by the White Book, that, on the north ſide of the church, were two chauntries founded, one by Robert Lexington, dedicated to St. John the Evangeliſt; the other by William de Gunthorpe, in the year 1395, and dedicated to St. Mary.

" In

" In the former of theſe," ſays Thoroton, " were laid the bones of Sir Henry de Nottingham," for whoſe ſoul the prieſts of both theſe chauntries were directed, by the terms of their reſpective endowments, to pray. I have no doubt but this Vicar's veſtry, and the eaſt end of the north aiſle, where there has evidently been an altar, were theſe two contiguous chapels, and that the tomb in the former is that of Sir Henry de Nottingham.

In the churchyard, ſome few years ago, between the ſouth door of the church and the regiſtry, was an altar ſtone with theſe gingling verſes round its margin:

Me pede quando teris homo qui mortem mediteris,
Sic contritus eris, et pro me quæro preceris.

OTHER CURIOSITIES.

Beside the Roman coins, before-mentioned, ſeveral Engliſh ones have been found at SOUTHWELL, in pulling down old houſes and digging up their foundations. Thoſe I have ſeen are moſtly ſilver; two of them, about the ſize of a modern ſixpence, of the coinage of Edward the Firſt and Second; one about the ſize of a modern ſilver penny, of which I can find no exact reſemblance, but certainly coined before the reign of Henry the Fifth; one ſmall one of Ph. & M. about the ſize of a ſilver threepence; ſome of James the Firſt, and ſome of Charles the Second. Several German coins have lately been found alſo among the walls of the old Vicarage: theſe are all of braſs or copper, and of little or no value.

While I am upon the ſubject of Antiquities yet remaning in the Pariſh of SOUTHWELL, I muſt not omit to mention three, to which this volume is indebted for much of its information. Theſe are the Regiſtrum Album, or White Book; whoſe contents

tents have been before deſcribed: the Thurgarton Manuſcript, or Regiſtrum Prioratûs de Thurgarton: and the Foreſt Books, as they are called; the two former in the poſſeſſion of the Chapter; one of the latter in that of Mr. Sherbrook Lowe of SOUTHWELL; the other in that of Mr. Clay of Burrige Hill, who is deſcended from William Clay of SOUTHWELL, appointed clerk of the foreſt court in the fifteenth of Charles the Second: of the White Book it is unneceſſary to add any thing more, after what has been already advanced.

The Thurgarton Manuſcript, or Regiſtrum Prioratûs, is a book of much the ſame deſcription as the former; and ſerved the ſame porpoſes to the Priory of Thurgarton, as that did to the College of SOUTHWELL. It contains an account of all the eſtates belonging to the monaſtery, with many of the inſtruments or deeds, by which they were granted. The following are the names of the places where the property of this houſe lay, in the order and words, in which I find them regiſtered. To thoſe towns, whoſe original names are become obſolete, I have added, in a parentheſis, the modern appellations.

Thurgarton
Horſpoll
Fiſkarton
Morton
Rolleſton
Gonerton
Bleſeby
Kyrkelington
Egrum (Averham)
Leverton
Scarcheclive
Pilleſleya (Pleſley)
Elmeton
Boylſton
Langwath
Sandeby
Croppehill
Wiverton
Tytheby
Dornethorpe (Danethorp)
Wodeburgh
Houton
Codington
Newerc
Stoke
Sibthorpe

Hokeſ-

Hokeſworth	Keworthe
Aſlacton	Wywell
Flintham	Kynalton
Athelington (Ayleton or Elton)	Hyckeling
De Molendin. de Doverbeck	Langare
Saxendale	Berneſton
Shelford	Graneby
Holm	Bingham
Thurmeſton	Kirketon
De Molendino de Snelling	Kercolſton
De Paſſagio de Bridgeford	De Molendido in Bathely
Hoveringham	Onthorpe
Gonalſtoun	Batheley
Gunthorp	Starthorpe
Loudham de Eccelſiâ	Langethwayt (Langwath)
Birton	Herneſton
Carleton	Braunceton
Suwell	Haneworth
Nottingham	Timberlound
Kirkeby	Thorpe
Sutton	Barton
Skeggeby	Blaunkeney
Corſale (Kneſal)	Kirkeby
Ludham	Skaupewyck
Cotgrove	Swaffield.

This was given to the Chapter of SOUTHWELL, as is expreſſed on the cover of it, by Cecil Cooper of Thurgarton; at what time is not added, but this Cecil lived in the reign of Charles the Second.

The Foreſt Book of Mr. Lowe begins with the Laws of Henry the Third, for the government of the Foreſt of Shirewood; and, with ſome interruptions, records the claims and other tranſactions of

of the Foreſt Court, to the time of Queen Elizabeth. The laſt article is a perambulation (directed by her writ) which, being ſimilar to one in the reign of Charles the Second, before inſerted, I have omitted. There are a great number of curious inſtruments contained in this book, too long, and too numerous, for inſertion here, beſide that they would induce too conſiderable a digreſſion from the immediate ſubject of our enquiry. One, however, I have ſelected for the very great ſingularity, I had almoſt ſaid abſurdity, of its contents.

"The ſentence of curſeinge given upon the treſpaſſers of the liberties of holie church, and namely of the liberties contained in the pointes of the great chartre of our Lord the Kinge, and of the chartre of the fforeſte to his freemen grainted in the ſaid chartre.

In the year of our Lord God, MCCliij, the third idus of May, in the great hall of Weſtm^r^ of our Lord the Kynge, in the conſente and by the aſſente of noble Lord Kynge Henry, Kynge of England, and of Lordes W. Earle of Cornewall, and of S. Earl of Norfolke and Southfolke, and Marſhall of England, H. Earle of Oxeford, and I. Earle of Warwick, and other eſtates of the realm of England, and by the ſufferance of God, the Archbuſhop of Canterbury, Primate of England, ff. Buſhop of London, H. Buſhop of Elye, R. Buſhop of Lincolne, &c. arrayed with our pontificalls, with candles burning in our hands, ſolempnly declare, the ſentence of curſeing on all treſpaſſors and breakers of the liberties of the church, or of any other cuſtome of the realme of England, and in eſpeciall of the liberties and cuſtoms of our Lord the Kynge of his great chartre of the fforeſte, in form that followeth, &c. viz.

By the authoritie of the Father and the Sonne and Holy Ghoſt, and of the Bleſſed Virgin St. Mary, and of the Apoſtles Peter and

Paul, and of all the Apoſtles, and of all Martyrs, and of St. Edward the Confeſſor, and of all the Confeffors, and of all the Virgins, and of all the Saints of God, we accurſe, and from the liberties of holie church we ſequeſter and depart all thoſe that from henceforth willingly and maliciouſly holie church depriven or ſpoilen of her rights, alſo all thoſe that the liberties of the church, and alſo the liberties and free cuſtomes of the great chartres, and of the chartre of the fforreſt conteyned, granted by our Lord the Kinge, to all Archbuſhops, and to all other Prelates of England, to Earls, Barons, Knights, and free Tenants, by any matter, craft, or engin, defile or breake, diminiſhe or change, privy or aperte, in deede or in worde, or in counſell againſt them, or any of them, in any pointe. Alſo all them that againſt the ſame liberties, or any of them, any ſtatutes make, or ſuch ſtatutes made keep or bring in, or ſuch ſtatutes brought in, keep the writers of ſuch ſtatutes, and moreover the counſellors and executors of the ſame, and thoſe that after them preſume to deeme all thoſe, and each one of them, above rehearſed, know they themſelfe in that deed, that they wittingly doe in the premiſes ſo enter into this ſentence. And all thoſe that ignorantly be fallen, or do any thing, or hurte, in the ſaid premiſes, and therefore be admoniſhed; but yet thereby within fifteen days after the time of the monition to them had themſelfe not correcte, and by the arbitremente of the ordinary of the treſpaſſes done make ſatisfaccord, from thenceforth in this ſentence they be involved. Alſo wee bind and knitt in the ſame ſentence, all them that the yeare of our Lord the Kinge, and of the realme, preſume to trouble. In wittnes of the which thinge to everlaſtinge remembrance, to endure to this aſſente, wee have put our ſignes."

That in the hands of Mr. Clay, is a manuſcript of the ſame ſort as the former. Its title is thus ſet forth, in the firſt page, in capital letters.

Placita

Placita Foreſtæ Domini Regis de Sherwood tent. apud Mansfield in Comitatu Nott. viceſimo quinto die Februarii, anno regni Domini noſtri, Caroli Secundi, Dei gratiâ, Angliæ, Scotiæ, Franciæ, & Hiberniæ, Regis, Fidei Defenſoris, &c. Quinto Decimo coram Will°. Marchione Newcaſtle, &c. Juſticiario Itineran. omnium Forreſtarum ultra Trentam.———————

In this book are the claims of all the pariſhes, contiguous to the foreſt, of right of common upon it; as well as thoſe of many individuals. This collection has, more than once, been received as evidence, in caſes where the limits of the foreſt, or the rights of commoning upon it, have been litigated.

Several looſe papers are inſerted at one end of this book; among the reſt are the two following. The firſt I have tranſcribed for its curioſity to thoſe who live on the limits of the foreſt, and know its preſent nakedneſs; the latter, merely becauſe it ſtamps authenticity on the volume which contains the collection.

The title of the firſt is, "Boſci Dm̄i. Regis in Foreſtâ de Shirewood, 30th Henry the Eighth.

1. Anneſley
2. Biſtorp
3. Bulcot
4. Calverton
5. Carberton
6. Clumber
7. Eperſton
8. Dalesforth
9. Everingham
10. Edwinſtow
11. Fulwood
12. Keydale
13. Kirkeby
14. Loudham
15. Mansfield
16. Mansfield Woodhouſe
17. Nottingham
18. Ollerton
19. Rufford
20. Southwood
21. Sampſon's Wood
22. Snaynton
23. Sutton Wood
24. Wathow.

 Nota;

Nota; Placita foreſtæ coram Radulpho Nevil & al. 8 Edw. III. 1333.

Coram Willo. Veſſey & al. 15 Edw. I. 1286.

Coram Matthew Boynton, 30 Hen. VIII.

Coram W. Hutton and Brian Laſcelles, 41 Eliz."

The ſecond paper contains a letter, the ſuperſcription of which is, For Mr. W^m. Clay, att Southwell." The contents as follow. "Good Mr. Clay, Yeſterday Mr. Chadwicke, ſteward of the foreſt, moved my Lord that he might have your aſſiſtance in quality of clerke of the office for keeping the records, and that his Lordſhip would order mee to write to you, to ſignify to you his Lordſhip's deſire therein; and withall, that you would, as ſoon as you could, repaire to Mr. Steward, at Nottingham, and conſult with him concerning the ſame. And ſo having obeyed his Excies comands, I preſent my ſervice to you, and remaine

Yr aſſured freind to

love and ſerve you,

Welbecke, 5 Nobris 1662. JO. ROLLESTON."

The tranſactions in this book, we have ſeen, begin with the year 1662. They end with the year 1684. The laſt articles recorded in it are "Licences granted, at a foreſt court holden at Bledeworth, before William Stanhope, Knight, Charles Stanhope, Eſquire, and John Truman Gentleman, Verdurers of the foreſt, to the Greave of the Manor of SOUTHWELL, belonging to the Archbiſhop of York, to fell a fee tree, for the execution of his office, in any of his Grace's woods within the foreſt."

I muſt

I muſt not omit to mention an article of furniture belonging to the reſidence-houſe. This is a tobacco box of tortoiſe ſhell, in the cover of which is inſerted one of the medals, ſtruck on the occaſion of Queen Ann's granting the firſt fruits and tenths for the augmentation of ſmall livings. This piece of coin exhibits the following device. The Queen ſeated on her chair of ſtate, the ſceptre in her left, and her grant to the church in her right hand; which the Archbiſhop of Canterbury, attended by the other Biſhops, is receiving on his knees. The motto underneath is, "Primitiis & decimis Eccleſiæ conceſſis, MDCCiv."

The mention of another curioſity may properly enough be inſerted here, as making a part of the antiquities of the place, though, in fact, it now no longer remains within the pariſh. About the year 1779, or 1780, the ſexton of SOUTHWELL, digging a grave in the churchyard there, found a gold ring of an extraordinary ſize and kind. It is now in the poſſeſſion of Dr. Peckard, Maſter of Magdalen College, Cambridge, from whom I receive the following account of it.

"The ring found by the ſexton in SOUTHWELL church-
"yard, about five years ſince, in making a grave, is of the pureſt
"gold, and weighs nine pennyweights and ſix grains. It is ſix-
"eighths of an inch in diameter. It is three-eighths of an inch
"in breadth. It is, on the outſide, plain, but ſwelling like the
"ſwelling frieze, finiſh'd at each edge by a very ſmall line or
"rim. On the inſide is the following inſcription in characters
"very diſtinct, deep, and not inelegantly cut.

✠ MIEV+MOVRI+QUE+CHANGE+MA+FOY+

"The croſs at the beginning is of the ſame ſize with the let-
"ters, that between the words is very ſmall."

The general opinion ſeems to be, that it has belonged to one of the Knights Hoſpitallers of Wincburne, of whom a more particular account will be given hereafter. Certain it is that many of this ſociety were buried at SOUTHWELL, and the motto on the ring ſeems to favor the conjecture.

In the NEIGHBORHOOD of SOUTHWELL.

ANCIENT ENCAMPMENTS.

HEXGRAVE Park, before noticed as a part of the Archiepiſcopal demeſne, furniſhes one of the curioſities of this neighborhood, whoſe antiquity claims ſome diſcuſſion. It preſents the remains of an ancient encampment of conſiderable ſize and conſequence, and which has never yet, that I am aware of, found a place in any publication. The engraving annexed, at the concluſion of this chapter, will afford a better idea of the ſhape, and ſize, and deſign, than words can poſſibly convey; to that, therefore, I muſt refer for a *general* plan of this encampment, premiſing only, that the lines are intended to repreſent mere ditches or foſſes. The ground, which is ſurrounded by the principal foſs, riſes very gradually from every part of the circumference to the center; but the whole elevation, within the trench, does not appear to be more, than would be formed by the ſoil dug up in order to make the ditches. The ſituation of this curioſity is as follows. About four miles north-weſt of SOUTHWELL; in no high road to any place that is, or is believed to have been, in any reſpect famous; no town near to it, except the little village of Kirklington; which neither from its name, or hiſtory, or diſtance, we can form any reaſon for ſuppoſing can have been an appendage to, or a conſequence of, the camp itſelf. This I notice here, for a reaſon, to which it will be applied hereafter. On the

the north is a continued ridge of high hills; on the ſouth a very extenſive moraſs; to the weſt and eaſt a level country.

The firſt enquiry, which will be expected from me, is—By what people this encampment was made? The opinion of the country has attributed it to the Romans: that opinion I am inclined to think erroneous, and, therefore, ſhall proceed to combat firſt. In doing this, it ſhould be previouſly examined, whether there be any part, even a ſingle ſyllable, of its ancient name, which can lead to a diſcovery of its origin. That, under which it firſt appears in the *Regiſtrum Album*, is Bokkeſgrave.

It is almoſt unneceſſary to obſerve, that in this name there is nothing Roman. Suppoſing it to be Saxon, there is nothing in it that ſignifies camp or ſtation. This remark is material in its application. Few of the places, which were Roman ſtations in this iſland, retain the ſmalleſt portion of their Roman appellations; indeed very few of them ever were diſtinguiſhed by ſuch, even in the time of the Romans themſelves. It has been obſerved, by a celebrated modern writer, (whom I ſhall very ſoon have occaſion to cite more at large) that the Romans, when they fixed their ſtations in this iſland, generally adopted the names of places impoſed by the vanquiſhed people; at leaſt, that few others ever became current among the Britons, or ſurvived the Roman government. The Saxons certainly took poſſeſſion of the Roman fortreſſes, and improved them. This people, with a barbarous language, intelligible only to themſelves, ingrafted it on that, which they found already eſtabliſhed. By theſe means a common medium of mutual intercourſe, among the three diſtinctions of men who inhabited the iſland, was diſcovered; and the Britons, the few remaining Romans or Romanized Britons, and the Saxons, united in compoſing a language, which might be intelligible to all three. The names of all thoſe towns, which were Roman, and afterwards Saxon, ſtations, are proofs of this poſition. All thoſe whoſe termi-

terminations are caſter, or cheſter, or ceſter (varied only by the pronunciation of the different tribes of Saxons who came over) are ſo many rude imitations, rather than tranſlations, of the Roman word *caſtrum*; to which is generally prefixed ſome Britiſh, or Saxon, ſyllable, denoting the wetneſs, or the dryneſs, or the hardneſs, or ſome other characteriſtic quality, of the particular ſoil or ſituation. Tiovulfingaceſter, the name, under which the principal ſubject of enquiry in theſe ſheets paſſed, at that period, bears teſtimony to the truth of the obſervation; only that, in this, the prefixed ſyllables are commemorative of an event, and not deſcriptive of a ſituation. In the ſouthern counties the names of Box-grove, Box-holt, and Box-wood, occur; and in one inſtance, at leaſt, of theſe, the number of box-trees, yet remaining, point out the obvious etymology; but as that, which ſwims on the ſurface, is ſeldom ſo much valued, as that, for which we dive into the deep, let us examine ſomewhat further; and whether we conſider the termination, *grave*, upon the authority of the learned editor of Camden, as a mere corruption of *grove*, or derive it from the Saxon word *grafe*, ſignifying a cavern; we ſhall not, in either way of interpreting it, have any foundation for conjecturing this encampment to have been Roman. Let us now advert to the other diſtinguiſhing marks of a Roman camp.

In the firſt place, I believe, there are very few, which are abſolutely aſcertained to be of Roman original, to which ſome road or cauſeway is not to be diſcovered. The utmoſt induſtry I have been able to employ, has not led me to ſuſpect any thing of the kind in the vicinity of this. Whitaker, in his Hiſtory of Manchester, treating of the Roman ſtations, writes, "The only de-
"terminate characteriſtic of a Roman ſtation, which is either
"the appellation of cheſter affixed to the place, or the concur-
"rence of Roman roads at the point, has never yet been ſuffi-
"ciently

" ciently attended to by the antiquarian critic. For want of ſuch " a deciſive ſtandard, the mind has been left to brood fondly over " its own ungrounded ideas, and to multiply ſtations at the ran- " dom ſuggeſtions of fancy,"

There are three other material conſiderations, which militate againſt the title of Hexgrave to the credit of a Roman origin. Firſt, the ſhape or figure, which the encampment itſelf preſents; ſecondly, the materials, of which it is compoſed; and thirdly, its ſituation.

It would be injuſtice to the author, certainly impolitic to myſelf, to convey the ſentiments of the writer I have ſo lately quoted, in any other language, than that elegant one he himſelf uſes.

Speaking of the general conſtruction of the Roman camps, Mr. Whitaker writes thus:

" The whole figure of the caſtrum was an irregular parallelo- " gram. The parallel ſides were equally right lines and equally " long; but the corners were rounded. The Romans particu- " larly affected the parallelogram in the configuration of their " camps. And they eſteemed thoſe the moſt beautiful of the " ſort, which were juſt by one-third longer than they were broad; " but they ſeldom rounded the angles of ſuch camps"

If I am to preſume that this writer's judgment is as deciſive, as his inveſtigations are ingenious, or his reputation eſtabliſhed, I have only, on this part of my ſubject, to obſerve, that all the information, I have been able to collect, tends to prove, that the Roman camps remaining in this kingdom are all of, at leaſt, ſome *regular* ſhape; circular, eliptical, or parallelogrammic; and that this at Hexgrave, ſo far from being any one of theſe, does not preſent any figure ſufficiently uniform to have even a name.

The extremities of the foſſes belonging to the outworks, and the banks contiguous to them, have, in the courſe of cultivation, of late years, been ploughed up. No adventitious materials appear not the ſmalleſt remnant of a wall, or any artificial fortification, beyond what was conſtructed by hollowing out a trench, and raiſing a bank. The camps of the Romans, I apprehend, were not ſo ſimple and inartificial.

The third and laſt objection ariſes from the ſituation. The camps of the Romans, which were afterwards poſſeſſed by the Saxons, were always accompanied by a town of greater, or leſs extent; none of which are any where ſo abſolutely deſtroyed, but that the ſcites, at leaſt, are viſible. None ſuch appears here. But this is not all. The favorite authority, to which I have already ſo often appealed, muſt again decide between me and popular opinion.

Speaking of one of the ſtations in the vicinity of Mancheſter, which had firſt belonged to the Britons (as moſt of the Roman ſtations had done; every ſucceſſion of maſters whom this country admitted, taking advantage of thoſe works their predeceſſors had conſtructed) he ſays,

" The principal inducement muſt have been one, of which the
" Britons could not eaſily have been ſuſpected, but upon which
" they appear to have very frequently acted. Moſt of the Britiſh
" fortreſſes appear to have had ſuch a peculiar ſite ſelected for
" them, as the coldneſs of our climate required; one that by its
" poſition on the northern bank of the river, and its gentle de-
" clivity to the ſouth or its collateral points, would give the
" Britons the whole undiminiſhed reflected warmth of our Britiſh
" ſuns. And ſuch are almoſt all the Britiſh fortreſſes mentioned
" in the Itinerary of Antoninus. Surrounded as the Britiſh for-
" fortreſſes muſt conſtantly have been with the over-hovering
" damps

" damps of the neighboring woods, ſuch a poſition was naturally " dictated by prudence."

It is enough to obſerve of this, that it is, in almoſt every reſpect, the reverſe of *that* here deſcribed. The greateſt declivity and the moſt comprehenſive outworks are toward the north; the principal water, indeed, on the ſouth; but that water of ſuch a kind, and ſo nearly on a level with the camp, that the vapors exhaled from it muſt have been as unpleaſant, as they were unwholſome.

If Hexgrave camp is to be attributed to Saxon contrivance, it muſt be to the Saxons of the Mercian kingdom, during the heptarchy; when, no doubt, they conſtructed many fortifications on new and original foundations, where the Romans had never exerciſed their ingenuity. Of this kind is Collingham: in ſpeaking of which, Dr. Stukely takes occaſion to remark, that to *theſe* Saxons, a large ſupply of water was the principal recommendation, in the choice of their encampments; while, on the other hand, their enemies, the Danes, choſe the drieſt ſituations they could find. If this diſtinction be characteriſtic of the two nations, we can have no doubt to which of them, if to either, Hexgrave camp is to be attributed; ſince the moraſs on the ſouth is of, at leaſt, one hundred acres extent, and has all the appearance of having once been entirely covered with water. But, after all, neither its ſize, nor ſtrength, nor ſituation, carry to my conviction the requiſites of a permanent camp; as moſt of thoſe belonging to any of the people, who have been already mentioned, generally were. Theirs were not the camps of a few hoſtile troops marching through an enemy's territory, but of bands or legions continuing to protect their own; they were permanent ſtations, regularly fortified, conſiderable in extent, and ſurrounded by all thoſe accommodations of a country, which are neceſſary to the health and pleaſure of a numerous army. Conſidering this only as a mere temporary intrenchment, made for preſent protection,

not for permanent ſecurity, I would look to ſome other period, and a different people, for its conſtruction. The firſt, which ſuggeſts itſelf, is the reign of King John. Thoſe counties which had compoſed the Mercian kingdom were the principal theatre of this monarch's troubles and achievements; and the moſt eventful ſcene of them lay between Northampton and Lincoln. I cannot, under theſe circumſtances, but ſurmiſe, that Hexgrave Park is more likely to have been the temporary aſſylum of John and his army, or of his competitors, than a ſtation of the Britons, Romans, Saxons, or Danes.

By the appearance, which the *outworks* preſent, of a very improved ſtate of fortification, this incampment has been thought by ſome to bear the impreſſion of more modern times: the reign of Charles the Firſt, (in which, as well the Royal, as the Parliament forces, were ſo much in the county of Nottingham) naturally enough offered itſelf, as the period, from which we might reaſonably date the formation of theſe works. Fortification is a ſcience, of which I do not know enough to judge of its progreſs, and thereby to appropriate appearances; but, it ſhould ſeem as if this camp could not have been ſituated where it is ſince the introduction of cannon, from the circumſtance of its being entirely overlooked and commanded by the Kirklington hills.

To what has been advanced on the ſubject of ancient camps, and the diſtinguiſhing properties of thoſe reſpectively belonging to the people before-mentioned, let me add a conjecture, which is the mere reſult of obſervation, unaided by authority. The Romans (probably the Britons before them) and the Saxons, ſeem to have been always ſtrongly impreſſed with the idea of rotundity, or, at leaſt, of perfect uniformity and regularity. The obſervation applies to all the remains we ſee of their deſigns, whether we take architecture in general, or ichnography in particular. Their camps, their places of worſhip, and of pleaſure, were circular, ſemicircular

cular, eliptical, or ſome modification of ſquare; either abſolute ſquare, or oblong ſquare. All the variety, which their plans preſent, ariſes from ſome little diverſification of the ſquare and the circle. The larger places of worſhip (I mean the ichnography of them) *before* the introduction of Chriſtianity, were generally one ſpacious oblong ſquare; *after* that event, uſually a complete ſquare in the centre, with four oblong ſquares annexed, one to each of the four ſides, altogether forming a croſs; and, in very early times, a ſemicircular termination to the eaſt; ſometimes, perhaps, to the weſt alſo. Their ſmaller places of devotion were moſtly either very little differing from a perfect ſquare, or a perfect circle. Their theatres and places of amuſement were moſtly of the latter form. Many inſtances of theſe ſtill remain in different parts of the world, and not a few even in this kingdom. I ſhould not, indeed, omit obſerving, that it has been the faſhion of very late years to give the credit of moſt of our circular buildings to the Danes; and, undoubtedly, in ſome inſtances, ſuch a deſignation may be well adopted. But, if the continual ſtate of anarchy and warfare, in which the kingdom was involved, during the Daniſh uſurpation, be conſidered, I incline to think there will be but little room for ſuppoſing the arts of peace could be very frequently, or very extenſively, cultivated; and eſpecially one ſo elegant in its nature, ſo laborious in its exerciſe, and ſo tedious in its execution, as the ſcience of architecture. Sufficient has already been ſaid of their camps, to evince the truth of the general poſition, when applied to *them*. The obſervation appears to me to hold good alſo in the inferior features of *all* their fabrics; not only the windows of their buildings were circles, or ſome portion of a circle ſuperadded to a portion of a ſquare, but their bridges were raiſed on circular arches, their aqueducts were hollow cylinders, their columns were ſolid ones, and the ornaments of all of them were ſections of globes, cylinders, cones, and ſo on. If a ſolitary angle ſometimes appeared, it was always an obtruſe one. I am here ſpeaking of ornaments which were ſuggeſted by fancy only, and were

were not the repreſentations of natural productions. After the Norman conqueſt a very contrary taſte began to prevail; a taſte that received its completion in that ſpecimen of architecture, which is denominated gothic. The infancy of this ſtile is to be diſcovered in the mere ornaments of capitals, parapets, and water tables; where triangle follows triangle, in perpetual ſucceſſion, and forms the zig-zag. Soon after this arches became pointed, and platforms angular. Churches, chapels, theatres, fortreſſes, and camps, ere long, preſented pentagons, hexagons, heptagons, or octagons; in ſhort, all figures but ſquares and circles.

The application of this doctrine to the ſubject of enquiry, in the few preceding pages, needs no illuſtration.

The COMBES, a place ſo called, on another part of the Archiepiſcopal eſtate in the neighborhood of SOUTHWELL, furniſhes a curioſity of a ſimilar kind to that laſt-mentioned. This place lies about four miles weſt from SOUTHWELL, and not quite ſo much ſouth from the encampment at Hexgrave. About three acres of ground are encloſed by a foſs, in a form nearly eliptical; and in the ſituation, with reſpect to one extremity of this, as deſcribed in the engraving, is a circular ditch, of the dimenſions there expreſſed. *Comb*, is certainly of Saxon derivation, ſignifying juſt what this place preſents, a hollow or trench with an elevation or protuberance on each ſide; but it would be too much, perhaps, on the authority of ſuch a coincidence, to decide on the origin of the works ſo denominated. In the beginning of this century, I am credibly informed, ſeveral ſpears and miſſile weapons were diſcovered on digging in theſe intrenchments, but none of them are now forthcoming, nor can I procure any ſuch account of them as may enable us at this day to appropriate them,

RELIGIOUS HOUSES.

THURGARTON Priory demands the firſt place, as having been very near in reſpect of ſituation, and intimately connected in property and intereſt with the Church of SOUTHWELL. The hiſtory of this place, as far as it is neceſſary for our preſent purpoſe, is given us in the Thurgarton Regiſter, before-mentioned to be depoſited in the library of SOUTHWELL College. We are there informed, that this monaſtery was founded by Ralph de Ayncourt, in the reign of Henry the Firſt, for the ſafety of his ſoul, and of his ſons and daughters, and of his father and mother, and Baſilia his wife, or woman, (mulier) and of all his parents or anceſtors; that it was of the order of St. Auguſtine, and dedicated to St. Peter; that it was founded at the requeſt and inſtigation of Thurſtan, Archbiſhop of York; and that it was endowed with all Thurgarton and Fiſkerton, the park by Thurgarton, the churches of Granby, Cotes, Swaffield, Haneworth, Scaupewick, Kirkeby, Braunceton, Timberland, Blaunkeney, Elmeton, and Langwath, being in the counties of Nottingham, Derby, and Lincoln. The witneſſes to this inſtrument are the Chapter of St. Mary of SOUTHWELL, Robert Fitz-Hubert, &c. Tanner, making mention of Thurgarton, in his Notitia Monaſtica, has this remark. "Thoroton in his Hiſtory of "Nottinghamſhire ſays, this monaſtery was founded temp. Henry "the Firſt (viz. 1130) and about the latter end of that reign poſ-"ſibly it might, though the charter of foundation in the Monaſti-"con ſeems to have been made after the year 1144, becauſe it men-"tions Thurſtan, Archbiſhop of York, as dead, piæ memoriæ."

It is plain, by this, Tanner has fallen into the current miſtake; for the neceſſary implication from his words is, that Thurſton did not die till 1144, whereas from the authorities mentioned in a former page, it is clear he died in 1140. But, be this as it may, he is certainly miſtaken with reſpect to the principal fact, viz.

viz. that this monaſtery was not founded in the life-time of Thurſtan. The contrary is to be collected from the Regiſter itſelf, the common ſource of information to both of us. The firſt entries in that book (which fill about half of it) are terriers of the eſtates belonging to the ſociety, under the name of *Chartæ fundationis.* Next follow *Regum chartæ confirmationis*; then *Epiſcopalia*, as they are there ſtyled, which are the *Conceſſiones Epiſcoporum.* Now the firſt *Regis confirmatio* is evidently of Henry the Firſt, for he writes himſelf "Henricus Dei Gratia" only. If it had been any of his ſucceſſors of the ſame name, he would have been diſtinguiſhed by the addition of *ſecundus* or *tertius*, &c. in conformity with all practice on ſimilar occaſions. This circumſtance ſufficiently evidences the date of the foundation to be prior to Thurſtan's death, which did not happen till five years after Henry's. But, beſide this, the *Epiſcopalia* furniſh another very ſtrong argument. The five firſt begin thus—. 1. T. Dei gratia Archiep.—2. R. Dei gratia Archiep.—3 & 4. G. Dei gratia Archiep.—5. Walterus Dei gratia Archiep.—Walterus, being at full length, leaves no doubt but the author was Walter Grey, A. B. in the reign of King John. If we look back to the reign of Henry the Firſt, we ſhall find the initials before-mentioned, as exactly anſwering to the order of the Archbiſhops of York from Thurſtan to Walter, as to that, in which their reſpective charters ſtand in the Regiſter. Thurſtanus (Henricus no charter, Gulielmus none) Rogerus, Galfridus, Walterus.——The only difficulty then ariſes from the words *piæ memoriæ*, in the founder's charter. Perhaps they may bear a different interpretation from that put upon them by Tanner, or they may not have been in the original inſtrument, but only introduced by the tranſcriber at the time of inſertion in the Regiſter, after Thurſtan's death. The words are theſe. "Ego Rad. De Ayncourt pro ſalute animæ meæ, filiorum "& filiarum, & pro animabus patris & matris, & pro animâ Baſiliæ "mulieris meæ, & omnium parentum & anteceſſorum, fundavi do-"mum religionis apud Thurgarton, & in ejuſdem fundatione con-

"ceſſi

" ceſſi & dedi Canonicis ibidem Deo, & Beato Paulo regulariter " ſervientibus, conſilio & admonitione Thurſtani, *piæ memoriæ*, &c. " in liberam & perpetuam elcemoſynam totam Thurgatonam & Fiſ- " kertonam, &c. & omnes eccleſias de totâ terrâ meâ, ſcilicet Granby, " &c. &c."

" Si vero hæres meus illam cum libertatibus ſuis manu tenuerit " & ſuſtentaverit, Divinam gratiam & paternam benedictionem ei " in eternum relinquo. Sin autem Dei iram & meam maledictionem, " niſi reſipuerit, incurrat. Teſt. Capit: De SUTHWELL, R. F. &c."

King Henry the Second confirmed to this houſe all the gifts of their founder and other benefactors, with many new privileges, and forty additional acres of land. He alſo commanded the ſheriff of Nottinghamſhire to ſee " that the Canons of Thurgarton held their mills on the river Trent peaceably, and without lett or moleſtation from the men of the Soc of Dunham." Many ſucceeding Kings either granted them new property and new privileges, or confirmed the old, particularly Henry the Third, and Edward the Third. In 1352, the Abbey of St. Mary, at York, agreed to take of the Priory of Thurgarton ten marks yearly, for their portion of tithes in Granby, and ſome other neighboring places. All theſe grants and inſtruments are ſtill to be found in the Regiſter beforementioned, with many others of various kinds, ſome with, but more without, dates.

The Prior of Thurgarton claimed a right to a ſeat in the church of SOUTHWELL, above the heads of the Canons, which was allowed him, though it does not appear at what period. The ſeat ſtill remains, and retains its original name of *the Prior of Thurgarton's ſeat.*

The ſecond day in Chriſtmas, it was the cuſtom for all the tenants of the Convent to pay a certain number of cocks and hens, for which, it appears, they were regaled in the great hall with

a ſumptuous feaſt. Thoſe who came not to the feaſt, had a demand of a white loaf and a bucket, or flaggon, of beer, as alſo one meſs from the kitchen. Whenever a niefe (or female villain) took a huſband, or committed fornication, ſhe was obliged to give a fee of five ſhillings and fourpence to the Convent, for the redemption of her blood; the daughter of one renting a cottage gave but half as much.

In the church of this Monaſtery, which was dedicated to St. Peter, were many chauntries founded at different periods, but principally about the reign of Henry the Sixth.

In 1328, this houſe was valued at twenty marks per annum, beſide mills, woods, capons, and rents of aſſize. At the diſſolution it was valued at two hundred and fifty-nine pounds nine ſhillings and fourpence. The Priory of Thurgarton, with a conſiderable portion of its lands, was granted, in 30th Henry the Eighth, to one William Cooper and Cecilia his wife: from them it has deſcended, through ſeveral generations, to its preſent proprietor, John Gilbert Cooper, Eſquire. Such part of the monaſtery's poſſeſſions, as were not given to William Cooper, Henry granted to his new foundation of Trinity College, Cambridge. Theſe lands have generally been holden by the family of Cooper, under a leaſe from the college, and ſtill continue ſo to be. The preſent poſſeſſor, preferring modern ſpruceneſs to ancient grandeur, pulled down the old priory a few years ſince, and, on its ſcite, built a large brick houſe. Among other parts of the monaſtery, which might have ſtood for centuries to come, the monument of this ſociety's ſplendor, was a kitchen, vaſt and magnificent, almoſt beyond parallel or compariſon. The other parts of the houſe were not curious, and certainly were inconvenient, according to thoſe ideas of accommodation, which modern faſhions have taught us to adopt. The demolition, therefore, of thoſe might have been expected; but an antiquary muſt be allowed to lament

lament the falſe taſte, which dictated the deſtruction of ſo noble a monument of ancient grandeur, as this kitchen preſented; and the more ſo, when he happens to know that the perſon, under whoſe directions it was perpetrated, is, in general, only outdone in the elegance of his taſte, by the excellence of his hoſpitality.

RUFFORD.

Rufford was another of the religious houſes in the vicinity of SOUTHWELL. It was of the order of Ciſtercians, and founded by Gilbert de Gaunt, Grandſon of Baldwin, Earl of Flanders, who was brother to William the Conqueror, in the year 1148. This endowment, with many grants and confirmations, is to be found in the Monaſticon Anglicanum; but as my purpoſe ought principally to be that of recording what is not to be commonly met with, I ſhall refer, for authority, to an ancient tranſlation of an inſtrument, not to be found in the Monaſticon.

The Charter of Foundation of the Abbey of Rufford, taken out of the Foreſt Book of Shirewood, in the poſſeſſion of Mr. Lowe of SOUTHWELL, written in the time of Henry the Eighth.

Gilbert of Gaunt Earl of Lyncoln, to all his men, and to all children of holy church, greetinge. Know ye me to have given and granted in perpetuall almeys to the Monks of Reyvall, for the ſouls of my father and my mother, and for the remiſſion of my ſinnes, the Manor of Rufforde, and whatſoever I have there in demeſnes, to make an Abbey of the order of Ciſterciens in the honor of our Bleſſed Ladie St. Mary the Virgin, where I will and command, that they freely and quietly from all manner of earthly ſervice and from all cuſtomes holde that land, with all thinges that to the Lordſhip of the ſaid towne apertaine in wood and in plaine, in meadows and paſtures, milnes and waters, wayes and

pathes. Theis beinge wittnes. Raufe the ſonne of Gil ------ ---- Raufe of Newyll, William of Bambor, Robert of Muſkham, Robert of Bartherward, Raufe of Herforde, Walt Clearke, Heres the ſonne of Arlers, David of Flaunders, Alured Chapleane, &c.

Then follow the confirmations of the above grant by Kings Stephen and Henry the Third. The clauſe of confirmation in the former of theſe runs "for the ſoule of myne uncle King Henry and other myne anceſtors, and for the health of my ſoule and of Queene Maude my wife, and of Euſtice my ſonne, and my other childrenne. I do grant and confirm," &c. &c.

That of King Henry the Third is "for the health of my ſoule, and of my wife, and of my children, and for the ſoule of Kynge Henry my granſire, and of myne aunceſters, all the gifts of Gilbert de Gaunte, &c. I do grant and confirm," &c. &c.

It appears by Dugdale, that the other principal contributors to the wealth of this houſe, were Hugh the ſon of Ralph Wilikeby, Thomas, ſon-in-law of Robert Filiol, John Burdon, Thomas de Bella Aqua, Avicia, daughter of Amicia De Stoke, and Gilbert De Stoke.

Henry the Eighth, by letters patent, bearing date twenty-ninth year of his reign, granted all the lands, &c. with their appurtenances, to the monaſtery of Rufford belonging, valued at one hundred and ſeventy-ſix pounds eleven ſhillings and ſixpence per annum, to George Earl of Shrewſbury. This George had a ſon George, who left a daughter Mary, married to Sir George Saville of Barrowby in Lincolnſhire, from whom this place deſcended, through ſeveral generations, to the late Baronet Sir George Saville; who, dying in 1784, bequeathed his eſtates to the ſecond ſon of his ſiſter, the wife of the Earl of Scarborough; and he has, out of reſpect

reſpect to his benefactor, taken the name of Saville. The old monaſtery is partly remaining, but ſwallowed up in thoſe additions, which conſtitute the principal part of the preſent houſe.

WINCBURNE.

WINCBURNE was the ſeat of another religious ſociety of great antiquity, the Knights Hoſpitallers, or Knights of St. John of Jeruſalem. We are told by Dugdale, "that one Adam Tyſon gave the Town of Winckburne to theſe Knights ſoon after the inſtitution of their order." Henry Hoſatus gave them alſo the churches of Winckburne and Egrom, which grant was confirmed by King John. Hiſtory relates, that this military order, from being very poor, and inſtituted for the mere protection of pilgrims travelling to the holy city, became in a ſhort time exceedingly rich, and particularly in England, where they had ſeveral eſtabliſhments: their grand houſe was in London, built about the year 1100. The principal of their order is ſaid to have been the firſt Lay-Baron in England, and to have had his ſeat, as ſuch, among the Lords of Parliament. It appears by a grant of this manor and church of Winckburne, in the reign of Edward the Sixth, that it had been appendant to, or parcel of, the preceptory or commandery of Newland in Yorkſhire. Edward's grant, which is ſtill among the title deeds of the family to whom it was made, and bears date the ſecond year of his reign, conveys "to William Burnell and Conſtance his wife, in lieu of the "rectory, &c. of Beachworth in the county of Surry, which they "had ſurrendered to Henry the Eighth, the manor, rectory, and "church of Wickburne in the county of Nottingham, as part of "the commandery of Newland in the county of York, belonging "to the priory or hoſpital of St. John of Jeruſalem, to hold the "ſaid premiſes, with all appurtenances, &c. in Winckburne and "Maplebeck and the woods therein, by the fortieth part of a "Knight's

" Knight's fee, in as ample a manner as the late Prior and bre-
" thren of the ſaid priory, or as the Prior of the late priory of Kyme,
" or either of their predeceſſors had held by any authority what-
" ſoever. The rectory of Maplebeck to be held of the manor of
" SOUTHWELL by fealty only." There are no remains of the religious houſe now to be ſeen, for there has long been built, on the ſcite of it, a ſpacious, modern, brick manſion.

In the White Book of SOUTHWELL is an indenture, bearing date temp. James the Firſt, between the Chapter of SOUTHWELL and William Burnell of Winckburne, whereby the Chapter, in conſideration of one hundred marks, diſcharge the ſaid William and his heirs of all arrears of a certain yearly penſion of five marks, payable by the Prior of Winckburne, to the parſon of the church of Kneſale, which the ſaid parſon was to enjoy, in lieu of certain tythes in Maplebeck, decreed in the twenty-eighth of Henry the Sixth, to belong to the church of Winckburne, appropriated to the ſaid priory.

This manor continued to be poſſeſſed by Lords of the name of Burnell, till the death of D'Arcy Burnell in 1772. He left it, by will, " to his heir at law." Who was this heir at law has been the ſubject of litigation almoſt ever ſince. The verdict of a Jury has given the eſtate to two perſons deſcended from female branches of the family of Burnell, one of the name of Pegge, the other of Briſtowe; but, as their keeping poſſeſſion, amidſt ſuch a multiplicity of claimants, is ſomewhat problematical, I ſhall omit any further obſervation on them and their pedigrees, and proceed to

SHELFORD.

SHELFORD had a priory of Canons regular, of the order of St. Auſtin, founded by Ralph Haunſelin, in the reign of Henry the Second.

Second. A diſpute between the families of Bardolph and Everingham for the preſentation to this priory is preſerved by Dugdale, Thoroton, and other authors, and is as follows. By inquiſition of the fourteenth of Edward the Second, it appeared, that it had been taken into examination before Hugh Bigot, Juſtice of England, in the forty-ſecond of King Henry the Third, whether the priory of Shelford had been founded by the predeceſſors of William Bardolph, or thoſe of Adam Everingham, both of them alleging that it had been founded by their reſpective anceſtors, who had preſented a Prior. The Prior was himſelf called, and aſked which of them he claimed for his patron? To this he anſwered, he did not know; for that he held lands in fee of the predeceſſors of both the ſaid William and Adam; at the ſame time he produced ſeveral deeds, by which he held the ſaid lands. One of them purported to be the deed of one Ralph Haunſelin, predeceſſor of the ſaid William Bardolph, by which he founded and endowed the Priory of Shelford. Another deed under the name of Robert Calz, predeceſſor of the ſaid Adam Everingham, teſtified that he had given to the Monks of Shelford, all the land of Shelford. He alſo produced another deed, ſhewing that the ſaid Ralph Haunſelin and Robert Calz had jointly endowed the priory with thoſe poſſeſſions in fee. The Jury found that the ſaid priory had been founded by Ralph Haunſelin, the predeceſſor of William Bardolph, and that, therefore, the ſaid William was the true patron.

In the Thurgarton regiſter are ſeveral agreements between this priory of Shelford and that of Thurgarton, reſpecting the tithes of certain pariſhes, to which they were jointly entitled. In the ſame place is a grant of a way, from the brethren of Shelford to thoſe of Thurgarton, over a meadow belonging to the former; the latter paying an annual acknowlegement of three ſhillings: alſo a quit claim of any ſhare in the profits of Gunthorpe Ferry. This monaſtery was conſiderable and poſſeſſed of great property, prin-

principally the gift of the family of the founder, and of thoſe of Bardolf of Stoke, and Calz of Laxton. At the time of the diſſolution, here were twelve Canons, and their revenues were valued at one hundred and ſixteen pounds per annum.

Henry the Eighth, by letters patent, twenty-ninth of his reign, granted the monaſtery of Shelford with two hundred and fifty-four acres of land, the advowſons of ſeveral churches, and all other appurtenances to the ſame belonging, to Michael Stanhope, Eſquire, and Anne his wife, and the heirs male of Michael. This grant was enlarged by a ſubſequent one in the thirty-firſt of Henry the Eighth, whereby the manor of Shelford, the advowſons of ſeveral other churches, and eſtates, in no leſs than twenty pariſhes, are added to the former. Many of theſe ſtill remain in the deſcendants of the firſt grantee, ſince that time ennobled by the Earldom of Cheſterfield.

The priory had been converted into a dwelling-houſe, and continued to be the reſidence of ſome part of the Stanhope family, till the reign of Charles the Firſt. During the troubles of thoſe times it was made a garriſon for the King, under the command of Philip, ſon of the then Earl of Cheſterfield, who loſt his own, and the lives of a great many ſoldiers, in the defence of it. The Parliamentarians took it by ſtorm, Oct. 27, 1645, and burnt the greateſt part of it to the ground. Out of its ruins a pretty large houſe was built in the year 1678, which ſtill remains, but preſents nothing to arreſt attention, or gratify curioſity.

The Lordſhip of Shelford, with Newton and Saxendale annexed, is an exempt eccleſiaſtical juriſdiction, called a Peculiar; where the probate of wills, and letters of adminiſtration of the perſonal property within the juriſdiction, are granted by the ſteward of the court. The preſent ſteward is Mr. Samuel Heywood of Nottingham, by whom I am favored with the following communication

nication reſpecting the juriſdiction of this court, and the ſucceſſion of its ſtewards.

HONOR DE PEVEREL.

"At the coming of the Normans into this country, the feudal laws, if not introduced, were, at leaſt, confirmed and enforced with peculiar rigor. The nobles and great men, who now governed their vaſſals and dependents with almoſt unlimited power, obtained of the Crown divers Honors, Baronies, and Franchiſes, over which they exerciſed judicial authority. Amongſt theſe, one of the moſt ancient and conſiderable is the Honor of Peverel, which extends over the greateſt part of the counties of Nottingham and Derby, and concerning which the following is a correct account.

William Peverel (natural ſon of William the Norman, but by ſome hiſtorians ſaid to be the ſon of Ralph Peverel who attended the Conqueror to England,) built the old caſtle of Nottingham, and founded the priory of Lenton, and was the firſt High Steward of this honor. He had the Dominion of Nottingham and the foreſt of Shirewood, and was poſſeſſed of divers manors and princely eſtates in the neighborhood thereof.

Sir William Peverel, ſon of the firſt-mentioned William Peverel, ſucceeded to his father's inheritance, and took away, for a time, the lands of the ſaid priory. He adminiſtered poiſon to Ranulph Earl of Cheſter, for which he was diſinherited. He took part with King Stephen, and fought ſtoutly at the battle of Lincoln, where he was taken priſoner. And Ralph Paganel, one of the Empreſs Maud's Captains, obtained poſſeſſion of the ſaid caſtle and honor; but William Peverel ſoon regained them. Henry, Duke of Normandy (afterwards King Henry the Second) gave to the ſaid Ranulph, Earl of Cheſter, Nottingham Caſtle, and the whole fee

of William Peverel, unleſs he could clear himſelf, in the ſaid Duke's Court, of his wickedneſs and treaſon. But it does not appear the Earl was long, if at all, in poſſeſſion.

The honor ſeems to have been now, for ſome time, in the Crown, notwithſtanding William Peverel left a daughter and heir, Margaret, who married William, Earl of Ferrars and Derby, ſon of Robert, the younger Earl of Ferrars; who, in temp. Henry the Second (perhaps becauſe he could not inherit) ſet fire to Nottingham, with the aſſiſtence of his ſon William, grandſon of the ſaid Margaret.—Which William Earl of Ferrars, the grandſon, was ouſted of his Earldoms of Nottingham and Derby by Richard the Firſt, who gave them to his brother John, Earl of Morton, afterwards King of England.

The arms of the ſaid Earls Ferrars, viz. Varry, Or, and Gules, are the device on the ſeal of the court of the ſaid honor, at this preſent time, being, probably, the arms of the Peverels.

Hugh de Stapleford was the next, that I find, who poſſeſſed this honor; for in the eighteenth of Edward the Firſt, when Sir Gervas de Clifton was ſheriff, great complaint was made, and a jury of Broxtowe wapentac found, that William de Tytheby and another had the farm of the bailiwick of Broxtowe for nine marks, by which they got a living, and that it was to the great damage of the country. And that the greateſt part of Broxtowe wapentac was part of the honor of Peverel, and Hugh de Stapleford had that honor by the charter of King Henry, ſon of King John, for term of life; and that the farm of the honor of Peverel was raiſed in the ſame manner as Broxtowe wapentac, to the great damage of the country.

William de Eland, the King's ſervant, who had the cuſtody of the caſtle of Nottingham, and the bailiwick of the honor of

of Peverel, in the counties of Nottingham and Derby, *for life*, had the ſaid bailiwick, 26th Sept. tenth of Edward the Third, granted to him and *his heirs*, paying fourteen marks yearly.

WILLIAM SON AND HEIR OF WILLIAM DE ELAND, Forty-firſt of Edward the Third, acknowledged himſelf to hold the ſaid bailiwick of the King. This William de Eland married Cecilly, the coheir of Sampſon de Strelley, and reſided at Eland Hall, otherwiſe Algerthorpe in Basford, near Nottingham.

WILLIAM ELAND, ESQUIRE, (poſſibly the grandchild of the firſt William) about the Eighth of Henry the Sixth, left his ſon William his heir, above nine years old.

WILLIAM ELAND, died 27th December, Seventeeth of Henry the Sixth, and left his ſon and heir, *William*, aged twenty weeks and four days, when the inquiſition was taken, in the tuition of Margaret, his widow, mother of the infant. By an inquiſition taken at Nottingham, 31ſt Oct. ninth of Henry the Seventh, it appears that

HENRY ELAND was forty years old fifth of Edward the Fourth, when his brother left the ſaid bailiwick of the honor of Peverel to deſcend. And that he died ſeiſed, 8th Sept. ninth of Henry the Seventh, and that

MARY ELAND, daughter of Thomas Eland, ſon of the ſaid Henry, was his couſin and heir, then aged one year and one month. She married Rowland Revell, and after his death, viz. 8th Nov. twenty-third of Henry the Eighth, conveyed the bailiwick of the ſaid honor to

RANDALL REVELL, becauſe he had holpen her in the great ſuits ſhe had with Nicholas Styrley, Eſquire, concerning her ſaid inheritance; and for that Hugh Revell, his ſon, was her couſin and next heir, viz. ſon of Joan, ſiſter of Thomas Eland, her father.

The HUTCHINSONS, a family of note at Outhorpe, in Nottinghamſhire, it is ſaid, were next poſſeſſed of this honor, and of lands at Basford. Col. John Hutchinſon, in the civil war, was Governor of Nottingham Caſtle.

GEORGE, LORD GOREING, was, by letters patent of King Charles the Firſt, dated the 31ſt of May, in the fourteenth year of his reign, appointed Chief Steward of this honor for life. And, King Charles the Second, by letters patent, dated 14th April, in the ſixteenth year of his reign, granted the office of High Steward of this honor to

CHARLES EARL OF NORWICH, AND HENRY GOREING, and to their deputies, during their lives and the life of the ſurvivor. The ſaid Henry Goreing ſurvived and ſurrendered up his office. And the ſaid King, by letters patent, dated 23d January, in the twenty-fifth year of his reign, appointed

HENRY LORD WIGORNE, CHARLES LORD HERBERT, his ſon and heir apparent, and ARTHUR LORD SOMERSET, ſon of the ſaid Lord Wigorne, High Stewards of this honor, during their natural lives and the life of the longer liver of them.

Queen Anne, by letters patent, dated 22d of June, in the fifth year of her reign, reciting, that the ſaid office of High Steward being only honorary, and having been *long enjoyed* by the family of *Sir Thomas Willoughby*, *Baronet*; the Queen, in conſideration of the good and acceptable ſervices performed unto her by the ſaid Sir Thomas Willoughby, granted unto him the office of High Steward of the honor of Peverel, and all the manors, lordſhips, lands, and hereditaments thereto belonging, to hold to the ſaid Sir Thomas Willoughby, his heirs and aſſigns for ever. This Sir Thomas Willoughby was, by the ſame Queen, created Baron Middleton of Middleton, in the county of Warwick, and from him the ſaid office of High Steward deſcended to his ſon,

FRANCIS

FRANCIS LORD MIDDLETON; and from him to his brother,

THOMAS LORD MIDDLETON; and then to his heir, the preſent

HENRY LORD MIDDLETON.

Many Knights fees, in various parts of Nottinghamſhire, &c. were held of this honor. In temp. Edward the Firſt, Sir Gervas de Clifton married the daughter and heir of Gervas de Rabacy, who held lands in Clapton, by finding an *Under Bailiff*, to make ſummons and diſtreſs in the court of Peverel.

Until the time of Edward the Third, the town of Nottingham was within the juriſdiction of the court of the honor of Peverel, which was holden in Nottingham, in a chapel dedicated to St. James, and which gave the lane, about the middle of which it ſtood, the name of St. James's Lane. And, according to tradition, (as mentioned by Dr. Deering in his Hiſtory of Nottingham) whilſt the court was kept there, the mace, which is now carried before the Mayor of Nottingham, uſed to be carried before the Steward of this court; until King Edward the Third, in the ninth year of his reign, gave the ſaid chapel to the Friars Carmelite, whoſe convent it adjoined, and exempted the people of Nottingham from the juriſdiction of the court.

The court was afterwards holden at the Shire Hall in Nottingham, and from thence, in all probability, was removed to Basford, where it is now continued.

By the charter of Charles the Firſt, in the fourteenth year of his reign, the honor received the addition of Broxtowe and Thurgarton hundreds, and it was ordered, that the new places ſhould be called, *The Additional Limits*. This charter made ſome regulations reſpecting the Deputy Steward and other officers, and the priſon of the honor; and gave the court the privilege of holding pleas

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in more ſpecies of actions, not exceeding fifty pounds, than it is now known to take cognizance of. King Charles the Second, by the charter in the twenty-fifth year of his reign, new-modelled the court in ſeveral inſtances. It directs, that the Steward, to be appointed by the High Steward, ſhall be an utter Barriſter; it regulates his office, and empowers him to appoint a Prothonotary. This charter appoints Simon Degge (a Barriſter) Steward for life, and then Thomas Eyre for life, under the regulation of the High Steward; and extends the juriſdiction of the court to Cheſterfield, &c. in Derbyſhire; Rotherham, Sheffield, &c. in Yorkſhire; the manor of Workſop in Nottinghamſhire, and other places. But I cannot learn that proceſs of the court has ever been executed in Yorkſhire.

The court of this honor is a court of record, holds perſons to bail, has a priſon at Basford, and has cognizance of cauſes where the damages do not exceed fifty pounds. The proceſs is witneſſed in the name of the High Steward. The court is holden before the Prothonotary, for the diſpatch of ordinary buſineſs, every Tueſday; ſo that juſtice is here *ſpeedily* adminiſtered; and there are two grand court days in the year appointed for trying cauſes, called The Courts of Trials, at which the Steward, a Barriſter, preſides: the preſent Steward is Edward Wilmot, Eſquire; the Prothonotary, Mr. Francis Evans. The inhabitants within the honor ſerve on the juries, and are compellable ſo to do. The act of parliament for preventing arreſts for debts under ten pounds, has ſtripped this court of a great part of its buſineſs. It is very uſeful in ſome caſes; but its remains are little more than a ſhadow of its priſtine dignity, when it was holden by a Prince, and when Knights did ſuit and ſervice to it."

FIS-

FISKERTON.

FISKERTON has ſome claim to notice, as a religious foundation, though not of that magnitude or independence, as to deſerve the name of a monaſtery. It ſeems, by the Thurgarton Regiſter, to have been a ſort of cell to that priory. There was a chapel dedicated to the Bleſſed Virgin Mother, with a proviſion for a certain number of prieſts, which owed its foundation to the ſame liberal hand, Ralph de Ayncourt. In the regiſter are many grants of lands to this chapel by private perſons, and of ſome privileges by Kings; among the reſt, a fair and market in the Manor of Fiſkerton, by Henry the Third, in the fifty-fourth year of his reign. The Manor of Fiſkerton, with all its appurtenances, aforetime belonging to the monaſtery of Thurgarton, were granted by Queen Elizabeth, in the fourth year of her reign, to Thomas Cooper, Eſquire, and his heirs. It has long been ſold by this family, and the different parts are now poſſeſſed by a great number of proprietors.

There were ſeveral other religious foundations in the county of Nottingham, whoſe vicinity to SOUTHWELL might entitle them to a place in this work; but, as the courſe of my enquiries for the purpoſe of inveſtigating the principal ſubject of diſcuſſion, has not furniſhed me with any intelligence reſpecting them, which has not already been communicated to the public, I ſhall only mention them very generally; referring the reader, for more particular information, to Dugdale, Thoroton, and other writers of that kind.

NEWSTEAD.

NEWSTEAD was a priory of the order of St. Auſtin, founded by Henry the Second. The houſe was built upon part of the waſte

waſte land within the foreſt of Shirewood, and acquired, at its firſt erection, the name of the *New Stede* or *Place*. This Monarch beſtowed on the Canons of Newſtead the church and town of Papplewick, with a park, and a conſiderable quantity of arable land, to be taken out of the foreſt. King John confirmed all their privileges in the ſixth year of his reign. Edward the Second enlarged their territories, and augmented their revenues.

Henry the Eighth, by letters patent, dated May 28, in the thirty-ſecond year of his reign, granted this priory, with its appurtenances, valued at one hundred and ſixty-ſeven pounds ſixteen ſhillings and eleven pence per annum, to Sir John Byron, in whoſe poſterity it has continued ever ſince. A large houſe has been built on the ſcite of the old priory, but it is much dilapidated ſince it came into the poſſeſſion of the preſent owner, William, Lord Byron.

WELBECK.

THE accounts given by hiſtorians, as well reſpecting the date, as the Founder of WELBECK Abby, differ very eſſentially, though they all cite for their authority one common ſource of intelligence, the regiſter of the houſe. It ſeems, on the whole, to have owed its inſtitution to a private hand, and to have been founded about the reign of King Stephen, though not very liberally endowed till, at ſooneſt, the next reign; when Thomas de Cukeney gave to Sir Berengarius, Abbot of Welbeck, and the brethren of that place, ſerving God according to the order of the Præmonſtratenſes, large poſſeſſions in the vicinity of the Abbey. It was afterwards enriched, to a very great extent, by many private perſons; and laſtly, by two of ſuperior rank, viz. King Edward the Firſt, and John Hotham, Biſhop of Ely in the time of Edward the Third; the latter of whom was conſidered, from the magnitude of his donation, as a ſecond founder. The abbey,

abbey, and its appurtenances, were granted 26th of Feb. thirtieth of Henry the Eighth, to Richard Whalley, and his heirs, being valued at two hundred and forty-nine pounds ſix ſhillings and three pence. It was aliened by them ſoon after, and paſſed ſucceſſively into the families of Oſborne, Booth, and Holles, till it came into poſſeſſion of the Earl of Oxford, by his marriage with the ſole heireſs of the laſt-mentioned name, Lady Henrietta Cavendiſh Holles, only daughter of his Grace John Holles, Duke of Newcaſtle, in 1713. Of this marriage only one daughter ſurvived, Lady Margaret Cavendiſh Harley; who married, in 1734, his Grace William, Duke of Portland, and brought into his family the property at Welbeck. It has hitherto been the favorite ſeat of the preſent Duke of Portland, who has much improved the houſe, as well in ſize as magnificence, and truly made it, what every place muſt be, where he and his amiable conſort preſide, the ſeat of virtue, elegance, and hoſpitality.

FELLEY.

FELLEY priory was founded in 1152, by Ralph de Anneſley, as a cell to the great priory of Workſop, ſituated in the north part of the county of Nottingham, and was endowed by him with lands in Felley and Anneſley. This foundation ſoon after received the confirmation of his ſon, Reginald; and, in 1161, of Pope Alexander the Third. In 1311, the Prior and Canons of Felley appeared in SOUTHWELL Church, before the official of the Archdeacon of Nottingham, and required that their ancient evidences, while they were yet perfect, might be publiſhed and recorded, which was done ſoon after in the pariſh church of Saint Mary at Nottingham.

In 1260, the Prior and Convent of Workſop releaſed all right of dominion over the Prior and Convent of Felley, in conſideration

of an annual rent of twenty ſhillings. This releaſe received the confirmation of Godfrey, Archbiſhop of York, and was witneſſed by the Abbots of Rufford and Welbeck, the Priors of Thurgarton, Newſtead, and Shelford, ſeveral of the Canons of SOUTHWELL, and many other perſons. This Priory was valued at its ſuppreſſion, which took place thirtieth of Henry the Eighth, at forty pounds nineteen ſhillings and one penny per annum. It was firſt granted, very ſoon after its diſſolution, to Francis Bolles and Lucy his wife. It was again granted 4 & 5 Ph. & M. to Sir Anthony Strelley and Joan his wife, and the heirs of their bodies; and afterward, by James the Firſt, in the firſt year of his reign, to Anthony Millington and his heirs. It came, at length, into poſſeſſion of the Savile family; one whereof, Sir John, was created Earl of Mexborough, and it is now the property of his deſcendant, the preſent Earl. The before mentioned Sir John Savile, indeed, ſold a ſmall part of the eſtate, lying near to Anneſly, to the Chaworths of that place.

BEVALL.

THE priory of BEVALL or BEAUVALE, we are informed by the regiſter of the houſe, cited by Dugdale, was founded by Nicholas de Cantalupe, in 1343, for a Prior and twelve Monks of the Carthuſian order, and endowed with lands in Grieſley and Selſton, the advowſons of the churches in thoſe two towns, and the park of Greiſley. Among other entries of the regiſter extracted by Dugdale, is a very curious one, for the time when it was written, containing the pedigree of the founder. Thoroton objects to it as incorrect; but the emendations he has made are certainly, in ſome inſtances, not to be ſupported, if any part of the other have a ſufficient foundation. Taking for granted, therefore, that the founder himſelf, or the Monks who were inſtructed by him, knew the circumſtances of his family better at the time of his founding the monaſtery, than Thoroton can be ſuppoſed to have done

done after a lapſe of three more centuries, I give the *ſubſtance* of the pedigree contained in the regiſter.

Gilbert Gaunt, temp. William the Firſt, gave his Manor of Ilkeſton to his Seneſchal——Rob. de Muskam=

Hugh de Muskam=

2 Hugh de Muskam. — 1 Rob. de Muskam, ob. S. P.

Isabel de Muskam

Agnes de Muskam=Ralph de Griesley.

Eustachia=Nicholas de Cantalupe. — Idonea, ob. S. P. — Hugh de Griesley ob. S. P.

William de Cantalupe=

Nicholas de Cantalupe, Founder, ob. 1355.

At the diſſolution, this priory was valued at one hundred and ninety-ſix pounds ſix ſhillings per annum. It was afterwards granted by Henry the Eighth to Sir William Huſſey, and the heirs male of his body. Reverting to the Crown, it was again granted by King Edward the Sixth, to Richard Morriſon, and his heirs. Lord Capel married the heireſs of that family, and thereby acquired the poſſeſſion of this property. It afterward paſſed into the family of Lamb, ennobled in 1770 by the Barony of Melbourne, and with them it ſtill continues.

HALLOUGHTON.

The mention of this place I have purpoſely reſerved till the concluſion of this chapter, becauſe the authority, on which it is

treated as a monaſtic foundation, is very different from thoſe, which ſuggeſted the introduction of the others. Indeed it was long a matter of doubt with me, whether I ſhould not omit any mention of Halloughton, as the only ground, for ſuppoſing it ever to have had any religious eſtabliſhment, is tradition, and the current opinion of the country. What determined me, at laſt, was ſome information I received, reſpecting a diſcovery of a curious kind, which was made there but a very ſhort time ago.

The manſion-houſe upon the Prebendal eſtate, in this pariſh of Halloughton, was very large and gloomy, with an appearance of conſiderable antiquity, and ſituated within a very few yards of the pariſh church. It was, on the whole, not unlike many of the remains of old monaſteries that have continued to our day. This ſort of ſombrous grandeur, which appeared about it, poſſibly might give birth to, but certainly was conſidered as bearing teſtimony to the truth of, a report, that it had belonged to ſome religious ſociety. The common opinion ſeemed to be, that it was ſomeway connected with the great monaſtery of Thurgarton, but that the community eſtabliſhed here was a female one. This was accompanied with a tradition, that there were two ſubterraneous communications from ſome part of this houſe; one with the priory of Thurgarton, the other with ſome part of SOUTHWELL. It was the policy of the Reformers to attribute to the Monks more contrivances of this kind, for ſiniſter purpoſes, than the corruptions of thoſe ſocieties, profligate as they undoubtedly were, reaſonably deſerved. The event, however, juſtified the artifice; for it rendered the Monks completely unpopular, and the diſſolution of their convents, which was the object in view, naturally followed. The preſent age, which has had ſagacity enough to develope this artful deſign of Henry and his Miniſters, has rejected many of theſe idle tales, reſpecting ſubterraneous communications, and I know not what other abſurdities (not only impracticable, but unneceſſary) attributed to the Monks. As is generally

generally the caſe, however, the conſequence of expoſing one error has been the introduction of another, not much more reaſonable than that which was abandoned. Thus exceſs of credulity has been ſucceeded by an extreme of ſcepticiſm, that rejects all evidence ſhort of mathematical demonſtration, and ſtrikes at the very foundation of all hiſtorical teſtimony.

Perhaps the following letter, from a gentleman at SOUTHWELL, on the ſubject now under conſideration, may illuſtrate the poſition.

" Dear Sir,

" In anſwer to your enquires, reſpecting the diſcovery made " ſome time ago, at Halloughton, I have this day received in- " formation from Mr. Preſcott. You know he made very con- " ſiderable alterations not long ſince in the Prebendal Houſe there. " Among the reſt, he laid a new floor in the kitchen, which led " to the diſcovery in queſtion. On removing the old floor, at a " very inconſiderable depth below it, was found a large flat ſtone, " about the ſize of a mill-ſtone. On taking this up, they diſco- " vered a very large key, which had the appearance of having " been laid there by deſign. They dug ſome little way into the " ground, under where this was found, but met with nothing " but looſe earth. Mr. Preſcott, being impatient to have the " uſe of his kitchen, would not let them proſecute the ſearch " any further at that time, but had the hole filled up again, " and the floor laid. Some time after this, Mr. Jackſon, the " Prebendary of SOUTHWELL, being on a viſit to Mr. Preſ- " cott, and hearing of theſe circumſtances, prevailed on him to " have the floor taken up again, and a more minute inveſtigation " made. This was accordingly done, and the place, over which " the large, flat ſtone, before-mentioned, was found to have been " laid, proved to be the mouth, or entrance, of ſome large cavity,

" cavity, encloſed by a circular, ſtone wall. As far as they dug " they found a light earth and a continuance of the wall; but, " at laſt, coming to water, they were deterred from proceeding " any further; Mr. Jackſon threw in ſome halfpence and the " place was again covered over. The notion of a ſubterraneous " paſſage from this place to Thurgarton, which had been often " mentioned at SOUTHWELL, but *as often laughed at*, now re- " curred to every one's memory, and the circumſtance of the key " being placed under the ſtone, has induced many to believe, that " a diſcovery of ſuch a paſſage, or of ſome great treaſure con- " cealed, at the diſſolution of the monaſteries, by ſome of the " Monks, would have rewarded the trouble of exploring further.

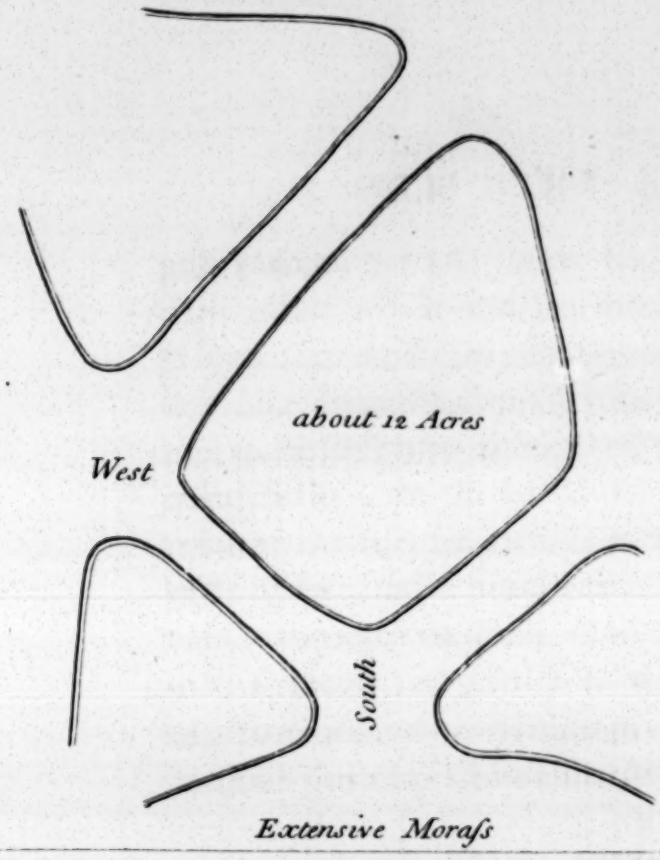
" Another diſcovery was made much about the ſame time, " which has occaſioned no leſs ſpeculation than that I have men- " tioned. On taking down a ſtack of chimneys, in the ſame " houſe, there was found, in the middle of them, a large receſs, " in which were many human ſkeletons, quite entire, and un- " covered with earth or any thing elſe.

" I am. &c."

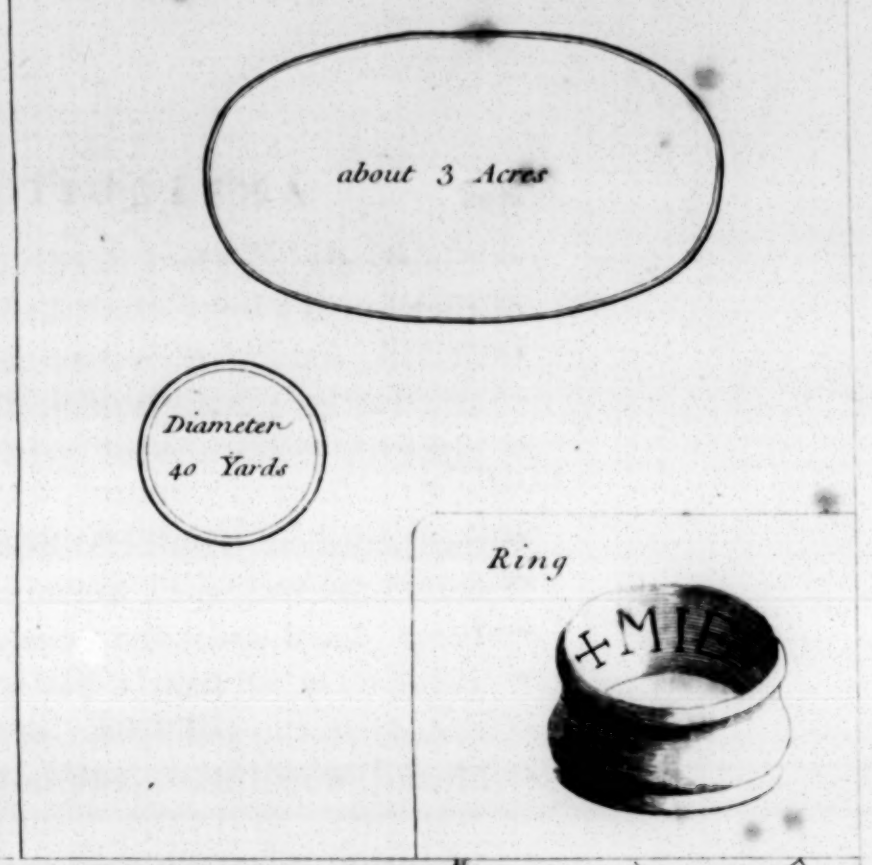
All the former part of this account has ſince been confirmed to me by Mr. Jackſon himſelf; and the latter by ſeveral perſons at SOUTHWELL, with this additional circumſtance, that the ſkeletons appeared to be moſtly thoſe of children.

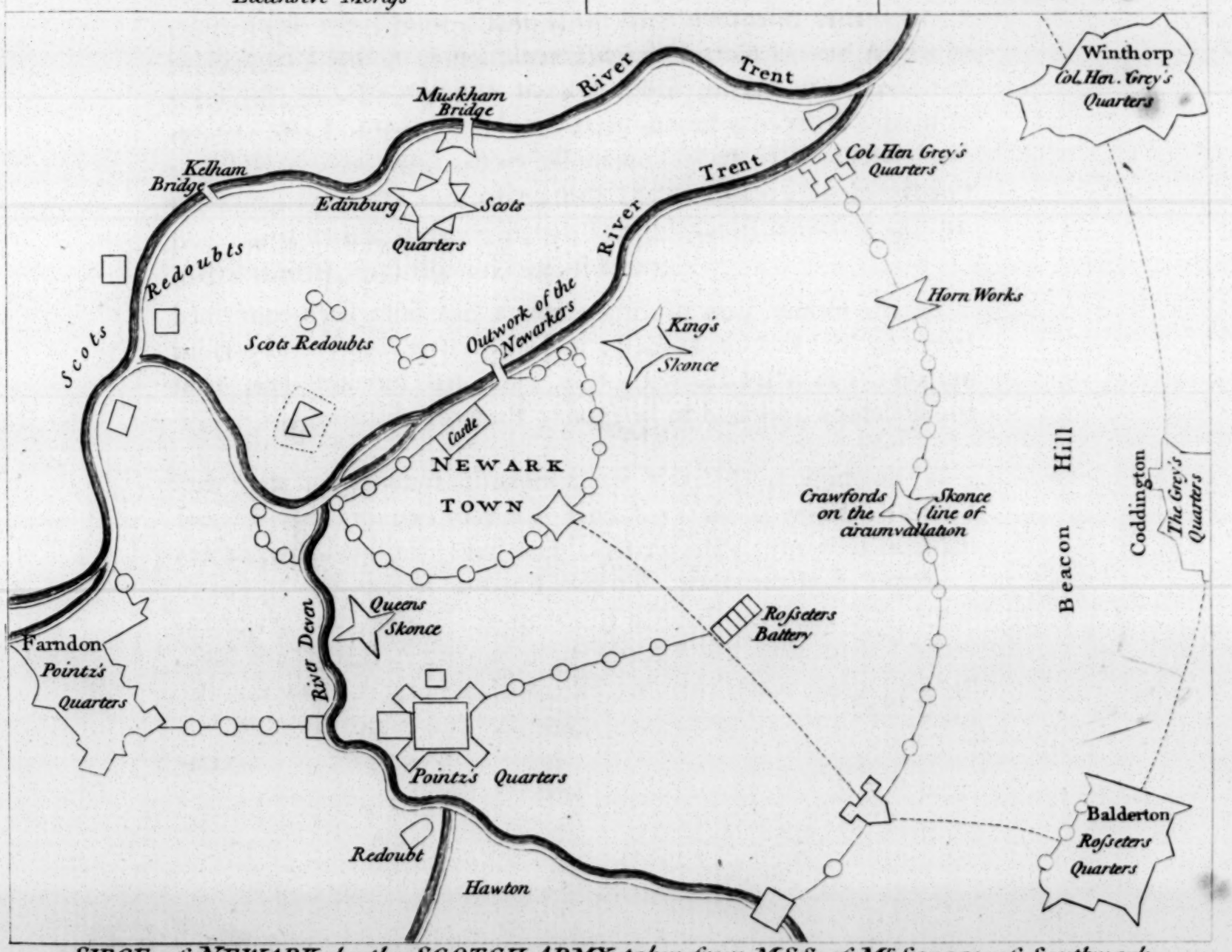
If the opinion, that this was a monaſtic foundation, were well founded, it may be obſerved, that it is very extraordinary it is not mentioned by any of the writers, who have dedicated their labors to enquiries of that ſort. To this I may add, that no account of any ſuch foundation is to be found in the Tower, the Augmentation Office, the Britiſh Muſeum, or among A. B. Parker's MSS. in all of which places there are liſts, which purport to contain the names of all the religious houſes in the kingdom. It is no leſs extra-

ENCAMPMENT at HEXGRAVE.



ENCAMPMENT at the COMBES.





SIEGE of NEWARK by the SCOTCH ARMY, taken from MS.S. of Mr. Savage of Southwark. and corrected by a Map in the Poſſeſſion of Mrs Twells of Southwell.

extraordinary, that no notice whatever is taken of any ſuch foundation in the Thurgarton Regiſter, to which houſe, as has been before obſerved, this is ſuppoſed to have been a ſort of appendage. In ſome future times further diſcoveries may, perhaps, be made; and to thoſe times this relation may chance to communicate ſome information, or, at leaſt, to prompt curioſity; which is all the apology I think it neceſſary to make for introducing an account of ſo ſuſpicious a foundation, ſupported by no better authority than common tradition. There were ſeveral other religious houſes in this county of conſiderable ſize and conſequence, particularly thoſe of Lenton, Workſop, Blyth, Matterſey, Walling-Wells, and Brodholme. Some ſort of connection ſeems to have ſubſiſted among all thoſe that have been already treated of; inaſmuch as all precepts from Popes, Kings, or Archbiſhops of York, to be executed in any of them, were always directed to the Abbot or principal (by whatever title he was diſtinguiſhed) of ſome of the others: the brethren, of one or more of them, were always witneſſes to the deeds and other inſtruments of the reſt. This, and the circumſtance of vicinity to SOUTHWELL, ſuggeſted the line I have drawn, in the mention I have made of ſome monaſteries in the county, and the omiſſion of others.

CHAP.

CHAP. VI.

THE MODERN HISTORY OF SOUTHWELL,

BEGINNING WITH THE SEVENTEENTH CENTURY.

ONE would ſcarcely have imagined that the very grateful Gervas Lee, who has erected the beſt memorial of himſelf, in his very pious endeavor to perpetuate the bounty of the benefactors to the Church of SOUTHWELL, (by the inſcription on a pillar, inſerted in a former page of this work) ſhould ever have been the author of the moſt ſcurrilous ballad againſt the members of this ſociety, that language could convey. Such, however, is the fact; for the firſt event about the beginning of the ſeventeenth century, which preſents itſelf to be recorded, as appertaining to the Hiſtory of SOUTHWELL, is a fine ſet upon Gervas Lee, by the Court of Star Chamber, of five hundred pounds, for a libel on the Prebendaries and others of this church. What had provoked the irritability of this gentleman's temper at this time, we are left in the dark about; but the violence of his reſentment, and the exceſs of his contempt, are pretty ſtrongly manifeſted in the ballad, which was in the words following:

Noverint univerſi per preſentes
That the Canons of Southwell are much to be ſhentes,
In ſeeing their church windows pitifully rentes,
By not glazing of which they be greatly offendentes.
Well ſaid Chriſtmas.

Again they hold of their Virgin Mary,
Ecce quam bonum eſt cohabitare!
And neither keep bakehouſe, brewhouſe, nor dairy,
Nor any reſidence, nor tell us quare.
Well, &c.

Again,

Again, they preach unto their Uxoribus,
And ſay, it was written in Ariſtotle de moribus,
That the right ſummum bonum to cozen the pooribus,
Is to ſay, that the butler is gone out of dooribus.
Well, &c.

Again, the cathedral when they do enter,
To which they ſhould move as to their chief center,
Their Chorals come in, as by indenture,
And inſtead of provender, read peradventure.
Well, &c.

Again, they have taken up three or four ſong men,
Some of them little, and ſome of them long men,
All at the black pot wondrous ſtrong men,
But the worſt voices that e'er came among men.
Well, &c.

Again, their fine organiſt, whom they do brag on,
Blue points at his breeches, with never a tag on,
That once in a year puts not a whole rag on,
Plays Sallenger's round to us for a ſmall flaggon.
Well, &c.

Again, at the ſpring-time when they want blooding,
That the cuckow is come, and the buſhes are budding,
They ſend them with ſurplice bags to God to a gooding,
And all but to get them a Sunday poke-pudding.
Well, &c.

Again, they do keep them in ſo great glavery,
And do acquaint them in their ſharp ſlavery,
Not a day in a year to ſhew us their bravery,
Sixteen, and but one cloak to cover their knavery.
Well, &c.

Again, they have got us a witty Sir Francis,
Not very rich, however it chances,
Yet above Eton luſtily prances,
Contrary quite to the church ordinances.

Well, &c.

Again, they have popped us in an ancient Briton,
Who bought up ten ſermons very fair written,
But now lies mute as a mouſe in a mitten;
I wiſh all ſuch pedagogues foully beſh - - n.

Well, &c.

Again, they have a Sir Reverend Judgibus,
At whoſe good gifts I do not much grudgibus,
To whom the capon, pig, and gooſe do trudgibus,
Yet to conclude, he is but a ſnudgibus.

Well, &c.

And now to put all theſe together,
Coach them, or cart them, it ſills not whether,
More ſordid ſychophants are not lapt in leather,
Till which geeſe be flown, we ſhall have no fair weather.

Well ſaid Chriſtmas.

In 1608, we have ſeen, our poet's opinion of this body was much changed; and the credit of ſome degree of candor muſt not be denied him, ſince his recantation was full as public as his error.

The next event, which preſents itſelf, is King James's viſit to SOUTHWELL, in his way to London, when he came to take poſſeſſion of the Crown of England. The hiſtorians of that day only take notice of thoſe towns where the King lodged: SOUTHWELL not being one of theſe, but only a place of refreſhment, in his road from Workſop to Newark, has not been noticed by any of them, that I can find; but the fact of his being there,

there, and the circumſtances of his viſit, have been recorded in ſo many private correſpondences of the inhabitants, who were certainly proud of ſuch a gueſt, that it admits of no doubt, and, therefore, is entitled to a place among the early events of the ſeventeenth century.

Queen Elizabeth dying on the 24th of March, 1603, James the Sixth, King of Scotland, left Edinburgh on the 1ſt of April following, as we are informed by the continuator of Stow, and the other hiſtorians of the time, on his way to England, to take poſſeſſion of that kingdom, to which he was invited, as well by the appointment of Elizabeth, as by the limitations of an act of parliament, and the general inclinations of the people. James travelled, as he did every thing elſe, with an extraordinary deliberation. He ſpent more than a month in his journey between the capitals of the two kingdoms. His movements are thus related, among the tranſactions of that time. He went from Edinburgh to Dunglaſs, and from there to Berwick, where he ſtaid three days. He arrived at Newcaſtle on the 9th of April, having been attended through the county of Northumberland by the Sheriff, and a conſiderable concourſe of nobility and gentry. Here he ſtaid three days; the inhabitants treating the King, and all his houſhold, with the greateſt magnificence. On Sunday the Biſhop of Durham preached before the Court, and received the commendations of his Majeſty. On the 13th he left Newcaſtle, and proceeded to Durham. From Durham he went on the 15th to York. Here, as the capital city of the North, the principal nobility and gentry of England, eſpecially the officers of ſtate and miniſters of the late Queen, came to pay their court to the new Sovereign. This ceremony laſted till the 19th, when James's pride, diſguſted with the familar addreſs of his Engliſh courtiers, determined him to quit a place of ſuch public reſort. From York he went to Pomfret, and from there to Worſop, where he arrived on the 20th. Near Worſop he was met by a large band of hunters,

dreſſed in an uniform, and well prepared for the chace. We are told by the laſt named hiſtorian, that the appearance of theſe ſportſmen was very grateful to the King, who took the diverſion of the field with them; and was the more pleaſed, as the amuſement was unexpected.

From Worſop James's route lay, as the private hiſtory of the place informs us, through SOUTHWELL, towards Newark. At both theſe towns he was very reſpectfully treated; at the former by the Canons of the Church, at the latter by the Mayor and Corporation. He is ſaid to have expreſſed himſelf in terms of great ſurpriſe, at the ſight of ſo large a pile of building as the church, in ſo ſmall a town as SOUTHWELL. One of the attendants obſerving that York and Durham were more magnificent ſtructures, James, who I ſuppoſe eſtimated the value of every object by the quantity of matter contained in it, replied ſomewhat peeviſhly in his Scotch accent, "Vary wele, vary wele, but by my blude this kirk ſhall juſtle with York or Durham, or any kirk in Chriſtendom."

At Newark, in whoſe caſtle the Royal Traveller lodged on the 21ſt, the corporation preſented him with a gilt cup, and delivered a congratulatory addreſs on his ſucceſſion to the throne. Here it was that he firſt manifeſted thoſe exalted ideas of prerogative and kingly power, which he was but too ſucceſsful in inculcating afterwards into the mind of his unhappy ſon. A cut-purſe, being detected in the fact, we are told by all the hiſtorians of the time, was condemned, by a warrant from the King, to be immediately hanged, without trial, or any further proceſs. As the remaining part of this journey is no way connected with my ſubject, it will be ſufficient to obſerve, that from Newark the King proceeded to Belvoir Caſtle, to Burleigh, to Henchinbroke (where he was magnificently entertained by Sir Oliver Cromwell) to Royſton, and ſo on to London, where he arrived on the 3d of May; making

Theo-

Theobalds, at that time the houſe of Sir Robert Cecil, the place of his firſt reſidence.

Some time not far diſtant from this, was born Mr. Edward Cludd; a man, the hiſtory of whoſe life is ſo connected with the fate of SOUTHWELL, and the tranſactions of its neighborhood, during a conſiderable, and very important, part of the ſeventeenth century, that I take the opportunity of a period, not teeming with many events of importance to the town or church of SOUTHWELL, to mention ſuch particulars of him as the hiſtory of the place, and the relations of the laſt generation, preſerved in the memories of this, enable me. Mr. Cludd owed nothing of his power, or his popularity, to the rank or the riches of his anceſtors: his celebrity was altogether perſonal, and of his own procuring. For this reaſon, it can be matter of no ſurpriſe, that I have been unable to find any thing reſpecting the antiquity of his family, or the origin of his name, which can be worth inſerting. It may be conjectured, with conſiderable probability, that his anceſtry were of Scotch extraction; taking their appellation from the vicinity of their abode to, what might as well give name to a family, as we know it has done to a river, and a conſiderable diſtrict in North Britain, Cluid, which Camden interprets *a rock*. Be the fate, however, of this conjecture what it may, of the following account, reſpecting Cludd himſelf, there can be no doubt. His education, and the very early tranſactions of his life, are involved in the common obſcurity of his deſcent, all that is known of him at that period, being, that he was poſſeſſed of a ſmall property in the pariſh of Arnall near Nottingham. He very early embarked in the Civil War, which took place between King Charles and his Parliament, on the part of the latter; and was thought to be particularly ſerviceable to their cauſe in this part of the world, by his reputation for diſintereſtedneſs and independence. All the anecdotes of that time, ſtill to be met with, ſhew him to have been a very moderate, temperate man; by no means

means an enemy to monarchy, though a ſtrenuous oppoſer of the government, as adminiſtred by Charles. He was the principal adviſer of all the meaſures taken by the Parliament in this part of the world, and was the perſon by whoſe invitation, and under whoſe protection, the Commiſſioners of Scotland reſided, and held all their conſultations, in the Archiepiſcopal palace at SOUTHWELL. An anecdote of a coxcomical ſervant of this gentleman is ſtill current at SOUTHWELL, which tends to ſhew the popularity of the maſter's character in the neighborhood. Being ſent by Cludd to London, to give ſome intelligence reſpecting the approach of the Royal Army, and the meaſures neceſſary to be taken for the purpoſe of defeating their ſchemes, he was aſked, "How matters went in Nottinghamſhire?" To which he replied, "I and my maſter rule all there."

When the death of King Charles had diſſolved both the Monarchy and Hierarchy, the ruling powers ordered many cathedrals to be diſmantled: among the reſt, SOUTHWELL became the object of their fury; and a warrant was directed to certain perſons to take down the ante-choir, and all ſuch other parts of the church as were not neceſſary for the purpoſes of the pariſh. Mr. Cludd, though he had no great veneration for the Hierarchy, had a taſte for antiquity; and by his great intereſt with Cromwell, who now directed every thing, ſaved the venerable fabric, and procured a revocation of the warrant for its demolition.

After the alienation of the epiſcopal, and church lands, Mr. Cludd became the purchaſer of Norwood Park, where he built, what was at that time eſteemed, a good houſe, and lived with much magnificence and hoſpitality; being a Juſtice of the Peace, and Knight of the Shire for the county of Nottingham, in the Protector's parliament. Marriages being, by the eſtabliſhment of that time, ſolemniſed before the Civil Magiſtrate, Mr. Juſtice Cludd

Cludd became very famous for the numberleſs rights of this kind, which were celebrated by his authority, under a remarkable oak in Norwood Park. The venerable tree is now ſtanding, and retains its appellation of *Cludd's Oak.* After the reſtoration, we are informed by Thoroton, this gentleman continued in poſſeſſion of his houſe and eſtate, but it was as leſſee under the Archbiſhop of York.

In 1672, he died at Norwood, and was buried in the middle aiſle of SOUTHWELL ante-choir, with the following inſcription on his graveſtone. E. C. 1672.

In the fire, which happened in 1711, and burnt the roof of this church, a large piece of timber fell on this graveſtone of Mr. Cludd's, and broke a part of it off. The remainder, on which was the inſcription, when the church was new paved after that accident, was removed to the door leading into the north aiſle of the choir, where it ſtill remains, with the letters and date very legible.

We now approach that period, when the oppreſſions of an unweildy prerogative on one ſide, and the inſolence and enthuſiaſm of a barbarous democracy on the other, produced a colliſion, which, at length, ended, after an unſettled conſtitution of ſome centuries, in fixing the bounds of the King's power, and the People's freedom. Charles the Firſt reaſoning, perhaps, plauſibly enough, and acting, probably, according to the ſtricteſt dictates of his own conſcience, continued to rule the kingdom upon the maxims of former Princes, and former times, in an age, when the natural rights of mankind being better underſtood, the People's principles were entirely changed, and they were become unwilling to reſign, into the cuſtody of a capricious Monarch, thoſe liberties, with which they believed themſelves endowed by God and Nature, and of which they deemed themſelves the beſt guardians and protectors.

tectors. Theſe oppoſite ſentiments, at a time when neither of the contending parties was in a ſituation to receive any impreſſion from the arguments of the other, produced a convulſion, on which either King or People would, at firſt, have looked with horror and deteſtation. In ſome of the circumſtances of this conteſt, SOUTHWELL was particularly intereſted. Its palace afforded an aſylum to the Monarch firſt, then to the Parliament Generals, and afterwards to the Commiſſioners of Scotland. SOUTHWELL was the reſidence of Montreville, the French Ambaſſador, who was ſent to England by Cardinal Mazarine, the Miniſter of France, to negotiate between the King and the Parliament. SOUTHWELL became a place of reſt to Cromwell, in his march to the battle of Preſton; and, laſtly, to General Monk, in his road from the North to London, when he effected the reſtoration; and is ſaid to have been the firſt place where the knowlege of his intention became public.

It is remarkable, that in Whitlock, Ruſhworth, and in many of the records of that time, which have been publiſhed, SOUTHWELL is miſtakenly written SOUTHAM.

The general courſe of events, during the period, of which I am about to treat, are too well known to need inſertion here, further than may become neceſſary for the purpoſe of elucidating particular paſſages in the following miſcellaneous collection; which, conſiſting of detached pieces, written on different occaſions, and by different perſons, may want ſome little aſſiſtance from general hiſtory, in order to connect them one with another, and the private events they record with the more public tranſactions of the times.

The principal ſource of information, reſpecting this part of my ſubject, is a little hiſtorical account of ſo much of the Civil Wars, as were carried on in Nottinghamſhire, and the neighboring counties.

counties. It profeſſes to be the production of a Mr. Savage; a gentleman reſiding at SOUTHWELL, during the whole of the tranſactions which he records. The title page appears to bear two dates; firſt being marked 1671, and in another part 1702. This work compriſes all the material events within the circle of the writer's obſervation, from the ſetting up of the ſtandard at Nottingham, to the reſtoration of the Royal Family in the perſon of Charles the Second. It was tranſmitted to me from one of the author's family, to whom my acknowlegements have already been made. Of King Charles's flight from Oxford to the Scots at SOUTHWELL, a letter of Dr. Stukeley's, with which I was favored by the Doctor's grandſon, gives the moſt particular account; the principal parts of which are confirmed by records taken from various repoſitories. Several friends have furniſhed me with other materials of ſmaller ſize and import, reſpecting theſe troubleſome times; which will be found inſerted in ſuch order, as will beſt connect the events, and compoſe ſomething like a regular hiſtory; a more circumſtantial one, indeed, than has yet been publiſhed, of ſo much of the civil wars as were carried on in the midland counties, particularly in Nottinghamſhire, and more eſpecially in the immediate vicinity of SOUTHWELL.

But firſt, as being proper in order of time, as being a conſiderable curioſity in itſelf, and as throwing ſome light on the counſels, by which Charles was directed, from the very commencement of his reign; though not, perhaps, *immediately* connected with the ſubject of which I am treating, I ſhall preſent my reader with the following inſtrument, procured from among the records of the Corporation of Nottingham. It is entitled on the cover——*Secret Inſtructions from Charles the Firſt to the Commiſſioners of the Loan.*

The hiſtory of theſe ſecret inſtructions is ſhortly this. After the diſſolution of Charles's ſecond Parliament, which happened

pened before he had been twelve months on the throne, finding that he could get no ſupplies from them for carrying on the war, he had recourſe, by the advice of his Privy Council, to a proclamation; whereby he required all his ſubjects to contribute toward the neceſſities of the ſtate, according to that proportion, in which his former Parliament had voted him ſubſidies. To raiſe theſe contributions, Commiſſioners were appointed under the Privy Seal for every county, to whom public inſtructions were addreſſed for the levying of the money; which levies were declared to be "not the ſubſidies intended to be given by Parliament, but "merely a free gift from the Subject to the Soverign, upon weigh-"ty and preſſing occaſions of ſtate." Beſide theſe public inſtructions, which were very generally diſtributed, there were as many private ones iſſued, as there were commiſſions in England; every commiſſion for each county receiving one. The following was addreſſed to one of thoſe appointed for the County of Nottingham. It is pretty ſtrongly illuſtrative of that artifice and duplicity, which have been ſo commonly urged againſt the conduct of the unhappy Charles.

"Inſtructions which his Majeſties Commiſſioners for the Loan of Money to his Majeſtie throughout the Kingdome are exactly and effectually to obſerve and follow.

LONDON:

Printed by Bouham Norton and John Bill, Printers to the King's Moſt Excellent Majeſtie, 1626.

Inſtructions which our Commiſſioners for the Loane of Money unto us, in our Town of Nottingham, are exactly and effectually to obſerve and follow. CHARLES R.

1ſt. With all ſpeed, after the receit of this our commiſſion, yee ſhall aſſemble yourſelves together, and upon conference and advice between

between yourſelves, yee ſhall determine in what manner yee wil proceed to the execution of this our commiſſion in the ſeveral parts and diviſions of this our towne. And before your parting from this firſt place and time of your meeting, you ſhall yourſelves, for a good example to others, lend unto us theſe ſeverall ſummes of money which are hereby required of you to be lent, teſtified by the writing of your names with oure hands, that when ye ſhall in our name require others to lend, they ſhall diſcerne your owne forwardnes, and that you do not moove others to that which ye forbeare to doe yourſelves; the Lords and others of our Privie Councell attending our perſon having already done the ſame, by the ſubſcription of every of their names. And, before your parting, you ſhall cauſe ſo many of thoſe of that towne to appear before you, and proceed with them according to theſe our commiſſion and inſtructions.

2dly. And becauſe we would expedite this ſervice, and eaſe you of importunitie, and leave no way to the partiall information of others, in the under or over valuation of mens eſtates (which is often ſubject to much errour) we have thought this to be the moſt indifferent and equall way of conjecturing at every man's ability to lend, by taking thoſe rates for our guide, at which they were aſſeſſed in the bookes of the laſt ſubſidie, and to require the loane of ſo much money only, as the entire rate and value comes unto, at which they are there rated and ſet; as namely, Hee that is ſet at one hundred pounds in lands, to lend us one hundred pounds in money; and ſo after that rate for a more or leſse ſumme; and hee that is ſet at one hundred pounds in goods, to lend us one hundred markes; and he that is ſet at ten pounds in goods, to lend us twenty nobles; and ſo pro rata for a greater or leſſer ſumme. And where there are bearers or contributors, they ſhall aſſiſt the ſubſidie man.

3dly. When ye have agreed betweene yourſelves of the ſeverall daies and places of your ſittings, and which of you ſhall attend it at every place of your meetings in the ſeveral parts of this towne (which wee would have you to appoint as ſpeedily as may bee, and to attend without intermiſſion) you ſhall ſend your warrants under your hands, or the hands of two of you at the leaſt, to the high conſtables, petty conſtables, and other officers, of and in thoſe ſeverall diviſions, perſonally to warne all ſuch perſons who were aſſeſſed for the laſt ſubſidie, or to leave ſuch warning in writing at their dwelling-houſes, that they fail not to give you meeting, at the times and places appointed by you, and that thoſe officers to whom your warrants are directed, faile not to give an account unto you of their ſervice therein. And ſuch as have been warned, and do not appear before you at the day and place appointed, you ſhall ſend for by warrant, and bind them over to appear before the Lords and others of our Privie Councell.

4thly. That at every of thoſe meetings, when there is a convenient number aſſembled, you uſe all poſſible endeavours to cauſe every of them willingly and cheerfully to lend theſe ſummes unto us, opening to them the neceſſitie, and unavoidableneſse of this courſe, and ſetting before them, that our honour, the reputation of this nation, the true religion, and common ſafety of us and our people, and of our friends and allies, are all engaged in this common cauſe; that there is now no time of diſputing, but of acting that which concerns our common defence, and aſſuring them, that this courſe which is at this time enforced by neceſſitie, and to which no ordinarie rules of law can be preſcribed, ſhall not bee drawen into example or preſident.

5thly. That if ye ſhall meete with any objections or ſcruples raiſed, which may be impediments to this our ſervice, that yee uſe all diligence to remove them, and ſatisfie them; and if any ſhall object or whiſper, that if this way of rayſing money take place,

place, then no parliament ſhall hereafter be called; that yee ſatisfie ſuch, that the ſuddenes and importance of the occaſions are ſuch, as cannot poſſibly admit of that delay, which the ſummoning, aſſembling, and reſolutions of a parliament do neceſſarily draw with it; and that it is farre from our heart to make any ſuch uſe of the love of our people; but we are fully purpoſed to call a parliament, as ſoone as fitly wee may, and as often as the common-wealth and ſtate-occaſions ſhall require it; and that by their affections ſhewed unto us in this way of neceſſitie, they ſhall the ſooner invite us to the frequent uſe of parliaments being confident in the hearts of our people.

6thly. That ye appoint the days of paiment of the ſummes of money to bee lent unto us, to be within fourteene dayes, and perſwade, ſuch as ſhall bee able, to pay it at one entire payment, the better to accomodate our great occaſions, which are preſent and preſſing: but to ſuch as in your good diſcretions yee ſhall thinke it more convenient, yee may accept of the one-half at fourteene dayes, and the other halfe to bee payd within three moneths next after the ſaid fourteene dayes.

7thly. That you treate apart with every one of thoſe who are to lend unto us, and not in the preſence or hearing of any others, unleſse you ſee cauſe to the contrary in your good diſcretions: and as every one giveth conſent, that you cauſe him or her to ſet his or her name or marke to a booke, roll, or liſte to bee made by you, teſtifying their aſſent with a marke or diſtinction for the times of payment accorded unto; and if ye ſhall finde any, who either ſhall denie to lend unto us, or ſhall make delayes or excuſes, let them know they thereby incurre our high diſpleaſure; and if they perſiſt in their obſtinacie notwithſtanding that, then yee ſhall examine ſuch perſon upon oath, whether he hath been dealt withall, perſwaded or practiſed with, to denie or refuſe to lend, or to make excuſe for his not lending, who hath ſo dealt with him,

him, and what ſpeeches or perſwaſions he or they have uſed tending to that purpoſe: and ye ſhall alſo charge every ſuch perſon in our name, upon his allegiance, not to diſcloſe to any other what his anſwer was: and if any ſhall refuſe to lend, or refuſe to take this oath, you ſhall binde him over to appeare before us, or our Privy Counſell, to anſwer his contempt.

8thly. You ſhall ſhew your own affections and zeale to this buſineſse and to our ſervice, in your effectuall dealing with all men freely and cheerfully to runne this courſe, and in uſing your powers, favors, and credits which every of you have in the towne, amongſt the gentlemen, freeholders, and others, to advance this buſineſse, that it may come off cheerfully and roundly. And that you yourſelves by any means diſcover not any coldneſse or unwillingneſse to the ſervice, whereby any others to their diſcouragement may gather that you have no heart to the worke, although for formes ſake you muſt take it upon you, being employed therein; but that in your own perſons ye heartily and really intended it as a worke of infinite importance to our ſervice, and the ſervice and ſafety of the common-wealth.

9thly. That in your treating with your neighbours, about this buſineſse, you ſhew your owne diſcretions and affections, by making choice of ſuch to begin with, who are likely to give the beſt examples; and when you have a competent number of hands to the roll or liſt of the lenders, that yee ſhew the ſame to others as they come before you, to lead them to lend in like manner.

10thly. Ye ſhall obſerve and diſcover by all good wayes and means, whether any publiquely or underhand be workers or perſwaders of other's diſſent or diſlike from this courſe, or to hinder the good diſpoſition of any others to lend unto us; and as much as you may ye ſhall hinder all diſcourſes about it: and ye ſhall certifie our Privie Councell in writing of the names, qualities, and

and dwelling-places of all ſuch refractary perſons with all ſpeed, and eſpecially if yee ſhall diſcover any combination or confederacie againſt theſe our proceedings.

11thly. Ye ſhall let all men know whom it ſhall concern, that we are well pleaſed upon lending of theſe ſummes required, to remit all that, which by letter in our name was deſired, upon the late benevolence, as a free gift: and if any have already payd to our uſe any ſuch ſumme, that the ſame be accepted for ſo much, as in part of this loane; and if it exceed the ſumme deſired to be lent, that the overplus ſhall be repayed unto them without fee or charge; and in like ſort, where it ſhall be equall, no further ſumme ſhall then be required. And this being made to appeare unto the collector or collectors of this loane, either by certificate of ſuch perſon who collected the ſaid benevolence, or privy ſeales, or otherwiſe, it ſhall be ſufficient warrant to the parties that are to lend, to defalke accordingly, as alſo to the collector for not requiring or collecting any more.

12thly. Likewiſe if, ſithence the laſt parliament, any have received privie ſeales, our pleaſure is, that if they have not yet payd in any monies thereupon, that they agreeing to the loane of the ſumme required, be excuſed of the payment of the privy ſeales: and if they have already payd into our exchequer, or to any collector, or to our uſe, any ſuch ſummes of money upon thoſe privie ſeales, if the ſame be leſse than the money now deſired to be lent, it ſhall be accepted in part of payment thereof, if it be more than the ſurpluſſage thereof, upon demaund ſhall be repayd without fee or other charge; and in like ſort, where the privie ſeale ſhall be equall with the ſumme hereby deſired to bee lent, there the privie ſeale to be accepted for the loane: and theſe our inſtructions, together with your certificate thereof, ſhall be a ſufficient warrant for the ſame.

13thly.

13thly. If ye either know or finde any able perſon not ſet in the laſt ſubſidie, that yee deal with every ſuch inhabitant in the ſame manner, and according to the ſame proportion, as is held with other ſubſidie men, according to your judgments and beſt diſcretions; and inſert their names and ſummes in the ſaid booke, roll, or liſt, amongſt the others of them; but ye are not to admit of any ſuit to be made, or any reaſons to bee given for the abating of any ſummes, the time and the inſtant occaſions not now admitting any ſuch diſpute, which would diſturbe and protract the ſervice; but where you ſhall finde poverty and diſabilitie, there to uſe a diſcretion when it comes to be collected.

14thly. That ye appoint ſuch and ſo many fit and able perſons to be collectors of the ſummes of money within this towne as you ſhall thinke fit, of whom you ſhall take good bonds for true paiment of the ſummes they ſhall receive. The collectors are to pay in the monyes into the receit of our exchequer, without fee or reward, to be paid by them within fourteen dayes after the receit hereof; and as ſoone as ye have finiſhed this ſervice (which wee require you to performe with all poſſible diligence and ſpeed) ye are to certifie unto our Privie Counſell the names of the collectors (who ſhall have ſuch allowance made unto them by the Lord Treaſurer as ſhall be fit) and the names and ſummes of the ſeveral perſons who thus ſhall lend unto us, together with the ſaid booke, roll, or liſt thereof.

15thly. Yee ſhall deliver to every collector, nominated by you, a perfect tranſcript under your hands, or under the hands of two of you, of the names and ſummes of every perſon promiſing and undertaking to lend unto us, and the collector who receiveth the moneyes, ſhall, upon receit thereof, deliver an acquittance for the ſame, or ſo much as he receiveth, which ſhall bee a ſufficient warrant for the repayment thereof unto the lender, and a ſufficient teſtimony that hee hath payd the ſame; and every ſuch collector, within the fourteene dayes before limited, is to pay in the

the moneyes within his collection as aforeſaid, or returne in, under his hand in writing, the names of all ſuch as refuſed or neglected to pay unto him the ſummes expreſſed.

16thly. And if any of the Commiſſioners ſhall be abſent from the execution of this ſervice (which wee hope will not be) that the reſt of you the Commiſſioners certifie their names, who ſhall make ſuch default; as alſo the names of all ſuch, who upon theſe ſummons doe not come and attend you.

17thly. And wee doe hereby explane and declare, that the charge given by the ſaid commiſſion, or by theſe our inſtructions, upon faith and allegiance, to attend this ſervice, be not meant or extended to any of our Privy Counſell, for that they are daylie employed otherwiſe in our ſervice; nor to any Peere of this realme not reſident in the county where he is named a Commiſſioner; nor to any other, that by our ſpecial direction is otherwiſe employed in our ſervice.

And theſe our inſtructions wee require and command you upon your faith and allegiance unto us, to keepe ſecret to yourſelves, and not impart or diſcloſe the ſame to any others.

Theſe inſtructions, for the eaſe of tranſcribing, and the ſpeedier diſpatch of the ſervice, are ordered to be printed, but no more copies to be made or taken, then ſhall be delivered to the Commiſſioners, upon dividing themſelves into ſeverall parts of the county, for execution of the commiſſion."

CORITANI LACHRYMANTES, which is the title Mr. Savage gives his hiſtory, contains the next piece of information which I have occaſion to introduce. It agrees, in general, though not entirely, with moſt of the other hiſtorical accounts, relative to the events

of this period, which have hitherto been made public; but, as might be expected, is more minute in its relation of thoſe, which happened in the vicinity of SOUTHWELL. I preſent it to the reader exactly as I received it, neither vouching for its authority, nor commenting on its contents. I have not ventured even to alter its orthography, though that is not only more than commonly uncouth, but exceedingly unequal.

"CORITANI LACHRYMANTES, beinge an hiſtoricall account off the Civill Wars in this and the neighbouring counties.

On the 12th day off July, 1642, was layd the foundation off that terrible Civil War, which has drayned England off its beſt blood, and brought ſo many calamities on every part off the kingdom, that it is hard enough to ſay, which has ſuffered moſt. Nottinghamſhire was the firſt place where the King ſett up his ſtandard, and all thorough the war he ſeemed mightily diſpoſed to reſide within it, and to take great part in its concerns. Off the towns hereabouts SOUTHWELL was his favourite one, and therefore it is no wonder that it grieved him ſore to ſee it become in proceſs off time the reſidence off his enemies. But how much more heavily it would have ſatt upon him if he had lived to ſee the palace deſtroyed and the church profaned, we may well ſuppoſe. On the 12th off July the two houſes voted an armie under the command off General Lord Eſſex. It was now time for the King to think off ſecuring himſelf, ſo while confidential perſons were carrying on a correſpondence with the Governour off Hull for the delivering up off that place, which att laſt miſcarried, his Majeſtie, with two perſons off the names off Howard and Barclay, travelled thorough ſome off theſe middle parts, and particularly took a view off Doncaſter, Newark, SOUTHWELL, Nottingham, and Leiceſter. Finding the affections off theſe parts entirely in his favour, he determined, from that time, if he ſhould bee driven to neceſſitie, to ſett up his ſtandard att Not-

Nottingham, which indeed was a convenient place. When he had made ſuch obſervations as his affairs required, he returned to Beverley, and ſoon after to York, where he kept his court. There he publiſhed his firſt declaration on the 12th off Auguſt, and alſo a proclamation requiring all his lovinge ſubjects to repair to him at Nottingham by the 22d, by which day he would ſett up his royal ſtandard. Haveing appointed the Earl of Cumberland ſupream commander off Yorkſhire, and under him Sir Thomas Glenham, the King came to Lincoln on the 16th, to Newark on the 17th, to SOUTHWELL the 18th, and ſo on to Nottingham on the 19th. Here he erected the royal ſtandard on the 22d, but there was hardly an armie ſufficient to form a guard for the royal perſon. The countrie came in very ſlow, and every thing wore a melancholy aſpect, while daylie accounts came off the ſucceſs off the parliament levies. Many evil preſages were ſaid to be obſerved att the time off ſetting up the ſtandard, but what affected peoples minds more then any thing off this ſort was, that the royal ſtandard had not been raiſed many hours before it was blown down. It is ſurprizing what a general damp of ſorrow ſatt on every face after this accident, as if they underſtood it for a warninge, that the cauſe ſhould never proſper. The tempeſt continued ſo great, that it was the 25th before it could be ſett up again, and even then not in the ſame place, for att firſt it was erected on the high tower off the caſtle, and now in a field hard bye. The Parliament armie was att Northampton, and five times the King's ſtrength. For the ſake off gaining time in this dangerous ſituation, the King conſented to ſend a meſſage to the Parliament. It was long before his friends could prevale upon him to take this ſtep, and he was, att laſt, perſwaded to it only becauſe he thought he might reap ſome benefitt from their haughty refuſal off his propoſitions, and ſo it turned out. The Earl of Southampton and Sir John Colpepper, who were his meſſengers to the houſes, were ill treated, and the moſt inſolent anſwer ſent to his meſſage. Now was the critical time for deliberation. Some thought the King's

affairs were ſo lowe that it was impoſſible to ſtand their ground againſt the Parliament armie, and therefore adviſed his Majeſtie forthwith to take down his ſtandard, recall his proclamations, and haſten up to London, and throw himſelf on the mercie of the houſes. This advice the King could never reliſh, and I believe he would rather have loſt his own life than have done it. This made him attend more to thoſe who were for his continuing in arms, in hopes either that the Parliament would not be able to raiſe ſupplies off their own authoritie, or that the eyes off the kingdom would ſoon be opened, and they would ſee that the royal cauſe and the advantage off the publick were inſeparably united. Off theſe ſome were for retiring to York again, where all the countie were att the King's devotion, and from which place he might eaſily make his eſcape into Scotland, in caſe off neceſſitie. To this his Majeſtie objected, on two accounts; firſt, that it would look like a flight and diſhearten his friends; and ſecondly, that he had ſuch a dread off the Scots, as one might almoſt at this day think was ominous. The imperiouſneſs and inſolence off the Parliament, as he had been foretold, now began to do the King's affairs good ſervice. The levies went on faſt, many recruits came from Lincolnſhire and Staffordſhire, and an extraordinary number for a ſingle town, from Newark. Att laſt, a great ſupplie came from Yorkſhire, which made his forces have ſomething the appearance off an armie. At this juncture came Prince Maurice and Prince Rupert, the King's Nephews, to his aſſiſtance. His Majeſtie perceiving the good effects off his ſeeming moderation, determined, before he ſhould leave Nottingham, once more to ſend propoſitions to the Parliament, which haveing done, and being much invited into Wales, where it was ſayd the whole Principalitie would riſe in his favour, he ſett forward on the 13th off September with his little armie, amidſt the acclamations off the countrie. He halted att Derby, to let the recruits off that countie join him, which they did in prodigious numbers. From there

there he marched toward Shrewſbury, where an action ſoon happened between ſome off the Parliament horſe, under the command off Col. Fiennes, and the King's, under that off Prince Rupert, where the latter was ſucceſsful and mightily increaſed his reputation as a General. His Majeſtie now marched, after beating the enemie at Edgehill, and taking Banbury, to Oxford, which he made his head quarters, and ſo it remained the reſt off the troubles. The abſence off the King, and the armie under his immediate command, however, did not prevent this countie from feeling the calamities off warre. The rebels had propoſed to make Newark their principall ſtation in this part off the world, thereby to keep up a communication with their friends in Lincolnſhire, which were in ſome parts very numerous. But the Marquis off Newcaſtle, who got intelligence off their deſign, put a ſtout garriſon into it in the winter off 1642, who did great ſervice in ſeparating the forces off the rebels in the ſouth parts off Lincolnſhire, from thoſe under Lord Fairfax in Yorkſhire, and keeping both parties in awe. Being diſappointed in their deſign upon Newark, Grantham became the head quarters off the Parliament armie. The Marquis off Newcaſtle, who alwayes knew the exact ſtate off the enemie's ſtrength, and was never once deceived, before the garriſon att Grantham were prepared to reſiſt, ſent the Lord Cavendiſh with ſome horſe to ſurprize them, which he did effectually, and took near four hundred priſoners, with all their ammunition and arms. The royal cauſe was thought now to grow brighter every day, ſo the Queen, who had hithertoe been only advancing her huſband's intereſt by ſending arms and ammunition from Holland, and ſuch officers as the Prince off Orange would permit her to engage, now determined to come to England, and do as her predeceſſor in ſimilar misfortune Margarette of Aunjou had done, inſpire the royal forces with courage and reſolution by her preſence. And it muſt be allowed, ſhe notably fulfilled her intention, for though many thought the King's too great ſtiffneſs att firſt with his Parliament was oweing

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to her ill advice, and therefore much blamed her, yet we cannot but admire att her perſeverance afterwards, in relieving her huſband's diſtreſſes, and ſupporting by her courage his declining fortunes. She landed att Burlington Bay, on the coaſt off Yorkſhire, the 22d off February, and was conveyed to York by the brave Earl off Montroſs, who came from Holland for that purpoſe, with 1500 horſe.

The firſt auſpicious circumſtance that attended her Majeſtie's arrivall, was the return off Sir Hugh Cholmondeley to his allegeance, who delivered up to her by way off peace-offering the caſtle off Scarborough, off which place he was Governour for the Parliament. This part off the kingdom was now mighty quiet, except, indeed, the ancient city of Litchfield, which was taken and garriſoned by the Parliament armie, under the command off the Lord Brooke and Sir John Gelle, but was ſoon afterwards beſieged and retaken by Prince Rupert. Stafford alſo was taken by the Earl off Northampton, and garriſoned for the King. Soon after this followed the victorie off Prince Rupert over the Earl off Eſſex att Chalgrave Field, where the great patriot Mr. Hampden was ſlain; and likewiſe one gained by the Marquis off Newcaſtle over the Lord Fairfax near to York. Next followed the battle off Lanſdown, where the royal forces gained another victorie, and that was followed alſo by another att a place hard bye. Such was the ſucceſs which ſeemed every where to dawn upon the King's affairs, and ſhine upon the Queen's arrivall. She was all this while acting with great vigour and prudence for her huſband. Haveing raiſed ſo conſiderable an armie att York as to ſecure her perſon againſt any forces the enemie could bring into the field, ſhe began to march with it thorough Yorkſhire, part off Lincolnſhire, Nottinghamſhire, Derbyſhire, and Warwickſhire in order to joyn the King, The firſt place they ſtayed att in this march was Newark. Here ſhe remayned ſeveral dayes, as it was ſaid, to enjoye the companie off the Lord Charles Cavendiſh, off whom

whom her enemies reported ſhe was fonder than it was right for a virtuous woman to have ſhewn herſelfe. The courteſie off her behaviour while ſhe ſtayed at Newark brought a great increaſe to her forces, inſomuch that ſhe had not arms ſufficient for the men.

From Newark the Queen and the Lord Cavendiſh proceeded to SOUTHWELL, where they remayned two dayes with their armie, in doubt whether to advance to Nottingham, or paſſing it to join the King. Deſpatches from his Majeſtie att length determined the queſtion, and they went directly to Burton upon Trent, which they took by ſtorm. Here the Queen is ſayd to have parted with her favourite Cavendiſh very heavily. She proceeded to meet the King, which ſhe did att Edge-hill, while he returned to his command near Newark. Not long after this he was killed att the head off his regiment by the famous Oliver Cromwell, who now firſt began to be noticed. He had been ſent with a few troops to make head againſt the Lord Willoughby, who had juſt ſecured Gainſborough, and was acting very vigorouſly for the Parliament in Lincolnſhire. The 12th day off July, 1643, it was, that the death of this gallant young Lord happened. His remaynes were carried, att his own deſire, to Newark, where they layd ſome dayes, and were then interred amidſt the lamentations off the loyal inhabitants, to all whom he had much commended himſelf by his learning, courage, and courteous manners. He was indeed in all the qualities off bodie and minde a moſt extraordinary youth. The ſoldiers followed him as a father rather then as their Colonel, ſo that what other commanders effected by diſcipline, he was able to do by the affection his troops bore towards him. Cromwell did great ſervice to the Parliament in theſe parts about this time, for beſides the killing off Colonel Cavendiſh, which was in itſelf an unreparable loſs to the King, and defeating his armie, he beat above twenty troops off horſe near Grantham, and very ſoon after, 11th Oct. ſixteen regiments of horſe

horſe near Horncaſtle, under the command off Sir William Widdrington. Hull, Lincoln, and Gainſborough were now ſecured to the Parliament, and all the Lincolnſhire troops lett looſe under the Earl off Mancheſter to join Fairfax, who, aſſiſted by the Scots, which had now entered England, was too much for the Marquis of Newcaſtle. The only garriſon off force, which ſtill held out for the King, in theſe parts was att Newark. The inhabitants here were all loyal, the fortifications ſtrong, and the garriſon well ſupplied. The numbers in this place were alwayes from four to five thouſand foot, better than five hundred horſe, and all the inhabitants able to bear arms did ſo. The walls were in good condition, its four famous gates well guarded, and plentie off cannon on its walls. Sir John Henderſon, a brave and honeſt commander, had charge off this garriſon. The Scots haveing taken Newcaſtle, Durham, Tinmouth, and Sunderland, and Fairfax haveing alſo taken Selby, they reſolved to beſiege York, with their united forces. To them alſo came the Earl off Mancheſter and Cromwell. Theſe armies amounted together to near thirty thouſand men. The Marquis of Newcaſtle, who had thrown himſelf into York with all his foot, defended the place with vigour and ſucceſs for ſix weeks, but being ſo cloſely preſſed, and no proſpect off relieffe arriveing from Lord Goreinge, whom he had ſent away with four thouſand horſe, before he threw himſelfe into York, in hopes that he might be able to join ſome other off the King's forces, and ſo raiſe the ſiege; he ſent deſpatches to the King, acquainting him with his deſperate ſituation, and requeſting relieffe. So much difference off opinion prevaled among his Majeſtie's Council, that many dayes elapſed before any meaſures were taken in conſequence off this advice. Att length Prince Rupert was detached with orders to relieve Newark, Latham-houſe in Lancaſhire, where the brave Counteſs of Derby had been beſieged by the Parliament forces above four months; and laſtly, York. He performed all theſe ſervices with expedition, and beſides, took Bolton, Liverpool, Newcaſtle, and

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ſeveral places off inferiour conſequence. When the Prince came before Newark, it had been beſieged ſo long that it was reduced to very great ſtraits. It was encompaſſed by three armies, one under Sir Michael Hubbard, who had his quarters att Balderton, a village about two miles to the ſouth off it. Sir John Meldrum with another force lay cloſe by the ſide off the town to the north-weſt att a place called, The Spittle; and there was another under the Lord Willoughby of Parham, att a hill about a mile from the town to the eaſt. Theſe commanders had intelligence off the Prince's march, but heareing att the ſame time how inferiour his force was, they could not believe he had a ſerious intention off relieveing Newark. This confidence loſt them the place. When the Prince came within ſix miles off the town with his horſe, he reſolved to wait there for his foot comeing up, and contrived to ſend intelligence to the garriſon off his ſituation. They were nearly ſtarved, and the Governour under continual apprehenſions that the townſmen would do ſome deſperate act to relieve their diſtreſſes. Since the arrivall off the Prince's armie in the neighbourhood, the enemies lines were drawn ſo much cloſer, that it was almoſt impoſſible to acquaint them with his apprehenſions, without the intelligence being intercepted, and as the Prince had deſired to know from the Governour what courſe he would have him purſue in his attack upon the enemie, it was off the greateſt conſequence that the inſtructions he ſhould ſend him might not be known to them. The Prince had provided him with a character under which they were to correſpond, but haveing ſent two meſſengers with this and the news off his arrivall, and only one of them haveing got into the town, the Governour was afraid leſt the enemie ſhould be in poſſeſſion off the other, and therebye become acquainted with his intelligence, if it ſhould be intercepted. He ſent att length the following meſſage, which he thought would not be underſtood, even if the character in which it was wrote ſhould be, by any bodie but thoſe it was directed to, nor dared he to truſt the meſſenger with any knowledge off the intelli-

gence he carryed, for ſo many deſerted every daye, when they had opportunitie, that he did not know how to truſt any one. The words of the letter were theſe—Let the OLD DRUM on the north ſide be beaten early on the morrow morninge.—By the Old Drum, was intended Sir John Meldrum, and by day on the morninge off the 21ſt off March, the Prince, without wateing any longer for the comeing up of his foot, attacked the forces under that commander with his horſe, while the garriſon made a ſucceſsfull ſallie. Apprehending, no doubt, that the royal armie was greater than had been repreſented, and not being prepared for ſo ſudden an attack, Sir John Meldrum's partie was ſoon beaten and ſurrendered upon articles. This battle was fought directly under the walls off the town, near to the north gate. By this victorie above four thouſand arms, eleven pieces off braſs cannon, and threeſcore barrels of powder fell into the hands of the Prince, which were a mighty ſeaſonable relieffe. It is ſtrange that all thorough the war there was alwayes a complaint off the ſcarcitie off powder on the King's ſide. Such a terrour did this battle ſtrike into all the Parliament forces on this ſide the countrie, that the Lord Willoughby marched away with all the ſpeed he could, the garriſons at Gainſborough, Lincoln, and Sleeford were ſoon abandoned by the Parliament troops, and nothing was to be heard but rejoicings for his Majeſtie's ſucceſs. The Prince left the arms behind him which had been taken from the enemie, for they were much wanted, many loyal gentlemen of the town and countie being deſirous to bear arms and aſſiſt in defending that important paſs, Newark, if they could be had. Haveing no time to looſe, the armie marched away as ſoon as the troops were ſufficiently refreſhed. By the time they arrived before York, that garriſon had been beſieged nine weeks, and was on the eve of a capitulation. The Earl of Leven, with the whole Scotts armie; Fairfax, with the old Yorkſhire troops, that had ſerved under him from the beginning off the troubles; and the Earl off Manchester, with a fine new-raiſed armie from the ſouthern parts, were lyeing

lyeing before it. Att the very report off the Prince's approach theſe three renowned Generals ingloriouſly raiſed the ſiege, and the Prince, with the whole force that came to the relieffe of the garriſon, got ſafely into the town. If he could have been contented with this advantage, and not put all to the hazard off a battle after having ſucceeded ſo well, the Parliament had never after held up their heads, but he was alwayes for outdoing his inſtructions. With an armie, not much more than half the number off the enemie, he followed them, and determined to give them battle. But the laurels he had won att York, he now loſt on Marſton Moore. The Marquis off Newcaſtle, who had oppoſed, as far as he could, the inclination off the Prince for fighting, retired in diſguſt abroad, as from a devoted countrie which he ſaw was about to be ruined by precipitant counſels. Prince Rupert went with the ſhattered remains off his armie into the weſt, and all the north ſubmitted to the Parliament. About this time the Queen being brought-to-bed at Exeter off her laſt child, Henrietta Maria, and Eſſex threatening that place with a ſiege, ſhe retired to France, and never after ſaw her royal conſort. The remainder off this year there was little done in this part off the world, the ſeat off the warre being in the weſtern counties; but, early in the next ſpring, it was thought adviſeable entirely to ſhut out the King from the northern parts of the kingdom, and accordingly, Newark, which was the only ſtrong place that ſtood in the way off this deſigne, was again beſieged in form by a numerous armie. This place was deſtined to feel the weight of the enemies exertions during the whole off the warre. It was many times ſeverely cannonaded, but to no purpoſe. However, in the ſummer of the next year, it had been ſo long blockaded, that the miſeries off want began to make great havock in the garriſon. Its ſituation, however, was no ſooner known to the King than a detatchment was ſent, by Prince Rupert, who was now chief commander off the Royal armie, to its relieffe. Sir Marmaduke Langdale was the commander off this expedition, which, indeed,

he led on with great braverie, fighting his way all the road from the weſt to Newark. The firſt battle happened near Northampton, where the Royal armie were victorious, and took and killed above a thouſand off the rebels. Near Leiceſter they engaged again with the ſame ſucceſs. At Melton Mowberry, a third battle was fought, in which neither ſide had much advantage. Att length they arrived before Newark. Sir John Henderſon, who had been ſometime Governor of this place, had been called into the field upon other ſervice, and the garriſon was commanded by Sir Richard Byron, who made up for his not being Sir John's equal in the art of war, by his great perſeverance and ſteaddy courage. The King's forces drew up before the enemies works, on the ſouth ſide of the town, at a place called the Queen's Sconce, where they remained ſeveral hours before they gott any intelligence from the garriſon, what means they were to take for the relief off the town. No news arriving before evening, and the night being very dark, ſome regiments off foot were ordered to make a circuit quite round the town by the eaſt ſide, and ſo on by the north till they got oppoſite to the caſtle, and near to the river. This they did without any alarme, and the garriſon were not leſs ſurprized than the enemie to obſerve this in the morning. Taking advantage, however, off the conſternation this occaſioned among the beſiegers, the Governour made a ſallie with all the men he could ſpare. They divided into two parties, and while one joined their frends, they eſpied beyond the river, the other fell on the flank off that body who were facing the grand partie off the King's troops. While theſe were warmly engaged, the other diviſion, who had joyned a part off the garriſon, got all the proviſion and arms which was brought for them without difficultie or moleſtation into the town. This place being well ſupplied with every thing it wanted to enable it to ſtand a ſiege without danger, Sir Marmaduke and his armie marched northward, where their aſſiſtance was much wanted to other garriſons, which were no better off than Newark had been. The

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blockade off Newark did not continue long, ſo that the troops which had been confined in it above a yeare were att laſt ſett att libertie to do notable ſervice to the King in other parts. The Parliament had ſtrong garriſons att Grantham and Nottingham att this time, as alſo troops att SOUTHWELL, Shelford, and Belvoir Caſtle. The garriſon off Newark attacked all theſe places att different times, and alwayes with more ſucceſs than their numbers might give reaſon to expect. Att SOUTHWELL they cut in pieces a whole regiment, they obliged the troops at Shelford to retreat to Nottingham, and once, by a well-concerted march, had like to have taken Nottingham itſelf by ſurprize.

Leiceſter was the place of the greateſt moment to the Parliament in all theſe parts, under a brave Governour of the name of Pye. Fairfax was now laying ſiege to Oxford with a large armie, and nothing ſeemed ſo like to draw him from that, as making a neceſſitie for his relieving ſome other. Accordingly the latter end of May, 1648, Leiceſter was compleately inveſted by Prince Rupert and Sir Marmaduke Langdale with the horſe. The garriſon in this place was ſo ſtrong, ſo plentifully ſupplied, and ſo well commanded, that tho' the great guns off the Royal armie ſoon battered down part off the walls, they began to deſpair off taking the place, but a large partie off horſe being ſent by the Governour off Newark to their aſſiſtance decided the fate off Leiceſter; for theſe troops being freſh were diſmounted, and attacked one ſide off the town, where a breach had been made, while the remainder off the Royal forces, by ſeeming to meditate the greateſt effort on the contrary ſide, deceived the garriſon, and ſo ſurprized them. The town was ſacked, and twelve hundred men made priſoners off war, with no great loſs to the King's armie. The King himſelf was att the ſiege off Leiceſter, but finding it not likely to be taken, immediately went to Newark to conſult with his brave Governor Byron, in whoſe advice he placed the greateſt confidence, what was next to be done. His Majeſtie

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was alwayes ready to give up his opinion to others, and ſo many contrary ones prevaled now in his camp, that he knew not which way to proceed. News, however, arriving that a general attack was to be made in a few hours, and that there was no doubt of ſucceſs, his Majeſtie haſtened back to Leiceſter, where he arrived time enough to be preſent at the ſacking of the town. He continued there ſeveral dayes, giving orders for the fortifications to be repaired, and intending to make it the center off his exertions for ſome time to come. It was at this time intended to attempt the recoverie of the north out off the hands off the Parliament, and it was thought while there was a ſtrong garriſon att Leiceſter, and another at Newark, to keep in awe the middle parts off the kingdom, and ſeparate the forces off the Parliament, that expedition might be undertaken with ſafetie. But Providence determined otherways. The garriſon off Oxford having made a deſperate ſallie, and deſtroyed all the enemies works, Sir Thomas Fairfax raiſed the ſiege, and marched to Northampton to look out for the King, whoſe armie, long fatigued by action, and a vigourous ſiege, they thought would be an eaſy conqueſt, and might thus end the war att one blow. On this intelligence the northern expedition was layed aſide, and the armie, conſiſting off leſs than five thouſand foot, and about as many horſe, were ordered to Daintree, whither the King went with a thorough reſolution of fighting. The next day, however, to the ſurprize of Prince Rupert and all the reſt off the armie, this deſign was given up, and the former one off going to the north reſumed. The occaſion off this alteration was ſaid to be ſome preſages off ill fortune which the King received, and which were related to me by a perſon off Newark att that time in his Majeſtie's horſe. About two hours after the King had retired to reſt, ſome off his attendants hearing an uncommon noiſe in his chamber, went into it, where they found his Majeſtie ſetting up in bed, and much agitated, but nothing which could have produced the noiſe they fancied they heard. The King, in a trembling voice, enquired after

after the cauſe of their alarm, and told them how much he had been agitated in a dream, by thinking he ſaw the apparition of Lord Strafford, who, after upbraiding him with unkindneſs, told him, he was come to return him good for evil, and that he adviſed him by no means to fight the Parliament armie that was att that time quartered at Northampton, for in it was one whom the King ſhould never conquer by arms. Prince Rupert, in whom courage was the predominant qualitie, rated the King out off his apprehenſions the next day, and a reſolution was agen taken to meet the enemie. The next night, however, the apparition appeared to him a ſecond time, but with looks of anger. Aſſured him, that would be the laſt advice he ſhould be permitted to give him, but that if he kept his reſolution off fighting he was undone. If his Majeſtie had taken the advice of the frendly ghoſt, and marched northward the next day, where the Parliament had few Engliſh forces, and where the Scots were becoming very diſcontented, his affairs might, perhaps, ſtill have had a proſperous iſſue; or, if he had marched immediately into the weſt to join the Lord Goreinge, who had there a good bodie off horſe, he might afterward have fought on more equall terms. But the King fluctuating between the apprehenſions off his imagination and the reproaches off his courage, remayned another whole day at Daintree in a ſtate off inactivitie. Att length the former got the better, and on the 13th off June he determined to march northward the next day. Att night word was brought him that the enemie were within eight miles. Still, however, keeping his reſolution, they marched the next morninge, but had not gott far before the armie under Fairfax was upon their rear. There was now no alternative. The King made a judicious diſpoſition off his little force, but was beat by the intemperate purſuit off a part off the enemies left wing by Prince Rupert. This was called the battle of Naſeby, fought on the 14th of June, 1645, which put the finiſhing ſtroke to the King's affairs. After this he never could get together an armie fit to look the enemie in the face. He

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was often heard to ſay, that he wiſhed he had taken *the warning*, and not fought at Naſeby; the meaning of which nobody knew but thoſe to whom he told this appearance at Daintree, and they were afterwards all off them charged to conceal it. After this battle the Royal forces ſeparated. The King, with about two thouſand five hundred horſe, went thro' Cheſhire into Wales, where he ſtayed ſome time, till the beginning of Auguſt. Sir Marmaduke Langdale went with about the ſame number to Newark; theſe being all that could be got together after the defeat att Naſeby. In September, Briſtol ſurrendered to the Parliament, not long after the King's troops, under the command off the Earl of Litchfield, were defeated before the very walls of Cheſter, and immediately after this, came the news that the brave Montroſs, with the laſt conſiderable armie that appeared in the field in favour of King Charles, was entirely routed in Scotland; Berklay Caſtle in Glouceſterſhire, and Devizes in Wiltſhire, followed the example off the other garriſons, and ſurrendered to the Parliament. Newark ſtill held out for the King, and it was almoſt the only place off ſtrength and conſequence that did ſo. Thither the King, with the wreck off his armie repaired in the beginning of October. Here he determined to remayne, and make the beſt terms he could with the Parliament, ſince all his efforts to overcome them proved ineffectual. He had quarrelled with Prince Rupert, and believed himſelf to be betrayed by him. Sir Richard Willis, who had ſucceeded Byron in the government off Newark Caſtle, had taken the part off the Prince too warmly, and was removed. Theſe diſſatisfied leaders, with many inferiour officers who had attatched themſelves to their fortunes, receded from Newark, and took poſſeſſion off Belvoir Caſtle. The unhappy Monarch was now reduced to abſolute deſpair. Proſcribed by his Parliament, hunted by his people, deſerted by his relations, and without a frend he could truſt. Irreſolution always accompanies a declining fortune. The determination to remayne at Newark as ſpeedily as it had been adopted, and without any reaſonable

object

object in view, this miſerable Monarch began to march northward. He got to Tuxford the firſt day, and to Welbeck the ſecond. Here he received an account that a larger armie from Scotland, then England had yet ſeen, were on their march to Newark, having ſubdued all oppoſition in the north. Doomed to be the ſport of fortune, and not knowing where to wander; he turned back, but could not bear the thoughts off ſeeing Newark, which had been the lateſt and the cruelleſt ſcene off all his troubles. He retired himſelf, with his guards, to SOUTHWELL. He ſent the Lord Digby and Sir Marmaduke Langdale, with one thouſand five hundred horſe, to force their way into Scotland to Montroſs, in hopes his fortunes might there revive in the abſence of the Scotch armie. The remainder off the troops he ordered back to Newark.

The day after his Majeſtie arrived att SOUTHWELL, walking about the town, as it was his practice to do, he went into the ſhop off one James Lee, a fanatical ſhoemaker. Finding his perſon was not known, he entered into converſation with Criſpin, and in the end was meaſured for a pair off ſhoes. Lee had no ſooner taken his Majeſties foot into his hand to meaſure him, than eyeing him very attentively, he was ſuddenly ſeized with a panick, and would not go on. The King, ſurprized att his behaviour, preſſed him to proceed, but Criſpin abſolutely refuſed, ſaying, he was the cuſtomer himſelf had been warned off in his ſleep the night before, that he was doomed to deſtruction, and thoſe would never thrive who worked for him. The forlorn Monarch, whoſe misfortunes had opened his minde to the impreſſions off ſuperſtition, uttered an ejaculation expreſſive off his reſignation to the will off Providence, and retired to the palace, which was the place off his abode. News ſoon reached him, that the horſe which were gone northward under the Lord Digby and Sir Marmaduke Langdale were entirely defeated. Three armies were now preſſing forward to ſurround him, the Scotch under

their General, the Earl of Leven, were marching, according to their treatie with Parliament, to inveſt Newark. Pointz, with a large detatchment off the rebel forces from Cheſter, had got as far as Nottingham on the ſame errand, and all the Lincolnſhire troops were att Grantham, under the command off Roſſiter. The King once determined to have remayned att SOUTHWELL, and delivered himſelf into the hands of Leven, whom he believed to be perſonally attatched to him in gratitude for old favours, particularly for haveing made him an Earle, off which he had been very ambitious, when his Majeſtie went to Scotland in 1641, to redreſs the grievances complained off by that nation. His frends, however, diſſwading him from this, and news arriveing that the garriſon off Nottingham had been informed where he was, and were comeing in purſuite off him, he inſtantly departed for Newark, where he had not been gone two hours, when two hundred horſe came from Nottingham to have taken him.

He remayned att Newark three dayes ſettling the diſorders off the garriſon, and confirming the Lord Bellaſize in the government off it. The enemies forces being every day drawing nearer, the difficultie off eſcapeing became continually greater, ſo in the night off the 3d off November, with about five hundred horſe, he marched out off Newark, and, proceedeing cloſe by the river Trent for ſome miles, ſlipped between the forces under Pointz, which were ſtationed from Kelham ſouthward, and thoſe under Roſſeter, which were poſted from the Beacon Hill on the eaſt ſide of the town towards Farndon on the ſouth. His Majeſtie arrived at Belvoir before morninge, where the Governour only being apprized off his approach was ready with ſome more horſe and guides to conduct him on his way to Oxford. He paſſed by the enemies garriſons in the Caſtles of Burleigh on the Hill and Rockingham, and got to Daintree, where the Oxford horſe meeting him, conducted him ſafe to that citie. Every armie which the King had brought into the field was now deſtroyed, except

except that under the Prince of Wales in the weſt, whoſe defeat ſoon followed, and his Royal Highneſs eſcaped abroad.

The garriſons ſurrendered one by one, ſcarce one off conſequence holding out but thoſe off Oxford and Newark. The former was inveſted by the grand armie off the Parliament under Fairfax, the latter by the Scots, aſſiſted by the Engliſh forces before-mentioned. The head quarters of the Scotch General was at Kelham, their lines extended on one hand to the river Trent, where the road into the north croſſes it, on the other about a mile. One part off the Parliament armie lay att and about the village off Balderton, where were the head quarters off the Engliſh, and the other in the villages to the eaſt and north off the town, eſpecially att the place called The Spittle, and att Windthorpe in the road to Lincoln. In the beginning off this year Mounſeer Montreuille had been ſent by the French court att the inſtance off the Queen of England, to negociate with the leaders in Parliament on behalfe off the King. His Majeſtie placed but little confidence in this Miniſter, till finding his affairs deſperate, and that he had no other perſon on whom he could relye, he ſent a preſſing letter to him to renew his treatie with the Parliament, and make any terms he could. That he would conſent to any thing, except the deſtruction of church government, but the continuance off epiſcopacy being a point off conſcience with him, and believeing that Providence had afflicted him with all his late calamities as a puniſhment for the conceſſions he had made in that matter to the Scotts, he would on no account give it up. Montreuille found the committee off the two kingdoms intent upon this very point, and indeed determined to come into no terms without making it a preliminary article. Montreuille, with all the dexteritie off his countrie, percieveing he could not ſerve the King by theſe means, had recourſe to another; which was, to ſowe jealouſies between the Parliament and the Scotch Commiſſioners, which he did ſo much as to make moſt people think, and

even the King himſelfe believe, that his Majeſtie would be called in as umpirer. Conſidering the Scotts as the weaker partie in this conteſt, leaſt any conceſſion from them ſhould put an end to the diſpute, itt was reſolved to put an advantage into their hands, which ſhould make them, at leaſt, equal to the Parliament. This was no leſs than the King putting himſelf into their keepeing. The poſſeſſion off his perſon, it was thought, would give them a degree even off ſuperioritie, and be a ready way off inducing them to join the royaliſts. Montreuille left London full off this plan towards the middle off March, 1645-6, and went to the King at Oxford, where haveing ſettled all matters with his Majeſtie as to the conceſſions he was willing to make, and taken his inſtructions thereon, he proceeded to the Committee off State, as they called themſelves, who had taken poſſeſſion off the palace att SOUTHWELL ſoon after his Majeſtie left it to go to Newark. He arrived att the inn known by the name off the King's Arms, on the 26th off March, and the next day entered into a treatie with the Scotch commiſſioners. Every one now began to hope for a favourable end to all the troubles, for the greateſt harmonie appeared between them and Mounſeer. He dined many times with them in the palace, and he invited them again to his apartments in the inn, which were very convenient to entertain them, being on the left hand off the gate going into the yard off the ſame, and far from other companie. What paſſed between them was never known till afterwards, and though it turned out in the end that the Scotts commiſſioners had not bound themſelves to any thing under their hands, yet ſo fair were the promiſes they made, that Montreuille perſwaded his Majeſtie to put himſelfe into their hands, and accordingly haveing eſcaped from Oxford in diſguize, he arrived on the 4th of May att Montreuille's lodgeings at the King's Arms at SOUTHWELL, to the great ſurprize off the Scots, who, notwithſtanding what had paſſed, could ſcarce be brought to believe the King would truſt his perſon in their hands without any conditions."

Here

Here I ſhall take the liberty of breaking, for a while, the thread of the SOUTHWELL hiſtorian's narrative, in order to introduce ſome others, which give a more particular account of this extraordinary flight of King Charles from Oxford, and his more extraordinary confidence in the Scotch committee. The firſt of theſe is Dr. Stukeley's Letter before-mentioned.

" To my worthy friend and next neighbour Noah Curtis, Eſq. Lord of the Manor of Wulſthorp.

Stamford, May 3d, 1746.

It is this day juſt one hundred years ſince King Charles the Firſt lodged at Stamford, in his journey to the Scots army before Newark. I took a pleaſure in addreſſing to you this account of that memorable event. I have drawn it up more exactly and particularly than it is to be found elſewhere. It takes in ſomewhat of Wulſthorp, your elegant retreat; where, like other geniuſes, you ſpend your agreeable hours in contemplation and rural delights. A proper degree of ſolitude is one of the moſt refined pleaſures of human nature, which all regular minds find out and admire. Then to review the ſcenes of former times, eſpecially what relate to the place we are in, is one conſiderable point of the entertainment, equally pleaſant and uſeful: if theſe ſheets give you any ſmall ſhare of it, they will anſwer my purpoſe.

On the 16th of Auguſt, 1645, the King was at Welbeck Houſe in Nottinghamſhire, with a flying army, the ſeat of the Marquis of Newcaſtle, from thence he went to SOUTHWELL, and on Auguſt the 25th lay at Newark. This immediately after the fatal battle of Naſeby. On the 26th he lay at Belvoir Caſtle, where Sir Gervas Lucas was Governor for him; 27th at Stamford, at the houſe next to the Red Lion, then Alderman Richard Dannald's. Mrs. Bentley of my pariſh, who is of a great age, a little while

while ago had a piece of gold which the King gave to her huſband's mother for waſhing his linen. He lay in the chamber with a bow window next the ſtreet, and in commemoration of it the King's Arms was done in plaiſter work upon the gable end: the front of this houſe was lately pulled down and rebuilt of ſtone, but the chamber remains.

In the following year he lodged again at Stamford, in my houſe, when he went privately out of Oxford to throw himſelf into the hands of the Scotch, of which this is the hiſtory.

In the beginning of the year 1646, King Charles's affairs were in a ſinking condition: he was cooped up in Oxford ever ſince November; the enemy drawing round him on all ſides, the French deluding him with falſe hopes of ſuccour. Sometimes he had thoughts of drawing a body of five thouſand men together, and making a bold puſh; more deſirous to loſe his life in ſome ſignal attempt upon the foe, than to accept ſuch hard conditions as he found he muſt obtain by treaty.

Monſieur Montreville, ſent by Cardinal Mazarine to London, was an honeſter man than his maſter deſigned him to be: he endeavoured zealouſly to extricate the King out of his difficulties. The Parliament had refuſed anſwering the King's meſſages, or treating with him any otherwiſe than by ſending bills to him, which he was required to paſs. He had preſſed earneſtly for coming to London, in order to treat in perſon, and they had refuſed him. Mr. Montreville, finding the Engliſh Parliament and army not tractable, tried the Scotch commiſſioners at London. Though he could not entirely work them up to his purpoſe, yet he made a bargain with them proviſionally, that they ſhould ſend a party of five hundred horſe to Harborough to meet the King on that day ſen'night, and conduct him to the Scotch camp before Newark, in caſe his Majeſty thought fit to commit himſelf to their

their hands. After ſome difficulty Montreville got a paſs from the Speaker, to go into Scotland, by way of Oxford, he giving ſecurity not to return to England. On April the 1ſt, he ſet out from London to go to the Committee of State, which was with the Scotch army, to try if he could not better mould them to his mind; but it was neceſſary to take Oxford in his way, to confer perſonally with his Majeſty, that he might know his reſolution. Accordingly, on April the 2d, he waited on the King, who was determined to come into any tolerable meaſures with the Scots, except altering the form of church government; in that he was inflexible, and reſolved to ſuffer the laſt extremity rather than ſubmit to it.

The Parliament had at this time intelligence from the Governor of Reading, that the King had a deſign to come to London ſuddenly. On Friday April the 3d, Montreville left Oxford, and went to SOUTHWELL, where the Scotch commiſſioners were now ſitting in the epiſcopal palace. On Tueſday April the 7th, the King ſent for Dr. Hudſon his Chaplain, the ejected Miniſter of Uffington, to his lodgings in Chriſt's Church, and bid him prepare himſelf for a journey; expreſſed a diſſatisfaction, that there ſhould be a rumour in the town of his deſigning to go to the Scotch army. That he had acquainted only his nephew Prince Rupert and the Duke of Richmond with it, and did not think they would impart it to any other; commanded him to go the next morning to Harborough, and if need was, to the Scots at SOUTHWELL. And that Mr. Aſhburnham and Mr. Secretary Nicholas ſhould furniſh him with inſtructions that night for his journey. Now the Doctor had before learned the King's intentions, for the Duke of Richmond was weak enough to diſcover the ſecret to his wife; and ſhe to her maid, who told it to the Doctor. About eight o'clock that night, Dr. Hudſon waited on Mr. Aſhburnham and Mr. Secretary Nicholas, they told him, he muſt of neceſſity be at Harborough the next night; where he would find Mon-

Monſieur Montreville and five hundred Scottiſh horſe waiting to conduct the King. They ordered him to tell Montreville, that the King did not come himſelf in perſon, becauſe he had never received a letter from him ſince he left Oxford, whereby he might be aſſured of the Scotch horſe waiting for him; but that if the Scots were there, the King would immediately come to Harborough upon the firſt notice from Montreville, by the Doctor. They ordered, that if the Scots were not at Harborough, he ſhould go to Montreville at SOUTHWELL. At this time General Fairfax ſent three thouſand horſe to Col. Fleetwood to ſtrengthen Oxford.

Dr. Michael Hudſon was a Weſtmoreland man, was brought up a Servitor at Queen's College Oxford, where he afterwards became Fellow. About 1630, he entered into orders, and became Rector of Uffington by Stamford, in the gift of the Duke of Buckingham. He was ouſted from his living on his refuſal to read the Parliament's declaration, and being of a martial diſpoſition, he followed King Charles's fortunes in war. He was made Scoutmaſter-general to the army under the command of the Marquis of Newcaſtle. By this means he got a complete knowledge of all the roads in the northern parts of the kingdom. After Edgehill battle he retired to Oxford. In Feb. 1642, he was created D. D. and made one of his Majeſty's Chaplains. The King uſed to call him his Plain-dealing Chaplain; and indeed he was an honeſt, undeſigning man, though of great penetration, unwearied diligence, and untainted loyalty. He told his mind freely to the King, when others would not, or dare not; as is the common caſe in the ſervice of Princes.

Dr. Hudſon ſet out from Oxford on Wedneſday, April the 8th, and went to Harborough, full forty miles through bad roads. When he came there he found neither Montreville nor the Scots. The next day, April the 9th, he went to SOUTHWELL, where

where he found Montreville, who had divers times conferred with the Scots commiſſioners who ſat there in the Archbiſhop's palace; a very noble ſtructure; which was afterwards demoliſhed by the rebels, as ſome ſay, for the ſake of ſelling the materials.

Montreville lodged at the King's Arms inn, at the upper end of the chief ſtreet. He had found the Scots ready enough to receive the King, but jealous of being ſuſpected to have made any compact with him, for fear of offending the Engliſh. After much cavil, they agreed to receive his Majeſty upon terms of ſecurity to the perſons, honors, and conſciences, of his Majeſty and all his adherents: but this they refuſed to give under their hands. Montreville drew it up in the preſence of the commiſſioners agreeably to their words, in the French language, on April the 10th. They conſented he ſhould ſet his hand and ſeal to it, and that it ſhould be conſidered as binding upon them, though they would not ſubſcribe it. Montreville ſent this inſtrument to the King by Dr. Hudſon. The Doctor, however, after this found ſo much chicane and tergiverſation in the Scots, that he diſſuaded his Majeſty from venturing his perſon in their power, but the letter miſcarried. On Monday, April the 13th, it was that the King wrote to the Marquis of Ormond in Ireland, to apprize him of his reſolution to go to the Scots army.

Montreville, it ſeems, remonſtrated with the Scots againſt their duplicity, and told them he had diſſuaded the King from coming to them. Then they altered their tone, and appeared very deſirous of his Majeſty's preſence. Of all theſe tranſactions Montreville gave the King notice, always perſuading him rather to be reconciled, if poſſible, to his Engliſh ſubjects, than truſt himſelf with the Scots. The King, as may be ſuppoſed, was in great perplexity. Every day brought news of ſome freſh diſaſter, ſome caſtle taken, or ſome garriſon loſt. The King offered to Brown and Ireton, who commanded armies in the neighbourhood of

Oxford, to put himſelf into their hands, if they would paſs their words to conduct him to the Parliament; but they both refuſed. Ireton wrote word of it to the Parliament.

Sometimes the King thought of going privately to London, as he had ſtill an opinion that the city were inclined towards him. Moſt of his friends adviſed this meaſure, and it was univerſally expected he would have put it in execution. However, at all events he was determined to quit Oxford, leſt it ſhould be taken, and he ſhould fall into the hands of the army of Independents, from whom he expected the moſt barbarous uſage.

Having taken his reſolution, and Dr. Hudſon being returned from SOUTHWELL, the King pitched on him and Mr. Aſhburnham, a Groom of the Bed-chamber, for his attendants, and appointed the meeting, to prepare for their departure, at Mr. Aſhburnham's chambers on Sunday evening, April the 26th. In the mean time his friends were differing in opinion among themſelves. Secretary Nicholas, who ſaw nothing but danger take what courſe he would, was for his ſtaying and waiting for events, as, if he periſhed at laſt, he would periſh honorably with arms in his hands. On the 25th, commiſſioners appointed by the King and Parliament met, but to no purpoſe; all overtures from his Majeſty to come to London being rejected.

On the 26th, at twelve at night, the King came with the Duke of Richmond to Mr. Aſhburnham's chambers, according to appointment. It was the faſhion in thoſe days for people of diſtinction to let a lock of their hair grow on the left ſide of the face; this, with a part of his beard, his Majeſty had taken off at this time by Mr. Aſhburnham. Dr. Hudſon was ſent to call the Governor Sir Thomas Glenham, who, arriving with the keys about three o'clock, the King, with his two attendants, ſet forward, giving ſtrict orders that no port ſhould be opened of five days. Dr. Hudſon

Hudſon was dreſſed in a ſcarlet coat, as an officer, the King rode as ſervant in a Montero cap, with a hat upon it, and a cloak-bag behind him.

When the King left Oxford, he had formed no ſettled reſolution whither he ſhould go, but was to be decided by events. He once came as near London as Brentford, with a deſign to throw himſelf upon the loyalty of the Citizens. The Scots were very deſirous he ſhould get to the ſea, and by that means go to Newcaſtle to the Scotch army that lay there, as that would remove all ſuſpicion of their nation making a bargain with him. In this, as in every other inſtance of moment, the King was irreſolute, and at laſt determined for the worſt. He paſſed through Marſh Balden, Dorcheſter, Benſington, Maidenhead, Slough, Uxbridge, and ſo to Hillingdon, where they baited ſeveral hours at one Teaſdale's, a friend of Dr. Hudſon's. Here it was debated whether they ſhould not go ſtrait to London. They made all the enquiry they could reſpecting the diſpoſition of the city, and read all the papers they could get, at that time called books. By theſe they found it was the general expectation of the kingdom that his Majeſty was gone to London, nay ſome ſaid he was in London, and treating with the Parliament. Such was the general joy occaſioned by this report, that the vigour of the enemy was every where ſlackened, and there can be no doubt but if the King had ſeized this fortunate moment, and complied with the advice of his friends, he would have been joyfully received by the city; but it was an undertaking too critical for his timorous diſpoſition. There was to be a muſter of the city forces in Hyde Park at this time under Major General Brown. General Eſſex being in the field, who was thought to be no way inimical to the King, it was once determined by the travellers to go directly to this army, and that the King ſhould throw himſelf upon them, and, it is ſaid, they actually got as far as Brentford on this expedition; but hearing of ſome orders which had been iſſued by the Parliament for

ſeizing the King's perſon if he came to London, his reſolution forſook him, and either his ill fortune or his fear determined him to go northward. After they had paſſed Harrow on the Hill, it was agreed to go by St. Alban's to Royſton, inſtead of going into Eſſex, as had been at firſt intended. A mile beyond St. Alban's a gentleman, riding on a good horſe, came full ſpeed after them, which made them ſuppoſe they were diſcovered. The King and Mr. Aſhburnham turned out of the road, and Dr. Hudſon waited to ſee who the ſtranger was. He turned out to be very drunk, which had occaſioned his extraordinary ſpeed, ſo, leaving him to proceed, the three travellers joined company again, and proceeded to Wheathamſtead, where they lay. At five in the morning of the 28th, they went to Baldock. Here it was reſolved the Doctor ſhould go to SOUTHWELL, and the other two to Downham in Norfolk. They breakfaſted together at Gravely by Stevenage, the Doctor received the King's inſtructions for Montreville at SOUTHWELL, as alſo a warrant to Lord Bellaſiſe the Governor of Newark, for the ſurrender of that place to the Scots, in caſe they would declare openly for him. Here the travellers having parted, the King and Mr. Aſhburnham going to Downham, Dr. Hudſon to SOUTHWELL. He lay the firſt night at Melton Mowbray, the ſecond at Sir Henry Hudſon's, and came to SOUTHWELL early on Wedneſday morning. Here he found the Scots commiſſioners ready to acquieſce in the terms before-mentioned for the King's ſecurity, and that of his friends, but abſolutely refuſing to ſet their hands to any thing. Montreville believed them ſincere, and wrote a letter perſuading the King to truſt them, but rather to deliver himſelf up to them at Newcaſtle than here. With this advice alſo the Scots themſelves agreed, and conſidering that Montroſe was reducing Scotland very faſt to the King's obedience, it was certainly the wiſeſt plan to be nearer him. The Doctor returned on Friday, taking Montreville's ſervant as far as Stamford, where he called at the houſe of his friend, Mr. Wolf, for a few hours, and then continued his

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journey by Thorney and Wiſbech to Downham, where he found the King at the White Swan. On Saturday the party determined to leave Downham, but the King's eſcape from Oxford and diſguiſe being now rumoured about, it was thought neceſſary he ſhould change his dreſs. Accordingly having provided a clergyman's dreſs, he was equipped in that, and being called Doctor, was to paſs for Hudſon's tutor. They ſent for a Barber to ſhave the King, who found great fault with the cutting of his hair. They have ſtill at Downham many memorials of theſe tranſactions. They ſhew ſeveral pieces of the King's hand-writing with a diamond on glaſs, and they call the place where he walked to look for Dr. Hudſon's return from SOUTHWELL, the King's Walk. Having exchanged horſes with ſome friends at Downham, and the King having changed his dreſs at a little alehouſe about a mile diſtant, they made all the enquiry they could for a veſſel to take them from Lynn to Newcaſtle, but not finding one immediately, and recollecting the difficulty of getting by ſea, without a warrant from the Parliament, they reſolved on proceeding as expeditiouſly as might be to SOUTHWELL. Accordingly they went by Southry, Erith, and Stukeley, to a village called Coppingford in Huntingdonſhire. A Mr. Skipwith of Downham had provided the King with his diſguiſe, and had directed them the road they were to take. He was very ſoon after taken up by the Parliament officers, and ſeverely examined about the King's eſcape. Coppingford was at this time the ſeat of a Mountague. Here the King reſted all Sunday, till the evening, when he ſet off for Stamford, and arrived at Mr. Wolf's houſe there at nine o'clock. They ſtaid all Monday, very agreeably entertained.

The Wolfs, or Wolphs, were long a conſiderable family at Stamford, and great royaliſts in this time of confuſion. They are deſcended from Ulphus, the fourth ſon of King Harold, by Agatha ſiſter to Edwin and Morcar, the ſons of Algar the great Mercian Duke. Both Edwin and Morcar had great eſtates in Lincoln-

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ſhire about Stamford, which, indeed, had been the ſeat of the Mercian Kings.

Ulph, or Wolph, lived at, and gave name to, the town of Wolſthorpe. Earl Edwin's vaſt eſtate was given by the Conqueror to his nephew Alan Earl of Brittany, founder of the Honour of Richmond, whoſe head (now an obſcure village) Drayton, was the ſeat of this Earl. This part of the Honour of Richmond afterwards became the Soke of Kirton, and was begged of Queen Elizabeth by the great Burleigh. Earl Morcar's reſidence was at Caſterton, and a wood near that place ſtill retains his name, being called Morcar's Wood.

Ulphus was baniſhed by the Conqueror, but recalled by William Rufus, and ended his days in peace at his town of Wolſthorpe.

But to return to our ſubject. The grandſon of the Alderman Wolph, who entertained King Charles, died lately at the age of eighty, and from him I have frequently heard the ſtory of the King's viſit, and all the circumſtances of his journey, as he received them from his grandfather. Between ten and eleven o'clock on Monday night, the King and his two companions ſet off through Mr. Wolph's back gate, on their road through the Stennit or Stean-gate towards Allington, and ſo over the Trent at Gotham to Montreville's lodgings at the King's Arms at SOUTHWELL, whither they arrived on Tueſday morning, May 6, 1646.

This inn is ſtill remaining, though the ſign is changed. On the ſouth ſide the gateway was an apartment conſiſting of a dining-room and a bed-room. This apartment Montreville occupied till the King came, when he gave it up to him. The inhabitants ſtill talk of it as the King's bed-chamber. The King ſent for the Scotch commiſſioners before dinner, and dined with them in this inn. Here he gave himſelf up to them, and in the afternoon went

went under an eſcort of their army to Kelham, and ſo to General Leven's head quarters, at a place called by them Edenburgh, not far from Kelham Bridge, between that and the bridge over the Trent leading to Yorkſhire. When the King made himſelf known to the General, he, with great hypocriſy, pretended to be much ſurprized. The next thing done was to ſend him to Kelham houſe, under a pretence of doing honour and providing for him proper accommodations, but in reality for the purpoſe of keeping him a cloſe priſoner, which they did till they baſely ſold him to the Parliament for four hundred thouſand pounds. The peace of three kingdoms was in the hands of the Scotch, and of courſe a happy opportunity for them to do their nation honour, but they abuſed it to their eternal ſhame and reproach. Montreville, Aſhburnham, and Hudſon were all acquainted with the perfidious treatment the King experienced from the Scots, and were themſelves forced to fly abroad for ſafety. Montreville, for his zeal to Charles, fell under the diſpleaſure of his own maſter, Cardinal Mazarine, which ſoon put a period to his life. Dr. Hudſon ſtill perſiſting in his attachment to the King, formed various ſchemes for his eſcape from the Scots; May 23, an order of Parliament was ſent to the Scots, at Newcaſtle, to deliver up Dr. Hudſon, but he got off. After various adventures, impriſonments and eſcapes, two years after this, he raiſed a body of men, and garriſoned Woodcroft Houſe in Northamptonſhire. He was joined in this expedition by a Col. Styles. The forces employed againſt them, burned down the gate, entered the houſe, and took moſt of the royaliſts priſoners. Dr. Hudſon, with ſome few, went up to the top of a tower, and defended themſelves courageouſly. At length, on promiſe of quarter, they ſurrendered. But they were determined to murder the Doctor, ſo threw him over the battlements; he caught hold of a ſpout, and hung there by his hands, till a ſoldier with a halbert cut them off, and the ſkin off one ſide of his face. In this condition he endeavoured to croſs a mote that ſurrounded the houſe, but the ſoldiers prevented him coming

coming to the bank, and knocked him on the head in the water with their muſkets, June 6, 1648. One Walker, a ſoldier, then in the Parliament ſervice, cut out his tongue, and carried it about with him as a trophy. The ſoldiers would not ſuffer the body to be buried, while they remained in the neighbourhood, but it was afterwards interred at the neighbouring church of Bennington.

May 3, 1746. W. STUKELEY."

This account is the moſt particular and minute I have met with, reſpecting the tranſactions at SOUTHWELL, and contains, indeed, ſeveral circumſtances not to be found in any of thoſe that have been already publiſhed. The material facts are corroborated by the following confeſſion of Dr. Hudſon's, taken from Baker's MSS. in the Public Library at Cambridge. V. 34—P. 411, where it is obſerved, in a marginal note, that the copy of this confeſſion, as publiſhed in Ruſhworth's Collection, is very incorrect.

Dr. HUDSON's Confession before a Committee of Parliament.

"Upon Friday, Ap. 22, the French agent departed from Oxon, and went toward SOUTHWELL. The next day, Ap. 23, was told that the King intended to go to the Scottiſh army on Tueſday after, being Ap. 26. Upon Sunday, April 4, I went to Secretary Nicholas to know the truth of this, and he ſeemed not to know any thing certainly, but withal told me it was the King's pleaſure I ſhould wait once a day on him, for he did believe the King would acquaint me with ſomething very ſhortly. Upon Tueſday the King ſent for me in the morning, and bid me prepare myſelf for a journey, and was very much troubled that there ſhould be any rumour in the town of his intention to go to the Scots. He told me, that he had indeed acquainted his nephew Prince Rupert and the Duke of Richmond with it, but thought they would not have

have imparted it to any other. In concluſion, he commanded me to prepare to goe myſelfe, the next morning, to Harborow, and ſee, if need were, to the Scottiſh quarters; and that Mr. Aſhburnham and Mr. Secretary Nicholas ſhould furniſh me with inſtructions that night for my journey, and ſo about eight of the clock that night, they told me I muſt of neceſſity be at Harborow next night, and there I ſhould find Mountrell and five hundred of the Scottiſh horſe, waiting to receive the Kinge; and wiſhed me to tell Mountrell, that becauſe the King had received never a letter from him, ſince his departure from Oxon, to aſſure him of the Scotch horſe waiting for him (according as Mounſer and the Scotch commiſſioners had concluded at London, and as Mounſer had thereupon undertaken to the King at Oxford) the King would not adventure his perſon, but had ſent me to let him underſtand the reaſon why he came not. But yet if the Scotch and he were there, that then the King, upon notice from him by me, would come to Harborow with all poſſible ſpeed. My further inſtructions from Mr. Aſhburnham and Mr. Secretary were, that if I found none at Harborow, I ſhould go to SOUTHWELL to Montrell. On Wedneſday, I went from Oxford to Harborow, and found neither Montrell nor Scott. Upon Thurſday, I went to SOUTHWELL, to Montrell, who told me the Scotts, notwithſtanding their former promiſes, abſolutely declined the meeting at Harborow, becauſe it would be a manifeſt breach of peace between them and the Parliament, but that they could not give me full anſwer to Montrell's demands before Monday following, being April 12. Upon Saturday I departed from SOUTHWELL, and returned again upon Wedneſday after, for the Scots abſolute anſwer, being Ap. 14. Upon Friday, Ap. 16, Mounſer told me, they had concluded to ſend a partie of horſe to Burton upon Trent, and a ſmall partie beſides to Boſworth to receive the King, but could not go any further for fear of occaſioning ſome jealouſy in the Parliament. Upon Sunday after, I came back to Oxford, and related all the former paſſages to the King, &c.—"

Then a debate, whether the King ſhould go to the Scots, or throw himſelf on the Parliament; and, if it were neceſſary, periſh honorably rather by the Parliament army, than by any bargain the Scots might think fit to make, when they were poſſeſſed of his perſon. The King, contrary to the advice of all, determines on going to the Scotch, and goes from Oxford at three o'clock in the morning of Monday, 26th Ap. The King, attended by the Deponent and Mr. Aſhburnham, went through Balden, Dorcheſter, Maidenhead, Uxbridge, Barnet, St. Albans, and to Whethamſteed. Here the company ſeparated; the King and Aſhburnham went to Downham in Norfolk, while the Deponent went to SOUTHWELL to conclude the treaty with the Scotts through Montrell. This buſineſs was concluded, and the Deponent returned with the conſent of the Scotch commiſſioners to the King, whom he found at the ſign of the White Swan at Downham, on Friday night. The examination then proceeds,

"I came to the King on Friday night and related all, and he reſolved next morning to go to them, and ſoe upon Tueſday morninge we came all to SOUTHWELL to Mountrelle's lodgings, where ſome of the Scotch commiſſioners came to the King, and deſired him to march to Kellom for ſecurity, whither he went after dinner. That night they procured an order from the King to the Lord Bellaſis, for the ſurrender of Newark, that they might make the more ſpeedie repaire to Newcaſtle. While the King ſtaid at Kellom they preſſed him to ſome things contrarie to the former propoſitions, at which the King was much diſpleaſed. On Thurſday we marched along with the Scottiſh army, as ſoon as ever the articles of Newark were agreed, toward Newcaſtle, whither we came upon Wedneſday after, and met more commiſſioners from Scotland, &c. &c."

How

How conſcious the Scots were of diſhoneſty in the part they were acting reſpecting this affair, appears on all hands. They endeavored, by every poſſible precaution, to make the King's coming to them appear wholly an act of his own, without any previous concert with them. For this purpoſe it was, that they would have prevailed upon him, through the medium of Montreville, rather to have gone to the army near Newcaſtle, than have come directly to the commiſſioners at SOUTHWELL. The Parliament, however, were not to be ſo impoſed upon. May 6th, they determined that Aſhburnham, Hudſon, and all ſuch as went with the King, ſhould be ſent for as delinquents, and that the commiſſioners for the Parliament, reſiding near Newark, ſhould acquaint the Scots General with this reſolution, and alſo make a narrative of the manner of the King's coming. To this the Scots General returned a very ſingular anſwer. It is preſerved among Ruſhworth's Collection, and affords a ſtriking inſtance of the duplicity which attended all the meaſures of the Scots, in their treaties with both the contending parties.

" Right Honourable. The earneſt deſire which we have to " keep a right underſtanding between the two kingdoms moves us " to acquaint you with that ſtrange Providence with which we are " now ſurprized, together with our carriage and deſires thereupon. " The King came to our army yeſterday in ſo private a way, that " after we had made ſearch for him upon the ſurmizes of ſome per- " ſons who pretended to know his face, yet we could not find him " in ſundry houſes. And we believe your Lordſhipe will think it " was matter of great aſtoniſhment to us, ſeeing we did not expect " he would have come in any place under our power. We conceived " it not fit to enquire into the cauſes that perſuaded him to come " hither, but to endeavour that his being here might be improved " to the beſt advantage for promoting the work of uniformity for " ſettling of religion and righteouſneſs, and attaining of peace ac- " cording to the league and covenant, and treaty, by the advice of

" the Parliaments of both kingdoms, or their commiſſioners au-
" thorized for that effect. Truſting to our integrity, we do per-
" ſuade ourſelves that none will ſo far miſconſtrue us, as that
" we intended to make uſe of this ſeeming advantage for pro-
" moting any other ends than are expreſſed in the covenant, and
" have been hitherto purſued by us with no leſs conſcience than
" care. And yet for further ſatisfaction, we do ingeniouſly declare,
" that there hath been no treaty nor capitulation betwixt his
" Majeſty and us, nor any in our names. And that we leave the
" ways and means of peace unto the power and wiſdom of the
" Parliaments of both kingdoms. And ſo far as concerns us, as we
" have a witneſs in Heaven, we are confident to make it appear to
" the world, that there is nothing more in our deſires then in all
" our reſolutions and proceedings to adhere to the covenant and
" treaty. Our graveſt thoughts ſhall be taken up in ſtudying, and
" our utmoſt abilities employed in acting thoſe things that may beſt
" advance the public good, and common happineſs of both king-
" doms, wherein, by the help of the Moſt High, we ſhall labour
" to uſe ſo much tenderneſs and care, that we hope it ſhall ſoon
" appear, that our actions have been the iſſue and reſult of honeſt
" and ſingle intentions. And further we cannot (in a matter of
" ſo deep conſequence and common intereſt) but ſeek your Lord-
" ſhips advice; for which effect we have alſo written to the com-
" mittee of eſtates of Scotland, with intention to move by your joint
" councils and reſolutions, that we at laſt, after a ſeed time of many
" afflictions, may reap the fruits of truth and peace. In this con-
" fidence we remain, your Lordſhips humble ſervants,

LEVEN
BELCARRIS
R. of FREELAND
DUMFERLING
HUME
GLENDOWYN
LOTHIAN
SIR T. CARRE
JOHN JOHNSTONE."

Let us now return to the SOUTHWELL hiſtorian's account of the remainder of the Civil Wars.

" Nothing could be worſe than the condition off the King from this time. He was ſoon taught by the Scots that he was in a ſtate off captivitie from the time he put himſelfe into their hands. Notwithſtanding all the artifices they uſed to make the Parliament believe he came to them by his own free choice, and without their invitation or conſent, they feared leaſt the truth ſhould be ſuſpected, therefore determined to move him northward with as much expedition as poſſible. The evening he came to SOUTHWELL, notice was ſent to the officers off the armie before Newark, who came before morninge to the committee att SOUTHWELL. Here they held a councill, when it was determined to march awaye with his Majeſtie to Newcaſtle. Accordingly, for the greater ſafetie off his perſon as they pretended, but, in truth, leſt he ſhould repent off what he had done, they carried him forthwith to Kelham, where was the head quarters of their armie. From this time his Majeſtie found himſelfe entered upon a ſtate of thorough captivitie, in which he experienced afterward no other varietie but that off frequently changing his jail and his jailers, till the time of his unhappy execution. The day after he arrived att Kelham, Newark was delivered up by his command to the Scots. The brave Governour, Lord Bellaſize ſhed tears when he received his Majeſties commandement to ſurrender, and ſo unwilling was this loyal town to deſert the intereſt off their King, that the citizens, with the Mayor at their head, beſeeched the Governour on their knees to diſobey the orders. Thinking they might be extorted by threats, he heſitated for a ſhort time, but receiving a ſecond meſſage from his Majeſtie, he was obliged to comply, but received very honourable conditions. Immediately after this, the principal officers, with the chief part off the armie, and the King's partie marched to Newcaſtle. The commiſſioners remained att SOUTHWELL till they received inſtructions from their

their frends in London, which arrived ſix dayes after the armie had marched to Newcaſtle. A few off the troops who were left to protect them, did notable ſervice before they left the place, for before their maſters were well departed, they ſtripped the palace off the lead that was upon its roof, and every thing elſe they could ſell for a penny. Newark Caſtle ſuffered partly the ſame fate, from thoſe that were already gone with the King. His Majeſtie's government was now att an end, the laſt exerciſe of his royal authoritie being that off ſending to Montroſs in Scotland, and Sir Thomas Glenham at Oxford, to make no further oppoſition to the Parliament. Till he did this, he was treated with civilitie, but haveing given the power out off his hands, he found, when it was too late, that he was a priſoner in the worſt ſenſe off the word. When he had ſpent eight months in vain hopes and fruitleſs propoſitions att Newcaſtle, he was delivered up for a ſum off money to the Engliſh Parliament. The Parliament in their turn, were obliged to reſign him to the armie, and the armie, after two years impriſonment, brought him ignominiouſly to the ſcaffold. Some little time before his death, he was flattered with the faireſt hopes off being reſtored to his crown and kingdom that he had ever been ſince the beginning off the war. No leſs than five armies all att once ſprung up in his favour in different parts off the kingdom. One in Wales under Langhorn an old Parliamentarian General, but lately returned to his allegiance. One in Kent, under Goringe. Another in the north, under Sir Marmaduke Langdale. A fourth, under the Lord Holland, in the ſouth. And, a fifth, conſiſting off near twenty thouſand men in Scotland, under Duke Hamilton. The Parliament began now to think all was loſt, and ſo confident is his Majeſtie ſayd to have been that theſe riſeings, many of them under officers that had fought againſt him, ſhewed the general inclination off the people, that they were tired with the long continuance off the war, and were willing all to return to their dutie, that he boaſted to thoſe about him, that what he had long foreſeen was come to paſs,

namely,

namely, that he ſhould be called in to arbitrate between the contending parties, who could not live without a King. It ſoon appeared, however, that this earneſt off ſucceſs was but as the ſunſhine before a ſtorm. Cromwell was appointed by the tyrants att Weſtminſter to oppoſe the Scotch armie and the northern forces, but not till he had ſuppreſſed the riſeing in Wales. Haveing ſoon accompliſhed this, with a ſucceſs that deſerved a better cauſe, he marched northward with all his forces, and expecting the Scotch armie would take their paſſage thorough Yorkſhire, where they knew many were well affected to the King, he bent his courſe toward Newark, but hearing by the way that they were determined on marching thorough Weſtmoreland and Lancaſhire, he turned more weſtward, and came to SOUTHWELL. He intended to take up his reſidence here, till he ſhould be informed off the exact motions off the Scots, and receive advice from Lambert, who was with a ſmall armie watching their motions in the north. He intended to have taken up his reſidence in the palace, but finding that it had been rendered unfit by the Scotch ſoldiers, he contented himſelf with that apartment att the inn which had been before occupied by Montreuille and the King. The ſoldiers were diſperſed about in the town and neighbouring villages, and the church he made a ſtable for his horſes. And now he gave us ſome taſte off that which was to happen, when he ſhould be Chief Governour, for the ſoldiers profaned every place and every thing that ſhould have been held ſacred by Chriſtians. The houſe off God was defiled with the moſt abominable railings againſt the lawfull King and his government, the monuments were broken, and the graves off the dead were opened to ſearch for treaſure. The palace was ſtripped off what little the Scots had left, and the few miniſters off the goſpel that were reſiding in the town were dayely ſcoffed att. Att length the General hearing that the Scots had certainly taken the road off Weſtmoreland and Lancaſhire, marched with great haſte to meet them, by the way of Mansfield through Derbyſhire, and ſo to the borders of Lancaſhire. It is well

well known now, that the Duke of Hamilton deſigned no good to his Majeſtie by this attempt, but only hoped in the end to make himſelf King. For this reaſon he ſo diſpoſed matters, that the Engliſh troops ſhould firſt engage Cromwell's armie by themſelves, by which means he knew they muſt be ſo beaten, that he ſhould have nothing to fear from them, whoſe aſſiſtance he could not refuſe, but did not wiſh to have. This fell out as he expected, for Sir Marmaduke Langdale was engaged and beaten by Cromwell's armie, but when the Duke thought to have had an eaſy victorie over him with his great forces, and ſo have transferred the crown to his own head, or have ſuffered the King to wear it as his gift, his troops began to fly before the enemie on all ſides. He accuſed his own officers off treacherie, but however that be, he was ſoon taken priſoner, and ſent to bear his royal maſter companie, whom he had never faithfully ſerved, and never ſincerely wiſhed to ſerve, till he had no longer the power or opportunitie. All the forces that had taken up arms for his Majeſtie were by this time beaten and diſperſed. The General had now nothing to do but to put the crown on his own head, but this he never dared to do, though he cut off that which ought to have worne it, and ſwayed the ſcepter with more abſolute authoritie than any rightfull King before his time.

Haveing recorded ſo far the tears off mourning, let me now ſpeak off the tears off joye, which were ſhed moſt plenteouſly on the return off that moſt righteous inſtrument in the hands of Providence, General George Monck, from Scotland to reſtore the King to his rightfull inheritance, and the conſtitution to its ancient form.

Haveing diſpoſed all things with admirable wiſdom and ſecrecy in Scotland, on the laſt day of December, 1659, this gallant commander, with four regiments off horſe and ſix off foot ſet forward for the deliverance off the kingdom. Jan. the 4th, he arrived

rived att Morpeth in Northumberland, where he was wellcomed by the ſheriff and gentlemen of the countie. Jan. the 5th, he reached Newcaſtle, where he was agen complimented by the magiſtrates off that town, who declared their only hope off deliverance was in him. Here he remayned three dayes to ſettle every thing for his future progreſs. On the 8th he arrived att Durham, and on the 11th att York, where he remayned five dayes. Here he entertayned the Lord Fairfax, and many gentlemen off the contrie very courteouſly, and was entertayned by them agen. Here it was that he determined on the time and manner off conducting that enterprize he had ſo long been meditating, namely, reſtoring the royal familie. In this he was heartily ſeconded by the Lord Fairfax, who was now well convinced that a kingly government ſuited the genius off the people, and that there would be no peace until that was reſtored. Haveing concerted all matters to this end, and haveing provided for the ſafetie off the north, by ſending back two regiments into Scotland, and leaveing one in Yorkſhire, he ſett forward with the remaynder on the 16th, and arrived att Mansfield in Nottinghamſhire on the 18th; paſſing thorough SOUTHWELL on the 19th, he was congratulated by my good frend Maſter Monpeſſon in a copie off verſes. Much being ſayd in theſe reſpecting the bleſſings of kingly government, and they being accepted and looked upon with extraordinary grace; all men from that time thought upon it as certayn that his intendement was to bring in the royal familie. He proceeded to Nottingham thorough the deepeſt ſnowe in the memorie off man, and ſo on to Leiceſter, where he was met on the 22d by the commiſſioners from the Parliament. With them he journeyed to London, by way of Saint Alban, where his arrivall was wellcomed by moſt off the counties that he had not paſſed thorough. Here ſome off his troops, which had been left behind att Newark on account of ſickneſs, joyned the armie, and he marched on to London to perfect that good deed for which his memorie will be bleſſed for everlaſtinge. Amen and Amen."

From one of my friends, to whoſe information I have acknowleged my obligations in the introduction to this volume, I receive the following confirmation of the concluding ſcene in this account.
" When General Monk marched with his army from Scotland
" to London, he paſſed through SOUTHWELL. The In-
" habitants, who heard of his coming, aſſembled themſelves in
" the churchyard, at the ſide of the wall, and followed him
" down the ſtreet with their cries, ' God bleſs you General, may
' Heaven proſper you with ſucceſs in your good deſigns.' They
" had greatly lamented, with the downfall of monarchy and epiſ-
" copacy, that of their own church, and they flattered themſelves,
" *not without good reaſon*, that he was going to reſtore all things
" to their old condition in church and ſtate"

The mere marching of an army through SOUTHWELL is an event, I ſhould have thought, perhaps, ſcarcely worth mentioning, but that the circumſtances attending it, as far as the authorities go, tend ſomewhat to clear up a point of general hiſtory much agitated; viz. whether it was Monk's original intention to reſtore King Charles's family, or whether, in ſo doing, he was guided by events, and the influence of other perſons.

The following eſtimate of SOUTHWELL Manor is taken out of a folio in the Bodleian Library at Oxford, MSS. Rawlinſon——In the beginning of it is written Liber. Jo. Bruere Regiſtr. 1646, and it is entitled, " The preſent value and improve-
" ments of all the manors, farmes, graunges, rents, impropri-
" ations, and all other poſſeſſions and profits whatſoever lately
" belonging to the ſeveral biſhopricks of England and Wales,
" which have been certified by the ſurveyors of the reſpective
" dioceſſes; together with the value of all woods, underwoods,
" ſtocks, and materials by the ſaid ſurveyors returned in groſſe."

South-

		Preſent rents and profits per ann.	Improvements above per ann.	Materials, woods, &c. val. in groſſe.
		£. s. d.	£. s. d.	£. s. d.
Southwell Manor.	George Hewley, Surveyor.	262 : 07 : 01	369 : 19 : 10	2492 : 11 . 00

The next acconnt of the ſame ſubject is taken from another book in the ſame collection, but which is without a title. It ſeems, however, to want little explanation, for the purpoſe of aſcertaining the date, or occaſion of it. The former appears to have been a valuation, taken by the direction of the ruling powers, after the diſſolution of the monarchy and hierarchy, in the laſt century; the following to contain the entries made of the particulars, relative to the ſale of the archiepiſcopal eſtates at SOUTHWELL, during the uſurpation.

Particulars.	Biſhoprick.	Purchaſer's Names.	Purchaſe money.	Conveyances dated.
Manor of Southwell.		Yorke, Will. Pierrepoint	1494 : 0 : 0	Feb. 24, 1647
Parcel of the Manor of Southwell.		Yorke, Edw. Chidds - -	219 : 9 : 10	Apr. 19, 1647
The Bps. palace in Southwell New Park and Hexgrave Park.		Yorke, Ed. Chidds - -	1666 : 7 : 3½	May 26, 1648
Hockrewood Meadow, &c. in the Liberties of Southwell.		Yorke, Gervas Oglethorpe	181 : 15 : 3	Jan. 12, 1648
Part of the Manor of Southwell.		Yorke, Ed. Bellamy - -	527 : 2 : 8	Mar. 7, 1648

The following account of inhabitants within the Peculiar of SOUTHWELL, is ſtated to be made by a Mr. Leak, Canon of SOUTHWELL, Sept. 1676, and is to be found in the Bodleian Library at Oxford, MSS. Tanner 150.

" The number of Inhabitants (of age to receive the communion)
" Popiſh Recuſants, and other Diſſenters from the church of
" England, in the ſeveral pariſhes within the peculiar juriſdiction of
" SOUTHWELL.

	Inhabitants.	Popiſh Recuſants.	Diſſenters.
SOUTHWELL	706	0	10
Blidworth	102	0	1
Beckingham	204	0	0
Bleaſby	114	1	0
Morton	64	0	0
North Leverton	152	0	17
Dunham	146	0	0
Rampton	185	0	3
Eton	68	0	2
North Muſkam, Holme and Bathley	230	0	17
South Muſkham	108	0	0
Calverton	129	0	52
Darlton	94	2	0
Ragnel	89	0	0
Farnsfield	184	0	20
Cropwell Biſhop	159	0	7
Oxton	178	0	11
Upton	189	2	1
Kirklington	128	12	1
Norwell	147	0	9
Caunton	193	0	17
Edingley	131	0	6
Halam	94	0	5
South Wheatley	32	0	0
Halloughton	30	0	3
Woodborow	130	0	8
Total	3986	17	190 "

In

In the year 1711, happened that dreadful conflagration, which has been, more than once, mentioned, in the courſe of this work. The account, which I receive of it from thoſe who remember it, is as follows: "On the evening of the 5th of November, in the year "above-mentioned, a very violent ſtorm, attended with thunder "and lightning, paſſed over the town. Between eleven and "twelve o'clock, a ſmall flame, not larger than a candle would "emit, was perceived, by thoſe who lived near the church, to "riſe from the very ſummit of the ſouth ſpire. There was a very "high weſt wind the whole night, which blew the timber and "wood-work of the ſpire, as it burned, on the roof of the "church; ſo that, before midnight, the ſpire and the roof of "the whole weſt end of the building were in flames. Before "morning the fire was communicated to the roof of the middle "tower, and had melted the bells, and deſtroyed the organ. "The damage was eſtimated at four thouſand pounds."

The names of thoſe who contributed to the repair of this fabric, being collected under the authority of a brief, do not appear, except indeed that of the Ducheſs of Newcaſtle, who gave the Chapter five hundred pounds on this occaſion. Her liberality was celebrated by a Mr. Beckwith Spencer, the Pariſh Vicar of that time, in a poem, which he entitled *The Benefactreſs*; but, as the merit of the performance was by no means equal to the gratitude which inſpired its author, I forbear to trouble my reader with an inſertion of it. The preſent peal of bells were caſt by one Ruddall of Glouceſter, in the year 1721, as the motto on one of them teſtifies. Each of them has its proper inſcription, and they are in the following order.

1ſt Bell, *Abraham Ruddall of Glouceſter caſt us all*, 1721.
2d —— *Peace and Good Neighborhood.*
3d —— *Proſperity to this Town.*
4th —— *Proſperity to our Benefactors.*

5th

5th Bell, *From Lightening and Tempeſt good Lord deliver us,*
6th —— *Proſperity to the Chapter.*
7th —— *Proſperity to the Church of England.*
8th —— { *I to the Church the Living call,*
{ *And to the Grave do ſummon all.*

The organ was rebuilt by a German of the name of Smith, a man very eminent in his profeſſion at that time of day.

About the year 1740, a diſcovery was made in one of the vaults of the palace, which has been thought, by ſome, to confirm, in an extraordinary degree, one of thoſe many pieces of traditional hiſtory, to which the reſidence of King Charles the Firſt, with a part of his army, at SOUTHWELL gave occaſion. A ſtory was current in this place and its neighborhood, that the laſt time but one the King was here, a few weeks before that when he came to deliver himſelf up to the Scotch, the ſeveral armies of the Parliament preſſing forward to ſurround him, news being brought by a deſerter, that a party of the enemy were on their march from Nottingham, ſome of the King's guard (not crediting the information, but believing that the pretended deſerter was a ſpy) forced him into one of the vaults or wells of the palace. So ſtrongly was this report propagated, that, after the reſtoration, when a ſmall part of this building was again converted into a dwelling-houſe, one of the wells within its walls was covered over, from a ſuppoſition that it had been the ſcene of this cruel tranſaction, and, with a very natural prejudice, that its water would be unfit for uſe. About the year before-mentioned, however, a perſon who rented a garden contiguous to the ſouth wall of this building, got permiſſion to break a door-way into one of the ſmall turrets, with which this ſide abounded, to make a garden-houſe, or place of reception for his tools. This being done, it was found to have been the vault to one of thoſe many temples of Cloacina before-noticed, which this part of the palace poſſeſſed. On clearing it of a conſiderable quantity

quantity of earth and ſtones, which lay at the bottom, there was diſcovered the entire ſkeleton of a man ſtanding upright, with boots and ſpurs on, and ſome parts of the arms, uſually worn in thoſe days, lying at his feet. Near to this ſkeleton was a ſkull, with the iron part of an axe, with which the perſon had been killed, ſtill remaining in the cleft of it. The ſpurs were very lately in the poſſeſſion of one of the gentlemen of the church. Of the facts no one in the place doubts; and, indeed, nothing of the kind can be better atteſted; ſome of the perſons who were preſent at the diſcovery being ſtill alive, and relating the circumſtances with that degree of exactneſs and preciſion that carries conviction. The tradition was conſidered, by moſt perſons, as one of the marvellous tales which the vulgar always adopt without ſufficient examination, and eagerly report without ſcruple or heſitation. It was ſuppoſed to have been invented for the ſake of throwing a ſtigma on the royal cauſe, and to have been impoſed, from time to time, for the ſame purpoſe, on the credulity of the multitude. How far the event has juſtified thoſe who gave it credit, is not very material for me to determine, whoſe only taſk is to record facts, but not to decide upon their importance.

It has been before obſerved, that SOUTHWELL is remarkable for the longevity of its inhabitants. To prove the poſition one need but read the inſcriptions on the tombs in the church-yard; but, as the following account of perſons now, or lately, actually living in the place, within the knowlege of the gentleman by whom it was tranſmitted to me, more accurately aſcertains the fact, I inſert it verbatim, as it was communicated by Mr. Falkner, a very eminet ſurgeon, and reſpectable inhabitant of the place.

" Mr. F. having the honor to wait upon the Marquis of Rock-
" ingham at Wentworth Houſe, early in the ſpring of 1772, his
" Lordſhip obſerved (ſpeaking of the longevity of the people of
" Yorkſhire) that he had a village near him which had ſeventy
" perſons

" perſons in it that were ſeventy years old. Mr. F. anſwered, that " he lived in a ſmall market town (not ſo large as ſome Yorkſhire " villages) wherein he believed there were twenty people eighty " years old. Mr. F. to aſcertain the fact, ordered one Richard Ufton, " who kept the Saracen's Head Inn, and was himſelf eighty-five, to " invite every perſon in the town who was eighty years old and up- " wards to dine with him, at Mr. F.'s expence. Thirty perſons " were invited, and twenty-four perſons dined; ſixteen men, and " eight women; the ages of all the thirty perſons were eighty-three " years each, one with another. Thomas Sawman, who was more " than ninety years old, did the honors of the table. He was re- " markably chearful and healthy, and lived ſeveral years after."

Perſons Living, Jan. 1, 1786, in SOUTHWELL, from Seventy-five to Eighty Years of Age.

Thomas Baines	Joſ. Spowidge and his wife
Luke Ward	—— Pearſon
John Spence	—— Kemp
John Scot	Mary Robinſon
Joſ. Beardſly	William Woodward
Thomas Dufty	Elizabeth Ward
George Pearſon	Harry Clay
William Crowder	—— Hawley
Richard Harris	—— Newton

Perſons Living at the ſame time from Eighty to Ninety, and upwards.

Luke Ward	80	Sarah Little	84
Barbara Duke	80	William Ward	85
Catherine Boſwell	80	Mrs. Burnell	87
F. Robinſon	81	Ann Reddiſh	87
Win. Wire	81	Mrs. Turner	89
Mary Sandifer	82	Mrs. Mosford.	97
Elizabeth Biggins	84		

Perſons

Perſons who have died at SOUTHWELL within a few Years.

John Boſworth	80	Elizabeth Wombell	87
Ed. Brooks	82	Mrs. Leyburne	87
—— Brooks	84	Mary Halton	87
Richard Aſton	84	Mrs. Twells	90
Francis Sandifer	84	Richard Wittington	92
Hannah Ingleman	85	John Cade	93
John Cade	85	—— Higgins	99
Alice Clay	85	Elizabeth Turvey	100

RECTORIES, VICARAGES, CHAPELS, &c. within the Jurisdiction of SOUTHWELL.

Church of		Dedicated to	King's Books.			Reputed Val. exclu. of Fees and Contribu.			Patron.
			£.	s.	d.	£.	s.	d.	
Beckingham,	V.	All Saints	6	15	3	38	0	0	Prebendary of Beckingham.
Bleasby,	V.	St. Mary	4	0	0	17	12	0	Chapter.
Blidworth,	V.	St. Mary	4	0	0	24	2	0	Prebendaries of Oxton alternately.
Calverton,	V.	St. Wilfred	4	0	0	19	0	0	Prebendaries of Oxton alternately.
Caunton,	V.	St. Andrew	4	2	1	27	14	4	Prebendary of North Muskham.
Cropwell	V.	St. Giles	5	3	4	25	13	0	Prebendaries of Oxton alternately.
Dunham,	V.	St. Oswald	4	13	4	49	10	0	Prebendary of Dunham.
Edingley,	V.	St. Giles	4	0	0	20	0	0	Chapter.
Eaton,	V.	All Saints	4	13	4	49	5	10	Prebendary of Eaton.
Farnsfield,	V.	St. Michael	4	0	0	26	15	0	Chapter.
Kirklington,	V.	St. Swithin	3	13	4	20	0	0	Chapter.
Leverton North,	V.	St. Martin	5	0	0	12	14	0	Prebendary of Leverton.
Muskham North,	V.	St. Wilfrid	5	6	8	10	0	0	Prebendary of North Muskham.
Muskham South,	V.	St. Wilfrid	4	0	0	38	15	0	Prebendary of South Muskham.
Norwell Overhall,	V.	St. Lawrence	4	12	11	17	10	0	Prebendary of Norwell Overhall.
Norwell tertia pars,	V.	St. Lawrence	4	12	11	35	0	0	Prebendary of Norwell tertia pars.
Oxton,	V.	St. Peter	6	0	0	23	10	0	Prebendaries of Oxton.
Rampton,	V.	All Saints	10	0	3	36	17	2	Prebendary of Rampton.
SOUTHWELL,	V.	St. Mary	7	13	4	9	3	4	Prebendary of Normanton.
Upton,	V.	St. Peter	4	11	5½	35	14	0	Chapter.
Wheatley South,	R.	St. Helen	6	14	2	23	13	4	Chapter.
Woodborough,	V.	St. Swithin	4	0	0	13	0	0	Prebendaries of Oxton.

CHAPELS, DONATIVES, CURACIES, &c.

	What	Certified Value.	Belongs to	Patron.
Carlton - -	Chapel	- - -	Norwell Church	Prebendary of Norwell tertia pars
Darlton - -	Chapel	- - -	Dunham	Prebendary of Dunham.
Halam - -	Chapel	0 7 0	SOUTHWELL	Chapter.
Halloughton - -	Curacy	10 0 0	- - -	Prebendary of Halloughton.
Holme - -	Chapel	7 10 0	North Muſkham	
Morton - -	Curacy	19 7 0	- - -	Prebendary of Dunham.
Ragnal - -	Chapel	- - -	Dunham	

A general

A general hiſtory of property at SOUTHWELL, with an account of ſuch families as are become extinct, or have quitted the place; with the pedigrees of thoſe who now poſſeſs the moſt conſiderable freeholds, and have been ſettled more than two generations at SOUTHWELL.

In treating this part of my ſubject, it was neceſſary to draw ſome line. That, which ſeemed moſt eligible, was, where property and reſidence concurred in fixing the eſtabliſhment of any family at SOUTHWELL, to conſider it as the ſubject of diſcuſſion; to the excluſion of others, the proſpect of whoſe continuance, from the deficiency of either of theſe ingredients, was more uncertain.

SOUTHWELL.

UNDER this head of enquiry, the family of SOUTHWELL firſt preſent themſelves to be noticed. The further we go back beyond the reign of Henry the Seventh, the more and more difficult it is found, without the aſſiſtance of family deeds, or other very authentic records, to trace names through all their fluctuations of fortune, and changes of ſituation. The patriotic proviſions of the legiſlature under that Monarch, making the alienation of property more practicable, names no longer continued to be taken from family eſtates, and places of abode; but whatever appellation a man firſt adopted, that he continued himſelf through every change of ſituation, and delivered down to his poſterity. Before that time ſcarce any man had, what we call a ſirname, but as the inhabitant of a certain town, or the occupier of a certain eſtate: So that the ſame perſon *not unfrequently* changed his own name ſeveral times in his life, and *very frequently* three ſucceſſive generations bore three different names. As for inſtance, a man of the chriſtian name John, lives at SOUTHWELL, having two ſons Richard and Robert, one of whom lives in a monaſtery, the other

other at the town of Nottingham; at one and the ſame time the father would be John de Southwell, one ſon be Richard de Monaſteriis or de Muſters, and the other be Robert de Nottingham. But further, ſuppoſe the father to change his ſituation, and go from SOUTHWELL, firſt to Newark, then to Doncaſter; he would be at Newark, John de Southwell de Newark; at Doncaſter, he would be John de Southwell de Doncaſter. The neceſſary conſequence of this was, that there were often living, at the ſame time, in the ſame place, ſeveral perſons of the ſame name; and the only diſtinction they had, even within the place, was ſome additional appellation, expreſſive of a trade, or an occupation, or ſome accidental local peculiarity; as John le Carpenter de Southwell, William le Fiſher de Southwell, Richard de Greenfield de Southwell. Under ſuch circumſtances it is no wonder the genealogiſt frequently finds a cloud of confuſion, which no ingenuity can elude, or induſtry diſſipate.

There are pedigrees without number of the family of Southwell, which ſhew them to have been perſons of conſiderable conſequence, even in very early times; particularly one, extremely curious, in the Britiſh Muſeum. But, as well for the reaſons very lately given, as becauſe minutely correct and comprehenſive genealogies, further than they are requiſite to elucidate and explain the hiſtory of property, are not within the profeſſed purpoſe of this work, I ſhall content myſelf with giving a general account of the moſt conſiderable perſons of this name in early times, and the different parts of the world, in which they have lately flouriſhed. Thoroton, in his Hiſtory of Nottinghamſhire, deduces the pedigree of this family from Simon de Southwell, in the reign of Henry the Third, through Sir John de Southwell, in that of Edward the Firſt; Robert de Southwell, in that of Edward the Second; and ſo on to that of Henry the Sixth, when moſt of this family migrated from Nottinghamſhire into Norfolk, Suffolk, and Suſſex. Of theſe were Sir Robert Southwell, Maſter of the Rolls

Rolls to Henry the Eighth; and Sir Richard Southwell, Privy Counſellor to the ſame King. In the reign of James the Firſt, two of the Southwells, Thomas and Anthony, went on the King's affairs into Ireland, where they both became the progenitors of a numerous iſſue. One of their deſcendants, according to Camden, was ennobled by the title of Viſcount Caſtle Maltreſs, of the county of Limerick. The principal branch of the Southwells which remainded in England, we are informed by the ſame authority, ſeated themſelves at King's Weſton in Glouceſterſhire, in the year 1678, having purchaſed that manor juſt before. In Thoroton is alſo recorded one John de Southwell, alias Fyſher, (more properly John le Fyſher de Southwell) to whom Arundel, Archbiſhop of York, in the nineteenth of Richard the Second, granted the inn, known by the name of the Saracen's Head, which was an eſcheat to the Archbiſhop, in right of his Manor of SOUTHWELL. Of this family, I find, in other authorities, John de Southwell, Member of Parliament for Lewes, temp. Henry the Eighth; Sir Richard Southwell, one of the executors of the laſt will of Thomas, the famous Duke of Norfolk, who died in the ſecond year of Queen Mary; Sir Robert Southwell of Wood-riſing, in the county of Norfolk, who married Elizabeth, daughter of Charles Lord Howard of Effingham, in the reign of Queen Elizabeth; beſides many others of inferior conſequence. Among the MSS. of Benne't College Library, is a curious letter, dated Sept. 16, 1580, from John Southwell of Ipſwich, to the Archbiſhop of Canterbury. In Lincoln cathedral two of the family, Hugh and William, the former ſpelt Southwell, the latter Suwell, are buried. They were both Prebendaries of that church, Hugh in 1406, but the ſtone, on which the other was recorded, had no date. The preſent illuſtrious families of Southwell, both of England and Ireland, are reſpectively deſcended from thoſe before-mentioned; but, as the former of theſe has been of late ennobled by the Barony of Clifford, I have only to refer ſuch readers, as wiſh for more particular information reſpecting

reſpecting them, to thoſe faithful repoſitories of the virtues of nobility, the Peerages; where the anceſtry of thoſe, who have any, are recorded with accuracy; and where thoſe, who have none, are provided with them plauſibly.

PALMER.

I MEET with no authentic account, reſpecting the coming of this family into Nottinghamſhire; but in the beginning of the laſt century they appear to have had freeholds in many parts of the county. I find one of them, Matthew Palmer, Eſq. High Sheriff for the County of Nottingham, in the year 1623. Their principal property lay at SOUTHWELL, where alſo was their manſion-houſe, from the reign of Henry the Eighth, till the year 1664; as may be collected from the following notes, extracted from the deeds of the family; which, with the principal part of the eſtate, are come into the poſſeſſion of Sir Richard Sutton, Bart. of Norwood, as before has been noticed.

The capital manſion-houſe, with the appurtenances, were purchaſed by J. Palmer, Eſq. of William Trowlſdale, Eſq. by indenture dated 20th of March, thirty-ſeventh of Henry the Eighth, (1546) and ſold by a Thomas Palmer to Edward the Sixth, 1553. The year following Edward the Sixth granted it to the ſaid Thomas Palmer, from whom it deſcended to Sir Matthew Palmer, Knt. whoſe younger brother, J. Palmer, ſold it to Roger Stayner, by indenture dated 26th Feb. 1664. It was afterwards ſold, in 1682, by Richard Holford and Elizabeth his wife, daughter and heir at law to the ſaid Roger Stayner, to Charles Stanhope, Eſq. and hath continued in that family till purchaſed by Sir Richard Sutton, Bart. in the year 1778.

SAVAGE.

SAVAGE.

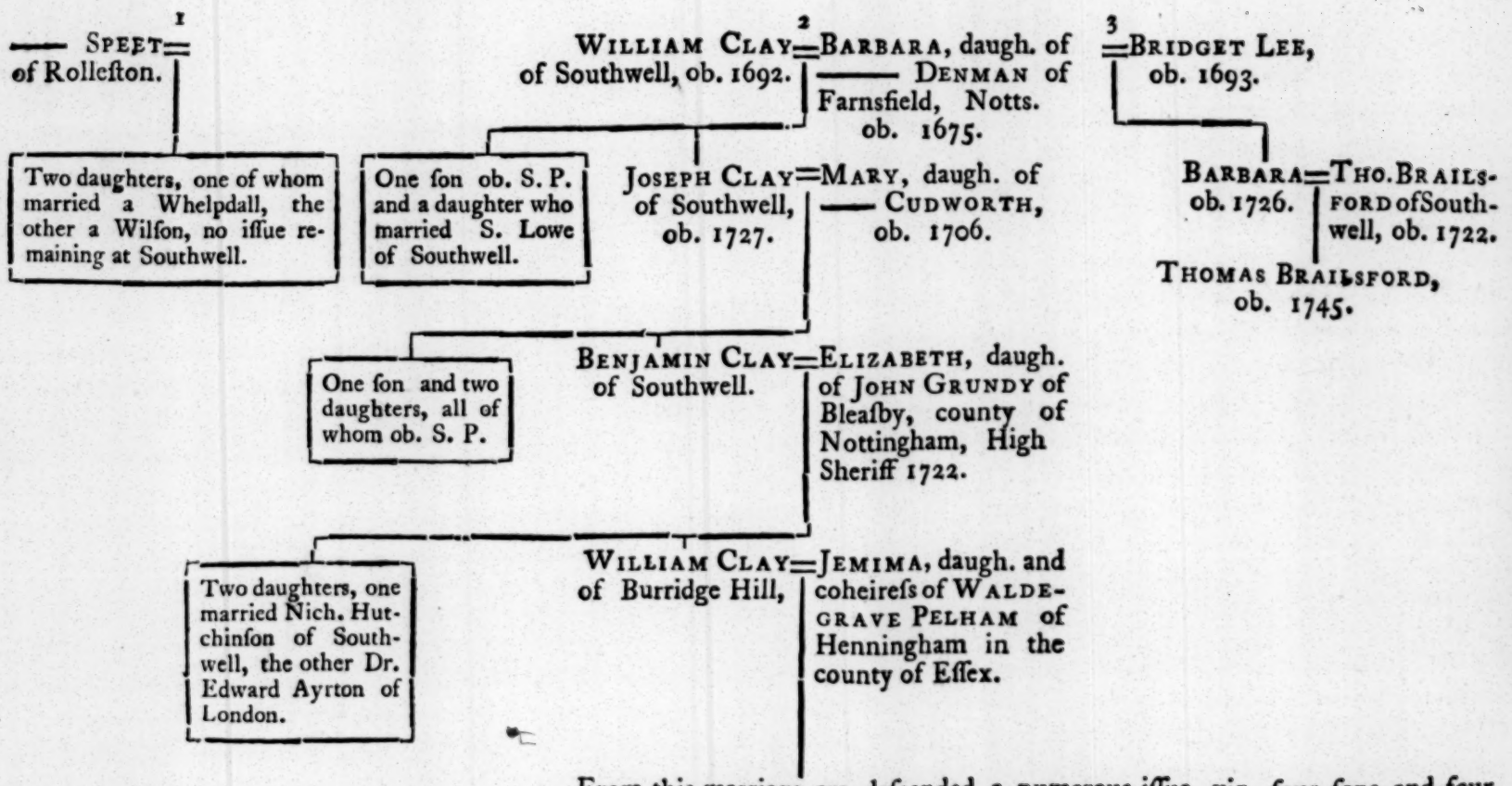
THROUGH the whole of the laſt century, the name of Savage frequently occurs in the transfer of property at SOUTHWELL, either as party, or witneſs. Many of the family are buried in the north aiſle of the choir, as inſcriptions on the pavement teſtify. The perſon, by whom I was ſupplied with ſome MSS. before inſerted, is the only one of their deſcendants I can diſcover in any ſtate of affluence or ſplendor, at this time; and he can give me no further information of his anceſtry, than that his grandfather had left SOUTHWELL in the year 1703, but how long before he cannot aſcertain.

LEE.

A FAMILY of this name flouriſhed for four generations in the town of Norwell; having very conſiderable property there and at SOUTHWELL. They are ſuppoſed to have come originally from Hertfordſhire, but immediately from Stamford in the county of Lincoln, before they fixed in Nottinghamſhire. In the former part of the laſt century they were the moſt conſiderable freeholders in the pariſh of SOUTHWELL, and a part of the family lived there. Towards the end of it, however, their property, partly by marriage, partly by purchaſe, paſſed into the family of Clay, with whom it remains to this day. Some parts of the Palmer's eſtates alſo, which were not compriſed in the conveyance of 1664, to Roger Stayner, were purchaſed by the Clays.

PEDIGREE

PEDIGREE OF CLAY OF SOUTHWELL.

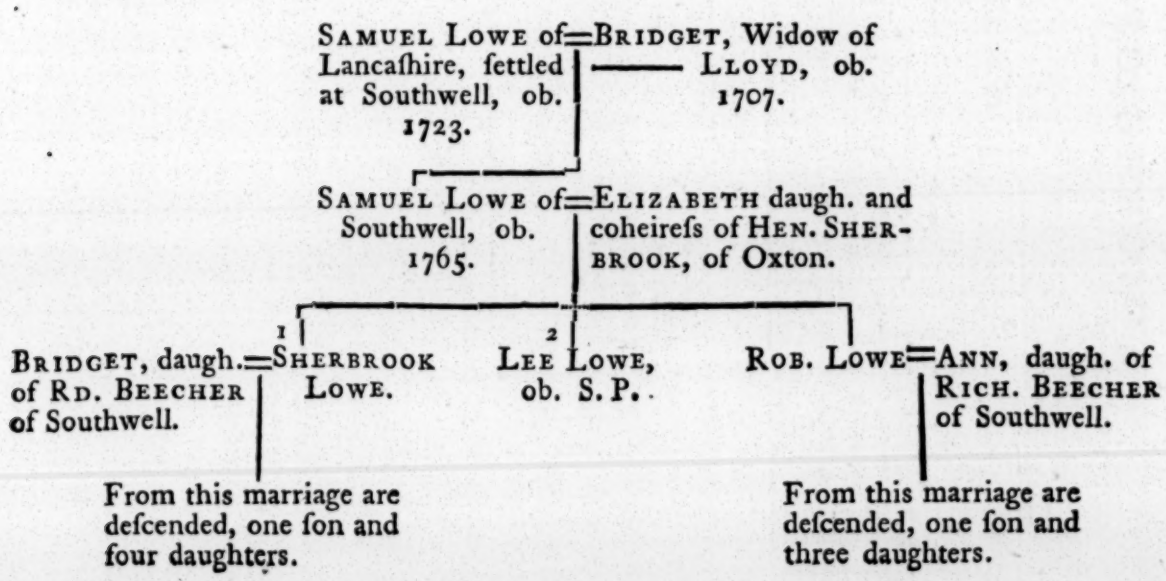


From this marriage are descended a numerous issue, viz. four sons and four daughters: of the former none are yet married; of the latter only the eldest, to Thomas Scrope of Coleby, in the county of Lincoln, the only remaining branch of the ancient and noble family of that name; and, as I believe, entitled to, at least, one of the Peerages by which his ancestors were ennobled.

WYMONDSWOLD.

In Thoroton is preſerved the pedigree of this family, from the time of Henry the Sixth, to the end of the laſt century. The firſt of them, who appears to have had any property at SOUTHWELL, was John de Wymondſwold, who married Margaret, ſole heireſs of that part of the family of Southwell, who remained in Nottinghamſhire. Edward, the great grandſon of this John de Wymondſwold, had two ſons, John and William. The latter of theſe appears to have been the founder of a family in the ſouth; where one of his ſons married a daughter of the rich Sir Abraham Dawes, great grandfather to the Archbiſhop of York, of that name. John, the eldeſt ſon, remained at SOUTHWELL, where his poſterity flouriſhed till the beginning of this century; when their property was purchaſed by a Samuel Lowe of Lancaſhire, in whoſe deſcendants it continues at this day.

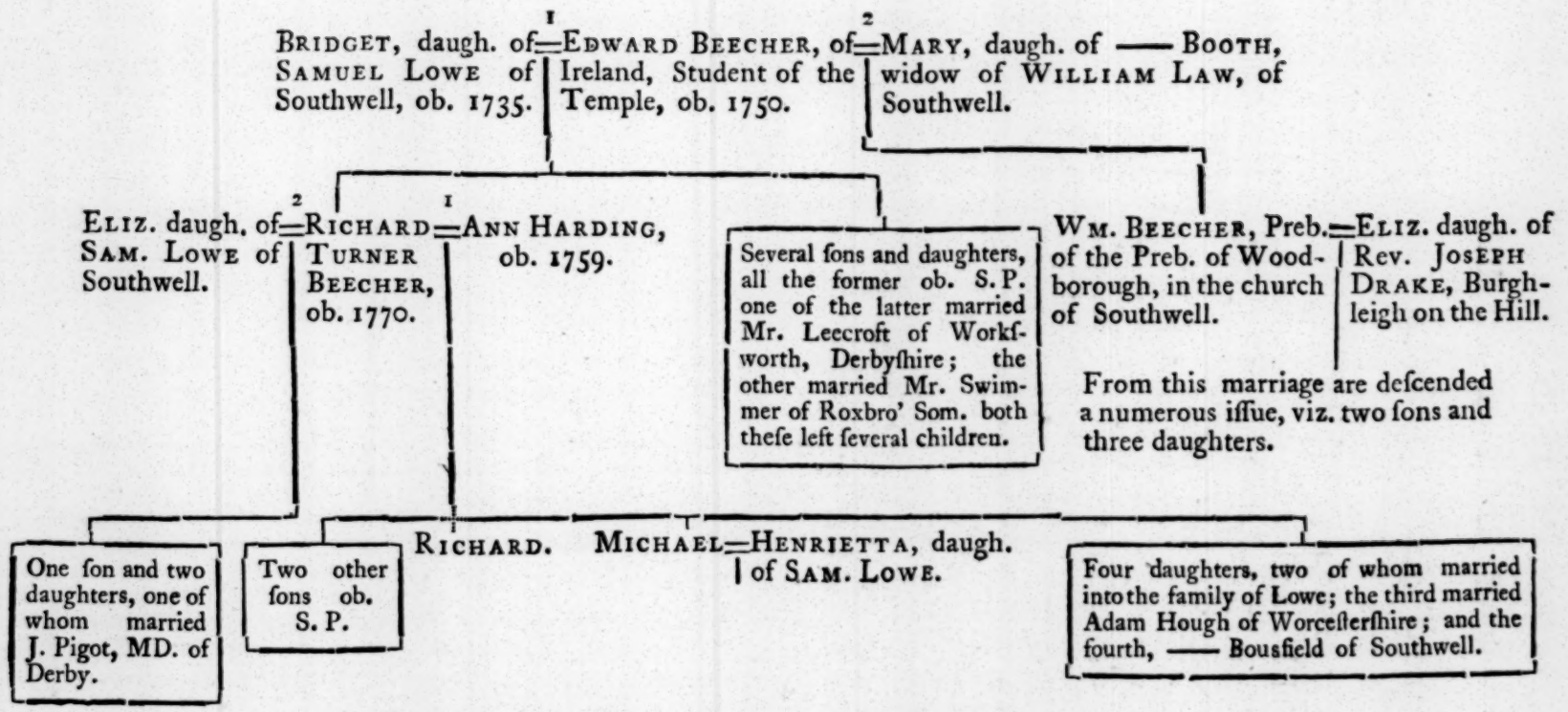
PEDIGREE OF LOWE OF SOUTHWELL.



BUTLER.

THIS is a name of great honor and antiquity in the county of Nottingham. It was indifferently written Bottiler, Boteler, and Butler. Different branches of this family were fixed at Hockerton by SOUTHWELL, and at Cropwell Butler; the latter of which ſeems to have been their principal eſtate. They had alſo property in Kinalton, Tytheby, and other places. After the death of Cludd, in 1672, though how long does not appear, Norwood Park, with the chauntry and other eſtates in SOUTHWELL and its neighborhood, came into poſſeſſion of one of the Butlers. In the beginning of this century, all this property again changed hands. The alienation of Norwood Park has been already noticed; the chauntry, and ſome other of the eſtates at SOUTHWELL, partly leaſehold, partly freehold, were purchaſed by Locke of Kelham; and the remainder by Beecher of SOUTHWELL.

PEDIGREE OF BEECHER.



Mary Booth, by her first husband, William Law, had several children who died in their infancy, and four now alive, viz. Margaret, widow of Jacob Tibson of Southwell; Bridget, widow of John Pigot of Eperston; William Law, Rector of Knesall; and Mary, widow of the Rev. Charles Fowler, Vicar of the Church of SOUTHWELL.

HUNT.

THE family of Hunt were long in poſſeſſion of a conſiderable eſtate within the pariſh of SOUTHWELL, and a manſion-houſe in the hamlet of Normanton. This is a name of great antiquity in the town of Nottingham. I find John Hunt, Mayor of that corporation in the year 1467, which was the ſixth of Edward the Fourth; and another of the family, Thomas Hunt, filling the ſame office in 1475. Edward, the brother of the beforementioned John, ſeems to have been the firſt who fixed at Normanton. He left a ſon Thomas, which Thomas had a ſon Edmund, whoſe ſon Henry dying without iſſue, here ended this branch of the family, by the failure of iſſue male. Edmund left three daughters, one of whom, Iſabel, married Edward Boun; who partly by inheritance, partly by purchaſe, became poſſeſſed of the whole eſtate of the Hunts of Normanton. It continued in the name of Boun through three generations; when Gilbert Boun, Serjeant at Law, ſold it to a John More, Doctor of Phyſic. This John More had other conſiderable eſtates in the neighborhood of SOUTHWELL, particularly at Kirklington and Hockerton. He had a daughter, Winifred, married to Thomas Heneage; who, in 1736, ſold theſe eſtates belonging to his wife. Kirklington and Hockerton were purchaſed by Thomas Whetham, Eſq. in whoſe family they remain at this day. This property at Normanton has paſſed through more hands, but is now in the poſſeſſion of Abel Smith, Eſq. of Nottingham.

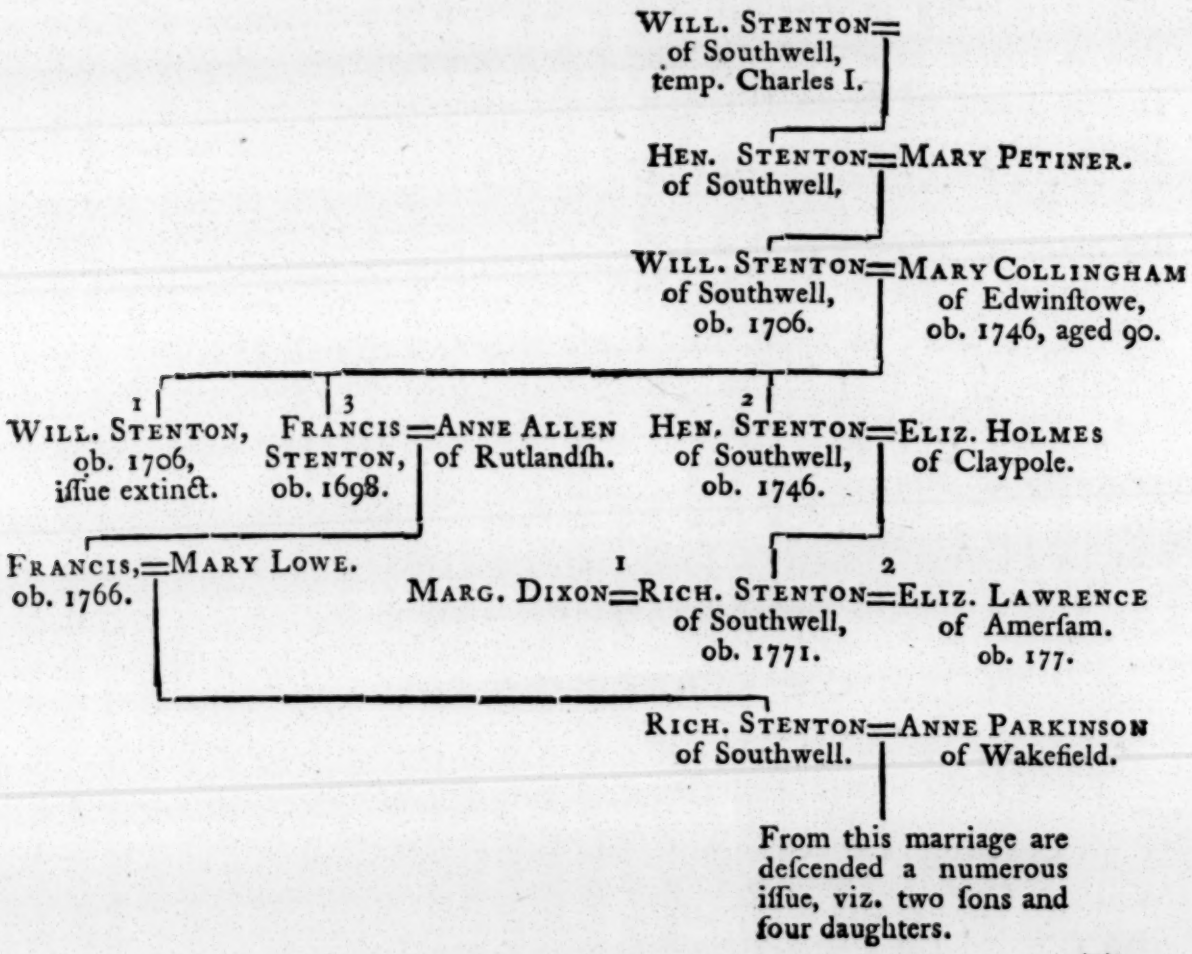
CARTWRIGHT.

A BRANCH of the Cartwrights of Oſſington alſo fixed at Normanton in the beginning of the laſt century; William, ſon of Hugh Cartwright of Oſſington, marrying Chriſtian, daughter of William Cartwright of Edingley, had a ſon and heir, William; who married Elizabeth, daughter of Thomas Carlton of Chilwell, and

and inherited the eſtate at Normanton, with a good manſion-houſe, built by his father. This branch of the family, however, becoming extinct, the property has been diſpoſed of to different perſons; the principal owner of it, at this time, is —— Kirk of Normanton.

Beſide theſe, are many other conſiderable Proprietors of eſtates in the Pariſh of SOUTHWELL; among whom are to be enumerated the names of Edge, Hodgkinſon, Ince, Faulkner, Pennel, &c. &c. &c. but which, not coming within my purpoſed limit, I paſs over, to record the pedigree of much the oldeſt family in the place, and become, of late, one of the moſt opulent.

PEDIGREE OF STENTON.



The

The PREBENDARIES of the Collegiate Church of SOUTHWELL, in the Year 1786.

PREBENDARIES.	PREBENDS.
The Rev. Francis Wanley, DD. Dean of Ripon - - -	Norwell Paliſhall
William Raſtall, DD. Vicar-General of Southwell -	Normanton
J. Marſden, DD. Prec. of St. Aſaph	Oxton ſecunda pars
Ralph Heathcote, DD. - -	Sacriſta
Scroope Berdmore, DD. - -	Eaton
Thomas Porter, LL. B. - -	North Leverton
Henry Watkins, AM. - -	Beckingham
Peter Peckard, DD. Maſter of Magdalen College, Cambridge,	Rampton
William Beecher, AM. - -	Woodborough
J. Laborde - - -	Oxton prima pars
W. Jackſon, AM. - -	Dunham
Rich. Kaye, LL. D. Dean of Lincoln	North Muſkham
James Willoughby - -	South Muſkham
A. Hume, AM. -	Halloughton
William Dealtry, AM. - -	Norwell tertia pars
Cyril Jackſon, DD. Dean of Chriſt Church - - -	Norwell Overhall

The VICARS-CHORAL of the Collegiate Church of SOUTHWELL, in the Year 1786.

The Rev. William Barrow, BD.
William Briſtoe.
Charles Fowler, AM.
Henry Howſon, AM.
Robert Cane, AM.
William Pinching, AM.

RE-

REGISTER AND CHAPTER CLERK,
George Hodgkinſon, Eſquire.

ORGANIST, RECTOR-CHORI, AND AUDITOR,
Mr. Thomas Spofforth.

No apology can be neceſſary for introducing in this place ſome account of the preſent circumſtances and conditions of the Prebendal Houſes at SOUTHWELL; for, though it may not afford any entertainment to thoſe unconnected with the Church, nor be matter of curioſity to thoſe, of the preſent day, that are; yet there may come a time, when ſuch a hiſtory may produce both entertainment and advantage; and, for a proof of that, we have only to obſerve the utility that would at this time have reſulted from ſuch a work, executed before thoſe revolutions of the laſt century, which enabled the enemies of the church, in the confuſion of the times, to defraud it of many of its eſtates and revenues.

SITUATIONS and CIRCUMSTANCES of the PREBENDAL HOUSES in 1786, within the Town of SOUTHWELL.

There are only Eleven, out of Sixteen PREBENDAL HOUSES, now remaining; they are as follow:

NORWELL PALACEHALL. A large houſe, but extremely old, and in very bad condition. In the occupation of Francis Ingleman, a maſon. This houſe ſtands in the middle of a large cloſe or homeſtead, oppoſite the north porch of the church.

NOR-

NORMANTON. - - A large houſe, lately rebuilt by the leſſee, Mrs. Tibſon, relict of the late Jacob Tibſon, Eſq. of SOUTHWELL, in a very ſubſtantial and handſome manner. To this belong a large garden and yard, with barn, ſtables, and other very commodious out-buildings. Theſe premiſes are ſituated north-eaſt of the Reſidence Houſe.

NORWELL OVERHALL. A very large pile of building. The major part of it very old, but in good repair. Some new rooms have been added of late years to the front of it by the leſſee, Mrs. Clay, relict of Mr. Rich. Clay of SOUTHWELL. This houſe ſtands a little to the weſt of the north, from the north porch of the church.

OXTON PRIMA PARS. A large, handſome, and commodious houſe, ſurrounded with large gardens, orchard and yard. In the occupation of the leſſee, the Rev. William Beecher, Prebendary of Woodborough. Situated due north from the Chapter Houſe.

OXTON SECUNDA PARS. This Prebendal Houſe is divided into ſeveral ſmall tenements, has little or no land belonging to it. Is in leaſe to Mr. Stainforth. Situated north-weſt, from the weſt door of the church.

WOODBOROUGH. - This Prebendal Houſe is much decayed. It is in leaſe to Mr. William Doubleday of SOUTHWELL. Is converted into ſeveral tenements. Situated north-weſt from the weſt door of the church.

MUSKHAM NORTH. - A handſome, new, brick houſe; lately built by the preſent leſſee, Mr. Falkner of SOUTHWELL. Contiguous to the houſe is a good garden, as alſo an orchard and yard, with ſtables and other out-buildings, in complete repair. Theſe premiſes are ſituated a very little weſt of the north from the Chapter Houſe.

MUSKHAM SOUTH. - A large old houſe, in good repair, and much mended in appearance by a new front. A good garden, and a very large orchard, with ſeveral out-buildings belong to this Prebendal Houſe. It is ſituated due eaſt from the church, and is in the occupation of the leſſee, Mr. Richard Beecher.

SACRISTA. - - Formerly a ſmall, ordinary houſe; but of late very much improved, and made, not only convenient, but pretty, by the preſent leſſee and occupier, Mr. Hutchinſon of SOUTHWELL. This houſe ſtands in the middle of a conſiderable piece of ground, and is ſituated very little to the north of the weſt, from the weſt end of the church.

RAMPTON.

RAMPTON. - - An old houſe, very much improved by the preſent leſſee and occupier, Mr. Smith of SOUTHWELL, inſomuch as to be made one of the beſt of the Prebendal Houſes in the town. It ſtands in the middle of a large piece of ground, well planted, and made very ornamental. Its ſituation is due weſt of the church.

DUNHAM. - - This houſe has been built many years, but much improved of late by new windows and other alterations. It has been ſeveral generations in the family of the preſent leſſee and occupier, Sherbrooke Lowe, Eſq. It is a ſpacious manſion, and capable of being made a very handſome and convenient one. Has ſeveral out-buildings, and is ſurrounded by a large piece of ground, which is uſed as a garden and orchard. It ſtands a little to the ſouth of the weſt, from the weſt end of the church.

The other five Prebends have at this day no Prebendal Houſes; viz. Norwell tertia pars, Halloughton, Eaton, Leverton, and Beckingham. The firſt and the laſt of theſe are the only ones, reſpecting whoſe manſions there is now even any tradition. The places, where they are ſaid to have been ſituated, are, from long poſſeſſion, become now, to all intents and purpoſes, freehold. The Prebend of Norwell tertia pars is ſuppoſed, with good reaſon, to have had its houſe in a piece of ground lying between thoſe of Normanton and Woodborough; and there is little doubt, but that of Beckingham ſtood in the field, or cloſe, at the eaſt end of the churchyard, contiguous to the preſent college; as appears by the inſtru-

ment of its foundation, in 1379, before inſerted, where this piece of ground is deſcribed as belonging to that Prebend.

The laſt improvements, which have been made in this town, are the library on the ſouth, the public walk on the north ſide of the church, and a new front to the Reſidence Houſe, which is ſcarcely yet completed, with ſome out-buildings that are intended to contain many additional accommodations. A cotton mill has of late years been erected on the little river Greet, within the pariſh of SOUTHWELL, by a very ingenious and enterpriſing inhabitant of the town, Mr. Robert Little; but whether this infant manufacture is likely to be attended with all the advantages to the population and proſperity of the place that were promiſed from it, may be very problematical; as the adventurer has not only to ſtruggle with the common difficulties now attendant on the manufacture of this commodity, but alſo with the envy or the avarice of his leſs ſucceſsful neighbors.

I have now concluded, I will not ſay completed, the Hiſtory of SOUTHWELL. But one word more with my reader, and I have done. To anticipate objections to a work of this kind, were as unprofitable, as it would, probably, be endleſs. While a variety of purſuits continue to ſtimulate the various inclinations and abilities of men, difference of opinion muſt inevitably await the public *entrée* of every author; not only upon the merits of his execution, but on the importance of his object. It is ſaid, by a celebrated writer, that "Antiquarianiſm is the younger ſiſter of "hiſtory, leſs ſedate and more fanciful, and apt to become ena- "moured of the face of time by looking ſo frequently upon it. "Let not this," proceeds he, "be the conduct of her ſoberer "diſciples. Let not the ſenſible antiquarian diſgrace himſelf and "his profeſſion by admiring greatly what is merely ancient, and "by applauding fondly what is only Roman. The pencil of age "may be juſtly allowed to throw a ſhade of reſpectableneſs, and

"to

" to diffuſe even an air of venerableneſs, over the productions " of every ancient art. And we may appeal to the native feelings " of every ſenſible beholder for the truth of the obſervation. " But this is all that can be allowed to the mere influence of " time. And the antiquarian that once overſteps this reaſon- " able limit, ſacrifices the dignity of ſentiment to the dreams of " antiquarianiſm, and gives up the realities of hiſtory for the " fables of imagination." Though all ſhould aſſent to the correctneſs of this obſervation, ſcarce two would be found who would not differ about the limit, where the reality of hiſtory ceaſed, and the dreams of antiquarianiſm began; ſcarce two who would agree reſpecting the place where this younger ſiſter of hiſtory ceaſed to be an humble aſſiſtant, and commenced a jealous rival; proud of her own intrinſic qualifications, and emulous of diſtinct and ſeparate admiration. The writer of a local hiſtory is, of neceſſity, particularly ſolicitous that this ſhould be attended to. The truly learned compoſe but a very ſmall portion of ſociety; the inquiſitive a very large one: for aught I know, they have equal pretenſions to be gratified, though their applauſe may not be equally valuable. In exploring the hiſtory of a whole people, authentic information, and deciſive diſcovery, are generally the reward of diligent enquiry, and elaborate inveſtigation. In the hiſtory of a little diſtrict, inſignificant in ſize, however proud in origin, noble in deſcent, illuſtrious in reputation, and fruitful of events, the caſe is widely different. Scanty records, obſcure accounts, contradictory traditions, and abſurd opinions, generally compoſe the maſs of materials, from which an author is to fabricate and digeſt ſuch a hiſtory. If he lays mere authorities before the public (as Thoroton, and ſome other local hiſtorians have done) he is pronounced dry, tedious, and unentertaining: if he aims at obſervation, or hazards conjecture in aid of his authorities, they are the dreams of an antiquary: if he delivers the reſult of his enquiries without reference to authorities, be they ever ſo plauſible, ever ſo unlike dreams, they are condemned by every

every man who prefers fact to argument, and authority to the ſpeculations of authors. Such are the difficulties; ſuch too often the rewards of overcoming them. To me there appear two objects in a local hiſtory. It ſhould certainly be ancillary to the general hiſtory of the country; in which, perhaps, the place treated of is a very inconſiderable part. At the ſame time it is ſurely no degradation of the authors dignity, to inſert matters of merely local importance; they afford gratification to thoſe, who are intereſted even in the moſt trifling occurrences of their *natale ſolum*. If his information be the conſequence of his own induſtry, it is a compliment expected; if it ariſe from communication, inſtruction, and aſſiſtance, it is an obligation due.

If he regiſter but names and dates, let them be received, at leaſt, without diſdain; ſince they may, at a diſtant period, aſcertain the fluctuations of property, and the revolutions of families: If he record but the trifling occurrences of the day, they may, ſome time or other, point out the decay of population, the diminution of commerce, the variation of manners, or the dilapidations of time: if he dare to conjecture, to argue, or to analyſe, let his courage be applauded, even though his dulneſs be condemned. Through the whole œconomy of nature the ſame rule obtains: The efforts of imbecility muſt always precede the exertions of maturity: conjecture is the firſt ſtep toward certainty, and ſpeculation the infancy of real knowlege.

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ERRATA.

THE neceſſary profeſſional abſence of the Author from the reſidence of his Printer, was but ill adapted to produce that correctneſs, which ſhould diſtinguiſh both the ſize and the ſubject of this work; and the importunity of ſuch friends to it, as were, from their intereſt in the place, impatient for the publication of the Hiſtory of Southwell, has been, therefore, unuſually fatal to its accuracy. In the orthography, and the pointing, eſpecially, there are numerous little errors and inequalities; but, as the judgement of every reader will eaſily correct thoſe, the Author truſts the apology for them, he has already made, will be accepted as ſufficient; thoſe of the greateſt importance, which affect the Subſtance of the work, are to be corrected as follows:

Page	2	*Line* 8 *for* a work *read* an undertaking
——	7	—— 12 *dele* , *after* Stephen
——	28	—— 15 *dele* , *after* there
——	38	—— 8 *dele* , *after* circular
——	45	—— 17 *dele* , *after* only
——	49	—— 13 *for* may *read* we may
——	51	—— 9 *dele* , *after* mentioned
——	59	—— 5 *for* readers *read* reader's
——	72	—— 23 *for* what *read* that which
——	124	—— 37 *for* 1645 *read* 1642
——	139	—— 7 *for* epiſcopal *read* epiſcopal and archidiaconal
——	140	—— 24 *for* Chapters *read* Chapter's
——	232	—— 21 *for* their Church *read* the Church of the latter
——	248	—— 23 *for* or *read* and
——	250	—— 18 *for* of it, that it *read* of them, that they
——	262	—— 30 *for* Wye *read* Rye
——	312	—— 25 *for* deligetur *read* diligenter
——	349	—— 28 *for* Chapel *read* Chapter